

Anti-Corruption Education Model Based on Local Wisdom in Social Studies Learning at Junior High School in the City of Semarang

Noviani Achmad Putri, Eko Handoyo, Martitah, Moh. Solehatul Mustofa

Social Science Education Studies Doctoral Program, Universitas Negeri Semarang , Indonesia

*Corresponding Author: noviani.1190@students.unnes.ac.id

Abstract. Indonesia is one of the countries with a high level of corruption. Corruption in Indonesia is already seen as an extraordinary crime. Corruption has become a frightening scourge and destroys the life of the nation. Corruption behavior is closely related to consumerism and hedonism. But on the other hand, as a plural nation, Indonesia has so much local wisdom that can ward off corrupt behavior. This can happen because local wisdom in Indonesia includes shame, simple life, and socialism. As a tribe that has a distinctive culture of shame, local wisdom in the community has a very important role in shaping the character of the younger generation to have an anti-corruption character. One of the efforts to eradicate corruption with preventive measures is through the implementation of anti-corruption education in social science learning. This study examines the contribution of local wisdom in efforts to prevent corrupt behavior in Indonesia. This research was conducted in junior high schools 3, 9, and 32 in Semarang City, using qualitative methods. Data collection techniques use observation, interviews, and documentation. Test the validity of data using triangulation techniques and source triangulation and analyzed the stages of data collection, data reduction, data presentation, and conclusions. The result of this research is that the anti-corruption education model can be carried out through several strategies, namely by strengthening reading literacy, optimizing digital literacy, and cultural literacy. First, by increasing reading literacy, students can read from various literature, both from reference books, textbooks, modules, diktats, research journals, and e-books related to Anti-Corruption Education; Secondly, by optimizing digital literacy, students can improve their digital literacy through various anti-corruption educational game applications, e-books, e-modules, and various social media such as Tiktok, Instagram, Twitter, Facebook; Third, strengthening cultural literacy, students can learn about local wisdom that contains anti-corruption character values through Javanese culture that they have learned.

Keywords: Anti-Corruption Education; Local Wisdom; Social Studies Learning

INTRODUCTION

Corruption in Indonesia is a complex issue. Corruption is a very serious problem that can endanger the stability and security of the state and society, endanger social, economic, and political development, and even damage democratic values and morals. This situation is reinforced by data showing that corruption cases are increasing. Based on a report by the Corruption Eradication Commission (KPK), the KPK processed 1,351 corruption cases from 2004 to 2022. The number of corruption cases handled by the department has fluctuated over the past 18 years. The Corruption Eradication Commission (KPK) recorded the

most corruption cases in 2018, as many as 200 cases; in 2004 it was the fewest with only two cases. Based on the type of case, most corruption cases handled by the KPK were bribery or compensation; 904 cases were in 2004-2022. It was recorded that the most bribery cases tried by the KPK throughout 2018 were 168 cases, followed by 2019 and 2017 with 119 cases and 93 cases, respectively. In addition, the acquisition of goods or services is the most widely handled corruption crime in the KPK with 277 cases. The consequences are domestic violence, money laundering, illegal levies, licensing, and obstruction of the investigation process. The information can be seen in the image below:



Figure 1. Number of corruption crimes in Indonesia
Source: <https://databoks.katadata.co.id>

How to eradicate corruption in Indonesia. It is not enough just to take anti-corruption measures, but also to prevent corruption from happening again. One of the efforts to prevent the development of corruption is to promote the values of anti-corruption education carried out in a planned and systematic manner, starting from informal family education at home to formal education in schools and informal education in the community [2]. This can prevent, reduce and even eliminate corruption in Indonesia. Anti-corruption education is an activity to control and eradicate corruption as a comprehensive effort to encourage the younger generation to develop a firm stance against all forms of corruption [3].

Anti-corruption education is understood as all efforts of a person or society to improve or strengthen attitudes and habits and keep the Indonesian nation from the dangers and consequences of corruption. Corruption crimes start from petty corruption, such as providing assistance money in the implementation of village offices, urban villages, and others. There is massive corruption such as embezzlement and aid worth hundreds, billions, or even trillions of rupiah. These events confirm that corruption has become a culture in the lives of Indonesian people. Various initiatives have been undertaken to eradicate corruption in the externally accountable Indonesian state, such as the Corruption Eradication Commission (KPK).

With the increase in corruption cases both at the regional and central government levels, preventive and curative countermeasures are needed. The eradication of corruption can be planned by introducing anti-corruption education in schools, which can officially bring several

benefits to the country both theoretically and philosophically. Formal educational institutions are stable and large-scale state budget-enhancing institutions that can be implemented systematically and sustainably, which is a long-term investment for society. Anti-corruption education has indeed become part of national education, as in Ministerial Regulation (Permendiknas) No. 22 and No. 23 of 2006 concerning content standards and qualifications of elementary school teachers (primary and secondary schools).

Local wisdom is a form of environmental wisdom that appears in social life in the form of values or behaviors of local people in interacting with their own place or scope of life. As a form of human behavior, local wisdom is not static, but rather changes over time or dynamically, depending on the socio-cultural order and bonds prevailing in society. Local wisdom is closely related to the culture or tradition of a place/village in the sense that local wisdom contains views and rules so that the community has a better foundation to find activities such as daily community behavior. In general, the ethical and moral values contained in local wisdom are taught and preserved for generations. Local wisdom passed down from generation to generation is a culture that must be preserved. Each region has its own culture as a characteristic and that includes local wisdom. Local wisdom has a very important youthful meaning. By studying local wisdom, you will understand the struggle of ancestors in various community activities.

Local wisdom that is dominant in society includes elements of science, social values,

ethics, and morality, as well as norms that apply in the order of social life for generations, becoming characteristics and guidelines in the daily life of the local community. According to Koentjaraningrat, local wisdom has a strong social and cultural dimension because it is born from human care activities in community life [12]. Local wisdom can be manifested in various forms, such as ideas, beliefs, values, norms, and regulations in the field of culture. In social life, the opposite can involve religious systems, social systems and organizations, information systems, livelihood systems, and technological systems and equipment [13][14].

Anti-corruption education must continue to be strengthened in schools to provide understanding, education, and application of corruption prevention in Indonesia, especially among the younger generation. Corruption prevention is carried out especially by the younger generation, so that they can show honesty and actively participate in the corruption prevention process through anti-corruption campaigns, especially for themselves, their families, and their neighborhoods [15]. Corruption prevention can be started early by teaching anti-corruption values and principles. Corruption can be prevented by exploring the potential of local culture and wisdom in the community to form good behavior and character and an image of noble morals [16].

The noble values contained in local culture and wisdom, for example in Java, essentially contain anti-corruption values that are considered correct and become the basis of daily behavior. By encouraging the values of anti-corruption education that are planned and implemented systematically, ranging from informal family education at home, formal school education, and informal community education, corruption in Indonesia can be prevented, reduced, or even eliminated [17][18]. The implementation of values according to culture and local wisdom guides human behavior to stay within the limits of applicable norms and prevent negative behavioral effects. Strengthening local culture and wisdom shapes the character of corruption prevention. Understanding and applying local wisdom in the community shapes the culture and anti-corruption attitudes that underlie corruption prevention efforts [19][20].

METHODS

This research method is descriptive

qualitative research. The research background in this study is junior high schools, 3, 9, and 32 in Semarang City. The data sources for this study are primary data sources, namely social studies teachers, students, and principals. Secondary data such as teaching modules, attitude journals, documentation, books, magazines, newspapers, and written archives are directly related to the object under study. Data collection techniques through observation, interviews, and documentation. Test the validity of the data using source triangulation techniques and triangulation techniques. Triangulation [21] is a technique of checking the validity of data by checking or comparing data obtained with sources or criteria other than the data, to increase the validity of the data archives. Data analysis techniques use interactive analysis of data collection, data reduction, data presentation, and verification. This interactive analysis process starts from the stage of collecting natural data, followed by reducing data carried out during the research, during field research, until the report is compiled, then. Then, with the presentation of data presented in accordance with the data obtained through research in the field, clearly, the last stage is drawing conclusions and verification so that the data can be understood and clear according to the research objectives.

RESULTS AND DISCUSSION

Indonesia is a country that is very rich in cultural diversity in which there is local wisdom. This can be seen from the diversity of ethnicity, language, religion and ethnicity. The dominant culture in each region is the characteristic and uniqueness of the region. Local wisdom is part of the culture of a person or group in the community where the community lives and carries out its activities. Local wisdom is part of the inheritance passed down from generation to generation by ancestors. According to Rahyono, local wisdom is human intelligence possessed by certain ethnic groups and obtained through communal experience. From this, it can be concluded that local wisdom is a form of practice or behavior developed by individuals or communities and derived from noble values inherited from generation to generation [22].

In the process of development, local wisdom is most influenced by globalization. The rapid development of globalization greatly affects regional local wisdom, so the values of local wisdom also change the way of life of the

community in managing natural resources in their own regions. Local wisdom that has been influenced by technological developments causes its values to change over time but is still guided by local culture. In other words, changes in local wisdom values do not completely change the order of life in society.

When there is local wisdom influenced by technology, it can be said that local wisdom can synergize to shape the character of every anti-corruption person. In accordance with the values of local wisdom, it can be a means to shape the character of anti-corruption. The Prosecutor's Office and the KPK do not cooperate or work hand in hand to eradicate corruption, but also influence and help the values of local wisdom to prevent corruption. By shaping the character of anti-corruption through the values of local wisdom, the occurrence of deviations such as

corruptive behavior in daily life should be minimized.

The formation of an anti-corruption character can be started from even small problems in society. Such as the values of local wisdom that prevail in various regions. With local smart technology, they can survive in the current era of revolution. In essence, local wisdom produces local wisdom values that can be used as a basis for the formation of an anti-corruption character. Character is a person's character or ethics in terms of behavior, personality, and ethics that individuals have in everyday life. Based on the results of a literature review, many values of local wisdom of Javanese culture were found, including anti-corruption education. These values of local wisdom have long existed and become the code of conduct of the ancestors. The values of local wisdom include, for example.

Table 1. The Character of Anti-Corruption Education Contains Local Wisdom

No	Anti-Corruption Character	Local Cultural Values	The Meaning of Local Cultural Values
1.	Self-sufficient	<i>Adigang Adigung Adiguna</i>	Excess pride can be arrogant. Javanese people are forbidden to be arrogant and boast about whatever belongs to them, whether power, greatness, or intelligence. People who behave adigang, adigung, adiguna will usually use power, buy things that cannot be bought and manipulate everything for their personal interests.
2.	Care	<i>Adol Lenga Kari Busike</i>	Distribute to many people without caring about themselves so that they themselves do not get it. Javanese society includes people who "do not count". They give help to others who need it totally, in the sense that until their affairs or needs are met.
3.	Responsibility	<i>Aja Cidra Ing Janji</i>	Don't break promises and don't do harm. Once we do this, the surrounding community will no longer appreciate it. A promise is like a debt to be paid and settled, however long it takes.
4.	Honest	<i>Aja Cidra Mundahk Cilaka</i>	Don't like cheating, later it can be wretched. In public association, one must be honest, must not cheat, and must not take the rights of others unlawfully. If you do not heed this, it will generally be wretched. In addition, people could cheat. Over time, they will no longer be trusted and, in the end, will not have a social environment.
5.	Simple	<i>Aja Ketungkul Marang Kalungguhan, Kadonyan lan Kemareman</i>	Do not obsess or be constrained by position, possessions, or material and worldly pleasures. All is not lasting and can disappear at any time. Being reasonable about position, material, and worldly pleasures can help people to live a balanced life. This speech asks us to adopt an honest, sincere, and light-hearted attitude to facing life.
6.	Discipline	<i>Aja Melik Darbeking Liyan</i>	Do not want to improperly or unlawfully the property or property of others. This desire will encourage someone to do actions that are not praiseworthy or reprehensible. All of them will cause people to pay no attention to rules and manners. Wanting to have something like someone else's. It's okay as long as it's in the right way.
7.	Simplicity	<i>Aja Milik Barang Kang Melok Darbeking Liyan</i>	Do not want or be easily tempted by items that look luxurious, magnificent, and beautifully enchanting. This can lead someone to do harm, cheat and commit actions that are not praiseworthy. This speech implies that whatever belongs to him should be thanked as the best gift.
8.	Fair	<i>Akal Koja</i>	Cheating in a very subtle and slippery way so that the person being cheated does not feel cheated and does not even know that they are being cheated. Like reason. People commit fraud in a hidden way, disguised because they know the shortcomings and secrets of the person they are deceiving.
9.	Brave	<i>Aluwung Kalah Wang Tinimbang Kalah Wong</i>	It is better to endure defeat or loss, but in a bad way, than to gain victory or gain in a fraudulent or dishonorable way.

10.	Introspective	<i>Ambegal Sambu Ngayang</i>	People who want to take or steal an item from its owner by pretending to want to take it. Conditions like this most often occur in the community. Generally, this kind of behavior occurs out of envy and wanting to possess other people's things illegitimately.
11.	Strive	<i>Ana Dina Ana Upa</i>	There is a day when there is rice. It is a principle of life that people do not have to worry about food. As long as there is a day, there must be sustenance. As long as he is willing to work well, as long as he lives, he will definitely find his food.
12.	Introspective	<i>Anutupi Babahan Hawa Sanga</i>	The sublime speech to control the passions that come from the nine holes in man. If we are able to control it, it will be easy for us to achieve success and happiness.

The values of local wisdom above currently have their own challenges in implementing them in the field, especially for the younger generation. Globalization is a challenge for millennials to recognize and understand the values of local wisdom, which they then implement in their daily lives. Seeing this condition, it is necessary to make strategic efforts so that the values of local wisdom can be accepted and internalized by students who are also the next generation of the nation. One of the efforts that can be made is by optimizing the current technological advances to make it easier for the values of local wisdom to be learned and understood by the younger generation anywhere and anytime.

The presence of technology has a significant impact on the values of local wisdom to form anti-corruption figures. Anti-corruption character-building is one of the government's great concerns because many acts of corruption in society and the current government can harm the country, so character-building must start early. This should give the individual a basis for his behavior in the environment.

The existence of technology that is able to raise the values of local wisdom to be able to globalize, is one way of strengthening literacy, especially for the younger generation. One of the increasing cases of corruption in Indonesia is the lack of literacy possessed by Indonesian citizens. The lack of literacy level will affect the behavioral actions carried out by each citizen in action. Therefore, one of the efforts to improve the literacy of Anti-Corruption Education is by integrating it into social studies learning.

Literacy skills have a huge impact on the success of the younger generation. Good reading skills help the younger generation to understand information both oral and written. In life, mastery of the literacy skills of the younger generation is very important to develop their competence. These skills can support each other if the younger generation is proficient in literacy, or it can be interpreted that the younger generation is educated and knows how to sort out information

that can support the success of their lives. Literacy is not only about the ability to read and write, but can also mean technological literacy, political literacy, critical thinking, and sensitivity to the environment. Literacy is a person's ability to use information to develop knowledge for the benefit of society. This can result in someone learning to read and write, which is needed by the Indonesian nation to recover from adversity including corruption and even compete with other nations and live on an equal footing.

Based on the importance of mastering literacy in Anti-Corruption Education based on local wisdom, a strengthening strategy is needed, one of which is through social studies learning. Strengthening the character of Anti-Corruption Education one of them becomes effective when delivered through social studies learning. It takes a conducive environment and good intervention in imparting character values so that they can be easily accepted by students. One of the efforts or strategies that can be done is by strengthening the literacy of Anti-Corruption Education based on local wisdom. The result of this research is the strengthening of literacy Anti-corruption education can be done through several existing literacies, namely reading literacy, digital literacy, and cultural literacy. These three things in the field of literacy were chosen for the most effective and strategic reasons implemented in social studies learning. The strategies for strengthening literacy include:

First, reading literacy. Literacy is the knowledge and ability to read, write, search, seek, process, and understand the analysis, response, and use of written texts to achieve goals, develop understanding and potential, and participate in social environments. In Britt, Rouet, and Durik, Scribner conveys the notion of literacy according to the use of written symbols in social practice. In post-industrial societies, the use of print media permeates human activities throughout life, from studying at school to finding a job, communicating with friends and family, shopping online, and participating in people's lives. From

this understanding, it can be explained that literacy is not limited to reading letters/words/sentences/writing on paper or books, but in a broad sense, when someone uses it to meet daily needs. Literacy is used in work, learning, and communication both online and verbal/non-verbal [23].

Based on the above understanding related to reading literacy, efforts to strengthen the literacy of Anti-Corruption Character Education based on local wisdom can be carried out by means of students in social studies learning by improving the skills of reading, writing, searching, browsing, processing and understanding information related to Anti-Corruption Education from various existing literature such as journals, e-books, modules, diktats, text reference books, textbooks, and others. Reading culture must be familiarized through school culture, especially through social studies learning. The role of teachers in directing and encouraging students to want to increase their literacy is very necessary, so there needs to be a good cooperative relationship between teachers and students. With many references to Anti-Corruption Education, students will not be left behind with regard to existing knowledge and the next stage, namely implementing it in daily life.

Second, is digital literacy. According to Paul Gilster, digital literacy is the ability to understand and use information from multiple sources [24]. Common Sense Media claims that digital literacy includes three skills: knowing how to use technology, interpreting and understanding digital content and assessing its credibility, and researching and communicating with the right tools [25]. From this, it can be concluded that digital literacy is an effort that individuals need in this demanding age to filter information accurately. Another step to encouraging digital literacy is to use the right applications and a deep understanding of the information obtained.

In today's era, we will not be able to avoid existing technological advances. Therefore, teachers must be able to take advantage of these technological advances, especially in social studies learning. Learning resources related to Anti-Corruption Education are numerous. Through technological advances, it is increasingly easier for both teachers and students to access their main information about Anti-Corruption Education. With the optimization of digital literacy, students can learn anywhere and anytime. It is not limited by time and space and can adjust to existing developments. Therefore,

strengthening Anti-corruption Education literacy through digital literacy can be done by increasing digital literacy from various applications on cell phones and optimizing social media. There are quite a lot of applications for Anti-Corruption learning, one of which is Anti-Corruption digital modules. Anti-Corruption Educational Games are numerous. Furthermore, social studies teachers can also use social media such as Tiktok, Instagram, and Twitter as social studies learning resources to straddle and analyze actual issues related to corruption so that students can learn contextually. Students can improve critical thinking skills through issues that are up to date and then analyzed together with the teacher's modules.

Third, Cultural Literacy and Civics. Cultural literacy is the ability to understand and connect with Indonesian culture as a national identity. At the same time, civic competence is the ability to understand the rights and obligations of citizens. Cultural and civic competence is the ability of individuals and communities to influence their social environment as part of culture and country. Cultural and civic competence is the ability of individuals and societies to relate to their social environment as part of culture and nation [26]. By reinstilling local character values, the nation's culture will undoubtedly be sustainable. Furthermore, civic literacy is also a strategic effort in strengthening the literacy of Anti-Corruption Education. Local values learned and internalized by students in daily behavior will make students good citizens and understand their rights and obligations as citizens. Because of how important it is to strengthen cultural and civic literacy for students through social studies, learning to prevent students who are anti-corruption.

Local wisdom is a legacy of the past that comes from ancestors. Without preservation and resurrection, local wisdom will one day die. Perhaps the fate of local wisdom is similar to the ancient heritage, which after several generations was left to rot and be eaten by termites. Signs of the decline of local wisdom have begun to grow. Local wisdom often trumps the increasingly pragmatic attitudes of the community, which ultimately prefers more and more economic constraints and needs.

Local wisdom only lasts forever if it is implemented in everyday real life in such a way that it acts fairly in the changing times and can react to them. Local wisdom must also be incorporated into state policy, for example

through the implementation of economic policies based on mutual assistance and kinship as a form of our local wisdom. To achieve this, it is necessary to apply state ideology (Pancasila) to various state policies. Thus, local wisdom effectively acts as a weapon, not just a legacy, that allows its people to meet and respond to the flow of the times.

The revitalization of local wisdom in answering various pressing problems faced by the nation and state, such as corruption, poverty, and social inequality, only succeeds if supported by state policies and examples. Without them, local wisdom is just a meaningless cultural accessory. Local wisdom in different regions usually teaches a culture of shame (when doing something bad). But in today's reality, the culture of shame seems to have disappeared. Current regulations sometimes offer people receiving mental health treatment or ex-convicts the opportunity to hold public office. Therefore, the culture of shame must be revived as part of local wisdom to fight corruption, especially in religions known as halal haram (money earned through corruption is haram).

Learn and preserve various elements of local wisdom, local traditions, and institutions, including norms and customs, which are useful and can be effective in character building, as well as explore and enrich with new wisdom. In relation to the social learning theory, that culture is actually learned behavior, which means that people cannot "learn the hard way" or have good character. Local wisdom, if loosely translated, can be interpreted as good cultural values that exist in society. That is, to know the local wisdom of an area, we must be able to understand the good cultural values of the area. To be honest, our parents passed on these values of local wisdom to us children from generation to generation. The culture of mutual cooperation, mutual respect, and "Tepa Salira" are small examples of local wisdom. It is appropriate for us to learn the values of local wisdom that exist so that they are not lost over time and become the character of the Indonesian nation.

CONCLUSION

Instilling the values of anti-corruption education into the local wisdom of the Javanese people through social sciences is a step to control and eradicate corruption as a general effort to encourage the next generation of young people to build determination against all forms of

corruption. Strengthening Anti-Corruption Education can be done through three strategies, namely: reading literacy, digital literacy, and cultural and civic literacy. Students are the next generation of the nation, so children are instilled with anti-corruption values or norms since childhood. This is one of the preventive efforts to teach anti-corruption values. Anti-corruption values really need to be instilled in students, because it is in students that children's attitudes and characters are formed.

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