



---

## CONNECTION OF PANCASILA VALUES WITH MADURA ADAB

**Yudi Widagdo Harimurti<sup>1\*</sup>, Ibnu Sam Widodo<sup>2</sup>, Moza Fausta<sup>3</sup>**

Faculty Of Law Trunojoyo Madura University<sup>1</sup>

Faculty Of Law Brawijaya University<sup>2</sup>

Faculty Of Law Dr Soetomo University<sup>3</sup>

Corresponding Email: .....\*

Received: ..... Reviewed: ..... Accepted: .....

### Abstract

*Self-values/personal values are very important for every person, considering that self-values are life principles, namely values that serve as a guide for a person in making decisions for life and life (self and those around you). In the context of being a state in Indonesia based on the Pancasila philosophy, the life principles of every citizen must reflect the moral values of Pancasila, as referred to in the first to fifth principles. So far, the self-values that Indonesian people carry out in their daily lives follow things taught from generation to generation according to local wisdom.*

*Currently, the world is increasingly global and almost remote, with technology in various fields (especially information) becoming increasingly sophisticated, many things a person does can be known to the public in matter of seconds. People really depend on global information provided by 'search engines' such as google, rather than other information manually because it is considered faster and more accurate, including people looking for clues about self-worth/personal values from various teachings. This greatly influences a person's actions/decisions/attitudes towards life and life, thereby encouraging self-worth to become an object of research.*

*This research uses a qualitative method with analysis techniques based on a literature review through primary data regarding existing policies in the region and secondary data that is available in various literature, books, journals and website searches. This research also uses a humanist-pluralist perspective, social and social theories to explain the framework of the Pancasila self-value guide concept based on Madurese cultural etiquette in collaboration with Brawijaya University (UB). UB was chosen as a research partner considering that Malang is an educational city whose students are very ethnically diverse, so it is hoped that they can provide input and share new strategies for creating locality-based Pancasila self-values.*

*The results of this research are in the form of models and academic texts for draft regional regulations that regulate the community's obligations to implement local cultural etiquette. It is hoped that this regional policy can preserve Madurese cultural values which can be elevated to self-values as part of the Pancasila principles, apart from that is also provides a solid foundation for building a civilized national character. In this way, it is hoped that Madurese cultural customs will continue to be preserved from generation to generation, which can also elevate Madura as a trigger for the creation of locality-based Pancasila self-values throughout Indonesia.*

**Keywords:** *Self Values, Pancasila, Madurese Culture*

## **Introduction**

Every person has deep-rooted and living values, which are called self-values. These self-values/personal values then determine a person's character and personality. Self-values are life principles, namely values that guide a person in making decisions for life and life (self and those around you). Talking about 'self-worth' means talking about the moral side of ethics, while talking about the rules that apply to citizens means talking about the law. Self-worth is the root of good/bad actions related to the law if you make a mistake/violate the rules.[1]

Ethics Sage, a business behavior blog, asserts that personal values are not just abstract beliefs, but practical guides in our everyday lives. They shape our behaviour and extend their influence into our work life [2]. Steven Mintz, in his work, simplifies the process of identifying personal values to just two questions, empowering individuals to embark on a journey of self-discovery. These questions are:

- What are your goals in your career and life? ;
- Are you living your life the way you want?

Various electronic media discuss moral ethics related to self-value. Still, the discussion of self-value is not the typical Indonesian self-value that adheres to Pancasila but rather self-value that comes from Western (American, European) lifestyles/traditions. There are many websites related to guidance on self-values (integrity, loyalty, courage, honesty, compassion, respect, creativity, kindness, leadership). These websites are visited by 'netters' (internet access hobbyists), including those from Indonesia.

This will, of course, endanger the preservation of the practice of Pancasila because the self-values presented in society are self-values that are not typical of the self-values of the Indonesian people who adhere to Pancasila. In state life in Indonesia, every citizen must implement the nation's philosophy of life, namely Pancasila. Law Number 12 of 2011 concerning the Formation of Legislative Regulations (UU P3) in Article 2 regulates that: 'Pancasila is the source of all sources of state law'.

As the source of all legal sources and the nation's philosophy of life, Pancasila can absorb values from various regions to be standardized so that they can become the basis for forming authentic Indonesian personality traits. Pancasila, with its five principles, has been widely socialized and given seminars all the time. Still, due to the absence of a guide to the

## ***CONNECTION OF PANCASILA VALUES WITH MADURA ADAB***

practice of Pancasila life, even though various books provide interpretations and examples of life with Pancasila, people still have not discovered Pancasila-based personal values. This is because there is no standard guide to the self-worth of the Indonesian nation based on Pancasila.

This research encourages the publication of standard guidelines to guide and exemplify locality-based Pancasila self-values, which are standardized in regional legislation as Regional Regulations. Suppose regions have normalized self-values based on cultural customs. In that case, there should be a follow-up law which becomes an umbrella provision regarding the norming of locality-based self-values as an umbrella provision.

Meanwhile, the aims of this research are:

1. To find and analyze the standard guidance model for locality-based Pancasila self-values in Madura. So far, the standard guidelines for Pancasila self-values are based on locality; the government is obliged to promote and normalize Madurese cultural customs to become standard guidelines for Pancasila self-values based on locality so that a national identity with Indonesian characteristics can be born and a platform for the creation of Pancasila personality traits.
2. This research aims to ensure that future generations in Madura can still understand and implement locality-based values and that Madurese cultural customs can be maintained sustainably. In this context, the state's presence is crucial. The regional government must take legislative, administrative, budgetary, and legal action to ensure the continuity of preserving Madurese cultural customs. The state's facilitation can be utilized to enhance the potential of human resources with the character and personality of Pancasila and Indonesia.
3. The research aims to develop a comprehensive policy model that combines all steps to fulfil Madura's self-value and cultural etiquette elements. This model will be implemented by forming standard guidelines for locality-based Pancasila self-values into Regional Regulations. The ultimate goal is to benefit the nation and state in the future.

Thus, the problem in this research is how implementing Pancasila self-value norms is based on cultural etiquette in Madura.

### **Research Method**

This research is sociological juridical research, which moves from legislation as a legal issue to being tested for its validity in society. Meanwhile, the research location is the Madurese community in 4 (four) districts (Bangkalan, Sampang, Pamekasan, Sumenep), which are trying to develop cultural etiquette as an ancestral heritage that must be preserved and the FH of Brawijaya University.

The research respondents, including regional heads in 4 (four) districts, officials at the Education and Culture Service in 4 (four) districts, village heads, and local Madurese cultural preservation communities, play a crucial role in this research. Their insights and experiences are invaluable in shaping our understanding of the preservation of Madurese cultural etiquette. The data used in this research is primary data and secondary data. Primary data is in the form of interviews with these esteemed respondents. Secondary data consists of, among others:

The 1945 Constitution of the Republic of Indonesia;

2. Law on the Establishment of Legislative Regulations;
3. Child Protection Law;
4. Child Welfare Law;
5. Other laws and regulations related to the Traditional Rights of Indigenous Peoples;
6. Jurisprudence:
  - a) Jurisprudence regarding the Adoption of Children by Traditional Law Communities;
  - b) Jurisprudence regarding the Adoption of Children in Customary Law;
  - c) Jurisprudence regarding Recognition and Respect for Traditional Rights of Indigenous Peoples

Primary data was obtained from interviews with respondents, namely officials in the District Governments of Bangkalan, Sampang, Pamekasan and Sumenep, the Education and Culture Office in the 4 (four) districts. Meanwhile, secondary data was obtained through a literature study. The data received will be analyzed qualitatively using the theories and principles of sustainable development, coaching and community empowerment.

Several theories used as a basis for the literature review are (1) State Theory and State Theory, (2) Legislation Theory, and (3) Authority Theory. The author's reason for using State Theory and State Theory is to consider that humans, as social creatures, will live a perfect life if they live together in state ties. A state has the goal "to achieve the highest good, namely human perfection as members and the state"[3]

One way of human perfection is maintaining and implementing self-values, primarily based on cultural customs. It cannot be ruled out that humans, as social creatures, will live a perfect life if they live together in state ties. In line with this, the term state in terminology means the highest organization of a group of people who have the ideal of being united, living in a particular area and having a sovereign government.

Society is a collective of individuals who have inhabited a specific place or region for generations, sharing kinship and a sociological identity. This heritage encompasses cultural customs, such as the Madurese cultural customs, which are integral to the nation's fabric. In this context, 'the state recognizes and respects customary law community units and their traditional rights, as long as they are still in practice and harmony with societal progress and the principles of the Unitary State of the Republic of Indonesia, as stipulated by the Law' [3].

Meanwhile, the author's reason for using the Theory of Legislative Regulations is based on the formation of Regional Regulations, which the principles of good Legislative Regulations must guide. As is known, regional regulations are a form of statutory regulations as regulated and stipulated in the P3 Law. As a form of statutory regulation, regional regulations are a concrete embodiment of the development of modern written law [3].

A written statutory regulation provides more real legal certainty than unwritten law. Certainty means provisions, while "legal certainty means a country's legal instruments that

## ***CONNECTION OF PANCASILA VALUES WITH MADURA ADAB***

guarantee the rights and obligations of citizens"[4]. Regional regulations must be based on legal principles when forming statutory regulations. Legal principles are "the basic rules that form the background for the birth of concrete legal norms and the implementation of the law"[5].

The author's reason for using the Theory of Authority is to consider that based on one of the Principles for the Formation of Legislative Regulations, Regional Regulations must be formed by the appropriate forming institution or official. Authority is the right to exercise power in the government sector in state administration based on valid regulations or laws. Authority is formal power that originates from the Constitution or UUD and statutory regulations [3].

The process of drawing conclusions in this research is not haphazard, but rather follows a rigorous deductive thinking logic. This logic involves drawing conclusions obtained from general cases to become a conclusion that is specific in scope. After the data is collected, it undergoes thorough analysis to draw temporary conclusions. This process culminates in a Focus Group Discussion (FGD) which invites all researchers (lecturers and students). The FGD results are then meticulously analyzed and discussed with relevant theories. It is our hope that this research can produce standard guidelines for locality-based Pancasila self-values in Madura, backed by a robust and comprehensive research approach.

### **C. Results and Findings**

This 'Pancasila Self-Value Guidance Model Based on Madurese Cultural Adab' focuses on elevating and normalizing self-values and cultural etiquette originating from the teachings and customs of the Madurese community and implementing them by forming standard locality-based Pancasila self-value guidelines into Regional Regulations. This is needed to preserve Madurese cultural customs and fulfil the elements of Pancasila as the basis of the nation's philosophy of life, which must explore the nation's original moral values for the benefit of the Indonesian nation and state in the future.

Indonesia's diverse cultural traditions are not just a matter of pride, but a responsibility. They should accommodate the need for recognition and respect for the traditional rights of customary law communities. With around 1,072 (one thousand seventy-two) diverse ethnic groups, including 11 (eleven) ethnic groups with a population of more than 1 (one) million people, Indonesia stands as one of the most culturally diverse countries in the world [3]. It is our duty to preserve and celebrate this diversity.

Recognition of the Traditional Rights of Customary Law Communities is contained in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia. Currently, there are many regulations that not only do not recognize the Traditional Rights of Customary Law Communities but even eliminate the Traditional Rights of Customary Law Communities, one of which is the existence of regulations related to preserving Indigenous communities.[6] Societies with distinctive manners and cultures are slowly becoming extinct, for example, the etiquette of respect taught by Madurese ancestors regarding "bhuppa' bhâbbhu' guru rato".[7]

Meanwhile, in the 45 (forty-five) points of the Guidelines for the Appreciation and Practice of Pancasila, in the explanation of the fifth principle, the fourth point, the issue of respect is only mentioned: 'respect for the rights of others'.<sup>[8]</sup> In various literature, respect is described as caring for others and respecting differences.<sup>[9]</sup> Respect means respect, and having respect means respecting someone considered to have a good impact.<sup>[10]</sup>

In this era of globalization, where the development of information technology has significantly influenced individual behaviour, the relevance of Pancasila, the basis of the Indonesian state, becomes even more crucial. It encapsulates noble values and principles of social life. However, it's observed that many individuals are not fully aware of these values. Hence, this guide is designed to enhance the understanding and practice of Pancasila values in everyday life.

Benefits of the guide:

- Increasing awareness helps increase individual awareness of the values of Pancasila and the importance of Indonesian etiquette and culture;
- Self-development provides direction and guidance for individuals in developing themselves by the values of Pancasila;
- Improving the quality of life enriches individual lives with positive and constructive values.

Respecting one's self-worth is the foundation of Indonesian cultural etiquette. As a diverse nation with abundant cultural wealth, understanding and giving value to oneself produces harmony in social interactions, respects diversity, and creates a prosperous society.

Indonesian culture places a high value on manners and ethics. By respecting elders, guests, and maintaining good manners, we not only uphold local wisdom but also contribute to a more harmonious society. Additionally, our environmental awareness and social concern can lead to a more sustainable and caring world.

Pancasila becomes the basis of self-worth by:

1. The source of inspiration Pancasila provides strong inspiration and guidance in living everyday life;
2. The virtues of Pancasila provide a framework of values that prioritize justice, unity and harmony in various situations;
3. The Pancasila national identity reflects the identity of the Indonesian nation, maintaining noble values and cultural heritage.

Activating Pancasila's self-value is not only the task of individuals but also of society. Disseminating information and providing opportunities to learn and discuss these self-values can increase our collective awareness. By realizing Pancasila's self-value, we can strengthen the nation's foundations and create a harmonious and just society.

## **CONNECTION OF PANCASILA VALUES WITH MADURA ADAB**

Theoretical study regarding Pancasila is the basis of the Indonesian state, which consists of 5 (five) principles, namely: Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation and Social Justice for All Indonesian People. Theoretical studies regarding Pancasila include the origins of Pancasila, the meaning and meaning of Pancasila, and the application of Pancasila to social life.

- Theoretical studies regarding Indonesian cultural customs, diversity, and etiquette include the diversity of customs, languages and religions. This diversity makes Indonesia rich in diverse cultures. However, within this diversity, there is also a strong unity in Indonesian culture as one nation;
- Ethics in Indonesian culture also includes ethics in culture, such as courtesy, mutual cooperation, deliberation and tolerance between religions and cultures. These values are the basis for harmonious and peaceful social life in Indonesia;
- Traditions in Indonesian culture, Indonesian culture, music and history. This tradition is unique and characteristic of Indonesia as a country rich in culture.

### **C. Discussion and Analysis**

Data and information were obtained by conducting interviews and FGDs. Field research shows the results described in the following table:

No.	Pertanyaan	Jawaban Responden	
1.	What do you know about Pancasila? Apart from school, where did you learn about Pancasila?	Bangkalan	Pancasila is the basis of the state, know from school, references and history
		Sampang	Pancasila is the norm and foundation, and knowing Pancasila in schools, parents
		Pamekasan	Pancasila is the basis of the state; learn about Pancasila from parents and teachers
		Sumenep	Pancasila is the basis of the country, which is known first from parents, then schools and other places

2.	Is every citizen obliged to implement Pancasila?	Bangkalan	Of course, it is mandatory because, as citizens, you are required to know and implement the contents of Pancasila.
		Sampang	It is mandatory because it is a guide for all citizens
		Pamekasan	It is mandatory because state principles must be owned and practised
		Sumenep	It is mandatory, Pancasila is used as a guide for life, so it must be based on Pancasila
3.	How to implement Pancasila?	Bangkalan	by practising several precepts in Pancasila with excellent and correct implementation
		Sampang	by maintaining one's good name, by carrying out the commands of the god being worshiped, etc
		Pamekasan	Have faith, be fair in the family, community, and office and participate in elections.
		Sumenep	Study and examine the meaning of the principles in Pancasila and then implement them in everyday life.
4.	Do you know the cultural etiquette in your environment?	Bangkalan	Know, such as cooperation, Yasin once a week and village meetings, which are often held
		Sampang	Please get to know, because Sampang is famous for its many Islamic students, the manners that are taught from



**CONNECTION OF PANCASILA VALUES WITH MADURA ADAB**

			childhood are matters of good manners
		Pamekasan	Yes, for example condolences to people who have died, visiting people who are sick
		Suemenep	Yes, there is, Madurese people abbreviate it with the term NSP (Ngadek Sodek Parjoke) which means standing proudly and with authority.
5.	How did your family educate you? Are there any habits, characteristics of his upbringing?	Bangkalan	Educating and teaching religious knowledge is of course the main thing that is truly uploaded knowledge every time you meet older people
		Sampang	There are no special characteristics but more emphasis on religious knowledge with the example of placing their children in Islamic boarding schools
		Pamekasan	Educate by implementing community life and must help the surrounding community
		Sumenep	Educate firmly and provide lessons about etiquette starting from an early age
6.	Are there any manners, advice, orders, prohibitions from parents? Name and interpret	Bangkalan	Manners are good manners for advice; knowledge can be learned, but manners must be applied from an early age
		Sampang	There is more emphasis on prohibitions because there are still many areas here that

			do prohibit things, therefore the prohibitions are against stealing, drugs and gambling.
		Pamekasan	You have to respect your elders and don't violate religious rules
		Sumenep	In general, there are orders and prohibitions from parents, but what is put forward is only about religious knowledge.
7.	Are there any etiquette, advice, orders, or prohibitions from ustadz/ulama in your environment? Name it, interpret it	Bangkalan	The etiquette that is always taught is that every time you meet an older person you must walk with your head down
		Sampang	Polite and caring for others
		Pamekasan	Must be bhappa' bhabu' ghuru queen, which means we must obey the good elders of the leadership
		Sumenep	My Ustad only gave orders, namely to attend the five daily prayers, respect your elders, and, if you are a Madurese, stay away from the Angkolan attitude, which means it is not excellent and disrespectful.
8.	Is there any advice, orders, prohibitions from leaders in your environment? Name it, interpret it	Bangkalan	We must not cause trouble in the community because we have to maintain security for others
		Sampang	Must be orderly, punctual and responsible
		Pamekasan	They must respect each other and be consistent in work

**CONNECTION OF PANCASILA VALUES WITH MADURA ADAB**

			and must work together with a team
		Sumenep	Prioritize working sincerely and relaxed. Please don't wait for the ball; you have to pick it up.
9.	Is there anything you don't understand/don't like about the habits of the people in your environment?	Bangkalan	Yes, because in Bangkalan, especially Jeddih village, there are still many children who are often reckless and disturb the comfort of the community.
		Sampang	There are, for example, people who still like to gossip
		Pamekasan	Teenagers who are less polite with older people in their attitudes and speech
		Sumenep	There isn't any
10	Are your environment's manners, culture, and habits related to Pancasila?	Bangkalan	One example is giving thanks every time you receive the results of an election or village head election
		Sampang	yes, namely mutual cooperation
		Pamekasan	One example is giving thanks every time you receive the results of an election or village head election
		Sumenep	yes, namely mutual cooperation
11	Are there any problems/constraints/obstacles in its implementation?	Bangkalan	There isn't any

		Sampang	Yes, in practice, many people still find it difficult to invite them to work together or participate in village activities
		Pamekasan	Society's ethos of thought is less supportive
		Sumenep	There isn't any
12	Have you ever heard of socialization/counseling/being given information about Pancasila? By whom?	Bangkalan	there isn't any yet
		Sampang	Never
		Pamekasan	There isn't any yet
		Sumenep	Yes, often of course, from the P4 organization  (Guidelines for Appreciating and Maintaining Pancasila) of the organization on campus
13	How did you react? Comments, suggestions, input?	Bangkalan	We must encourage citizens to practice more of the principles of Pancasila in their daily lives
		Sampang	Pancasila must be applied to everyday life and also to social life
		Pamekasan	You cannot eliminate Madurese cultural customs because they must be preserved
		Sumenep	Accept, for the values contained in Pancasila
14	Will it be passed on to future grandchildren and the environment?	Bangkalan	continue, because they are Indonesian citizens who must obey Pancasila

**CONNECTION OF PANCASILA VALUES WITH MADURA ADAB**

		Sampang	will continue
		Pamekasan	Yes, because it is a characteristic of Madurese people so you have to understand everything
		Sumenep	Because the principles in Pancasila are to form character for our future children and grandchildren
15	Is there a plan to develop its implementation according to the times?	Bangkalan	Of course, there must be development, but there must also be support from the parties involved
		Sampang	developed in line with developments over time
		Pamekasan	By sharing education with practice
		Sumenep	Yes, science is getting faster; if possible, don't abandon the values of Pancasila, like people who think they are wise; don't abandon the god they worship.

Let's look closely at the results of the field research. It seems that the Madurese people already have awareness and commitment to implementing the values of Pancasila because, in fact, these values already exist and are implemented in everyday life. Behaviors implemented in daily life include:

1. Maintain a good name so you don't smear your chest ("smash your face"). Madurese people are very aware of their self-worth, so they seem excessive in maintaining their good name.
2. Implement a good religious life. Because of their devotion to religion, Madurese people are constantly reminded to ta` peggha` leman baktona (not stop performing obligatory prayers) and diligently study the Koran.
3. Applying a fair attitude that Madurese believe in tada'tembbhangan berra'salaja` (there is no bias). A person's actions are always based on a high sense of justice, ta tao near too (not knowing how to look for a knee - understanding and respecting elders worthy of respect).
4. cooperation.

5. Manners. People who do not have good manners are termed in several expressions such as ta tao manners, ta` tao tendhak tandhuk, ta taoajbungjung tanang (do not know how to put their hands together to worship),
6. An attitude of courage and authority, usually termed NSP (ngadek sodek parjuke).
7. Must hold "bhappa' bhabu' ghuru queen which means we must obey the good old people of the leadership, respect older people, avoid lousy behaviour, must be orderly, adhere to time and be responsible, must respect each other and be consistent in work and must working together with a team [11].

A Forum Group Discussion was held at the selected location: an Islamic boarding school in Klampis Bangkalan, attended by ulama, teaching ustadz, guardians of students and students with the results:

- Madurese cultural etiquette is reflected in Pancasila with its five principles
- Teaching Madurese daily life manners by Pancasila has been implemented in family life: parents, children, grandchildren and the family environment and surrounding community
- For its preservation, it is hoped that there will be a guide that highlights this regional culture as an example of a guide to self-worth as a basis, according to Pancasila

Based on the results of the Forum Group Discussion, it was revealed that the participants present stated that there was an essential message from Madurese elders that "carok" must be abandoned. It cannot be denied that many people categorize it as a culture of Madurese society. Carok represents the courageous nature of the Madurese people. In everyday life, there is a Madurese ca'oca'an (image): mon ta` bengal carol jha'ngako orang Madhura (if you don't dare to wear a carol, don't claim to be Madurese) [11]. Why is there a message that "carok" must be abandoned because it brings This loss to each victim contradicts the relatively large family spirit of the Madurese community. They believe that having many bhala karaba (kin) or sana bharajba (family) is a success in life [11].

This is in line with the research results on students at the State Islamic University of North Sumatra, namely that they are committed to becoming the nation's successors who care about development in Indonesia. Pancasila is used as a national development paradigm because it is the basis of the state and the way of life of the Indonesian nation, which contains noble values based on its social and cultural environment [12]. The integrity of Pancasila as the nation's way of life is also maintained by all tribes in Indonesia, as can be seen in the expressions of traditional poetry and Marapu cultural behaviour in the people of Sumba[13]. Likewise, there is diversity in society in Banuroja Village, Randangan District, Pohuwanto Regency, and Gorontalo Province. The village is inhabited by various tribes, including Balinese, West Nusa Tenggara, East Nusa Tenggara, Minahasa, Batak, Toraja, and Gorontalo[14].

## **Conclusion**

## **CONNECTION OF PANCASILA VALUES WITH MADURA ADAB**

The Relevance of Pancasila to Indonesian Cultural Adab Pancasila and Indonesian cultural adab are interrelated and complement each other. Pancasila, as the basis of the Indonesian state, contains the values of Indonesian culture, such as cooperation, deliberation and tolerance. Indonesian cultural customs also contain Pancasila values, such as unity, justice and just and civilized humanity.

### **Declaration of conflicting interest**

The authors declare that there is no conflict of interest in this work.

### **References**

- N. Nuswardani, "Narasumber Seminar Kebangsaan Untag Surabaya," 2023.  
<https://mediajurnalindonesia.id/ragam-informasi/untag-surabaya-bersama-bpip-mengadakan-sosialisasi-pembinaan-ideologi-pancasila> (accessed Jul. 05, 2023).
- S. Mintz, "The Ethics Sage," 2022. <https://www.stevenmintzethics.com/>,  
<https://twitter.com/ethicssage>.
- Y. W. Harimurti, *Teori Hukum Tata Negara Dan Perkembangan Kontemporer Di Indonesia*. Malang. Malang: P.T. Literasi Nusantara Abadi Grup, 2023.
- A. Muliadi, *Politik Hukum*. Padang: Akademia Permata, 2023.
- J. Hamidi, *Panduan Praktis Pembentukan Peraturan Daerah Partisipatif*. Jakarta: Prestasi Pustaka Publisher, 2008.
- Y. Yorisca, "Hak Tradisional Masyarakat Hukum Adat," Bandung, 2018. [Online]. Available: <http://hdl.handle.net/123456789/9105>.
- M. H. Effendy, "Bhuppa' Bhâbbhu' Ghuru Rato: Menjadikan Orang Madura Patuh," *Lontar Madura*. <https://www.lontarmadura.com/bhuppa-bhabbhu-ghuru-rato-menjadikan-orang-madura-patuh/>.
- "Direktorat Jenderal Perencanaan Pertahanan Kemhan RI."  
<https://www.kemhan.go.id/renhan/2014/11/20/45-butir-pedoman-penghayatan-dan-pengamalan-pancasila.html> (accessed May 28, 2024).
- H. Widodo, "Menanamkan Respect Education Di Sekolah - Universitas Ahmad Dahlan," 2014. <https://uad.ac.id/menanamkan-respect-education-di-sekolah/> (accessed May 28, 2024).
- W. A. Verianty, "Respect Artinya Rasa Hormat, Kenali Jenis dan Cara Mengajarkannya - Hot Liputan6.com," 2022. <https://www.liputan6.com/hot/read/5146028/respect-artinya-rasa-hormat-kenali-jenis-dan-cara-mengajarkannya> (accessed May 28, 2024).

- M. A. Rifai, *Manusia Madura-Pembawaan, Perilaku, Etos Kerja, Penampilan, dan Pandangan Hidupnya Seperti Dicitrakan Peribahasanya*. Yogyakarta: Pilar Media, 2007.
- S. Nabila, S. Rahma, and S. Z. Larosa, “Pancasila Sebagai Paradigma Pembangunan Nasional,” *J. Kewarganegaraan*, vol. 7, no. 2, pp. 2230–2238, Dec. 2023, doi: 10.31316/JK.V7I2.5652.
- H. D. Pingge and R. M. Aingu, “Studi Etnopedagogi Nilai-Nilai Sila Pancasila pada Budaya Lokal Masyarakat Adat Sumba,” *J. Papeda J. Publ. Pendidik. Dasar*, vol. 3, no. 1, pp. 16–22, 2021.
- A. H. Tome, “Membumikan Pancasila: Upaya Pelembagaan Nilai Pancasila Dalam Kehidupan Masyarakat Desa. Al-'Adl, 13 (1), 118.” 2020.