

## The Existence of Turikale Youth Nationalism Character in Mappalette Bola Tradition

**Nur Aeni Alimuddin**

Bimbingan dan Konseling, Universitas Negeri Makassar  
Email : [nuraenialimuddin20@gmail.com](mailto:nuraenialimuddin20@gmail.com)

**Iklima**

Bimbingan dan Konseling, Universitas Negeri Makassar  
Email : [iklimhaincesku@gmail.com](mailto:iklimhaincesku@gmail.com)

**Aprilia**

Pendidikan Pancasila dan Kewarganegaraan, Universitas Negeri Makassar  
Email : [aprilialia230401@gmail.com](mailto:aprilialia230401@gmail.com)

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**Abstract :** This study aimed to determine how the existence of the character of nationalism contained in the Mappalette Bola tradition in Turikale youth. This research was a non-empirical research designed with descriptive qualitative research method employing library research (non-systematic review). Data collection techniques employed literature study. Data analysis was carried out in several stages, namely reading, comparing, classifying primary and secondary data, connecting, critiquing the literature, then making a narrative review. Based on the results of the data analysis, it was obtained that (1) the values contained in the Mappalette Bola tradition were *sipatokkong* which included *sipakatau*, *sipakalebbi* and religious values, (2) the existence of Mappalette Bola values was still firmly held by the Turikale community, especially the Turikale youth, and (3) the implications of the traditional values of Mappalette Bola had been carried out by students in one of the high schools in the Maros Regency who graduated by picking up trash.

**Keywords:** Nationalism, Mappalette Bola, Turikale youth

**Abstrak:** Penelitian ini bertujuan untuk mengetahui bagaimana eksistensi karakter nasionalisme yang terkandung dalam tradisi Mappalette Bola pada pemuda Turikale. Penelitian ini adalah penelitian non empirik yang didesain dengan metode penelitian *descriptive qualitative* dengan *library research* (non-systematic review). Teknik pengumpulan data menggunakan studi pustaka. Analisis data dilakukan dengan beberapa tahap yaitu membaca, membandingkan, mengelompokkan data primer dan sekunder, menghubungkan, mengkritisi literatur, lalu membuat *narrative review*. Berdasarkan hasil analisis data tersebut, maka diperoleh hasil bahwa (1) nilai-nilai yang terdapat dalam tradisi Mappalette Bola ialah *sipatokkong* yang didalamnya mencakup *sipakatau*, *sipakainge*, dan *sipakalebbi* serta adanya nilai religius, (2) eksistensi nilai-nilai Mappalette Bola masih dipegang erat oleh masyarakat Turikale, khususnya pemuda Turikale, dan (3) implikasi dari nilai-nilai tradisi Mappalette Bola telah dilakukan oleh siswa di salah satu SMA daerah Kabupaten Maros yang melaksanakan kelulusan dengan cara memungut sampah.

**Kata kunci:** Nasionalisme; Mappalette Bola; Pemuda Turikale

## INTRODUCTION

The condition of Indonesian nationalism was currently in decline. Written online on Merdeka.com news edition of December 20th, 2017, the Central Agency of Statistics (BPS) explained that they had conducted a survey on national values which was further informed by the Head of the Presidential Working Unit for the Stabilization of Pancasila ideology/view of life (UKP-PIP) on July 24th, 2017, showed 18 people out of 100 Indonesians did not know the title of the national anthem of the Republic of Indonesia. Furthermore, 24 people out of 100 people in Indonesia could not recite the contents of Pancasila and 53% of Indonesians did not know very well the lyrics of the national anthem. It proved that Indonesian was experiencing a degradation of nationalism which was then supported by a research conducted by Litbang Kompas which found that social ties in the society were currently weakening. On Litbang Kompas, it was also found that the national unity and commitment to defend the territorial integrity began to disappear. Kompas (Syamsurijal, 2019).

The nationalism degradation could also be seen in the results of the research conducted by the Center for Social and Cultural Research LIPI (Syamsurijal, 2019) in the period of 2015-2018. The research showed that the development of information and communication technology creates a new public space so that social media seems to divide society into parts.

Globalization quickly started in Indonesia, especially among teenagers and became a threat to the loss of Indonesian national identity (Amrah, 2016; Agung, 2017). Many teenagers had lost their identity as Indonesians because of globalization. It was indicated by the signs that appear in the daily lives of the youth today. Nowadays, the young generation was expected to have high integrity. In fact, the values contained in Pancasila, the 1945 Constitution and the value of national diversity were not deeply pondered by them. Based on existing assumptions, information disclosure results in the development of technology, of course, the impact was not only positive but also negative, namely it could damage morals or characters, especially for children, adolescents, and youth in Indonesia

(Rahayu, 2019; Rantung & Boiliu, 2020). Meanwhile, the government had implemented several policies as a solution to the moral decline resulting in the degradation of nationalism values in Indonesia. One of the policies offered by the government was censorship of content or access to websites that were considered negative (on <https://wantimpres.go.id/id/men-Prevent-degradation-moral-generation-muda/>). However, this had not fully answered the question of the decline in nationalism values in Indonesia.

Ryamizard Ryacudu (Agung, 2017) stated that Indonesia's strength in facing the inevitability of new modernization and globalization was by strengthening the national's identity and building strong unity and integrity from all components of the nation. It could be done through strengthening the understanding of defending the country and inculcating Pancasila values (Pancasila revitalization) where national values were the capital of strength and binder of unity so that the Indonesian nation could handle every challenge in the dynamics of globalization (Fauzan et al., 2021; Yani & Dewi, 2021). Guided by the conditions of a multicultural and multiethnic society, so that diversity became one of the national identities, even though Indonesia was not the only country with a heterogeneous community character. However, cultural diversity, this was the variation in people's values, which must be maintained because it was one of Soekarno's ideals in building an "all for all" state which was not only for one person, class, or group.

It was possible that the Indonesian culture diversity could be a solution of the nationalism degradation. One of Bugis's culture, a tradition of Mappalette Bola, in South Sulawesi could be a good example. Hatta & Ekomadyo, (2020); Herlin et al., (2020) stated that Mappalette Bola was a Bugis tradition of moving the house. Bugis man should elevate the house together and move it to the destined place because the owner wants to sell the land not with the house. It showed that the tradition of Mappalette Bola holds the values of solidarity and communal work (Alam et al., 2020). It was in line with the third line, Persatuan Indonesia, and any other values of nationalism. The culture needed to be preserved to revive the

implementation of the values of nationalism in Indonesia.

This study focused on the existence of nationalism character of Indonesian youth especially Turikale youth in the tradition of Mappalette Bola. Turikale youth comes from Bugis ethnic in Maros district so that they could be called as Bugis youth.

There were some prior research discussing about nationalism in one of Indonesian culture. One of the research was about nationalism of Kawi Mount society in preserving the art of puppet performance (Septina R, 2018), the exploration of values of *Sipakatau Sipakainge Sipakallebbi* Bugis Makassar as a prevention of intolerance act (Herlin et al., 2020), the symbol in the application of Pacce (Solidarity) becoming Analogy for the Representation of the Togetherness of the Bugis Community (Musnur, 2018), and the research about the existence of local culture as nationalism strengthen (Kholidah, 2019). However, the research about the existence of Turikale youth nationalism character in the tradition of Mappalette Bola had not been touched.

This article was hopefully able to give some contribution for Indonesian problem related to nationalism. In short, this article discussed three essential parts. Firstly, it was about how the values of Mappalette Bola tradition in the behavior of Turikale youth. Second, it was about the existence of the values of Mappalette Bola tradition towards nationalism character in Turikale youth circle. Third, it was about how the implication of the values in Mappalette Bola tradition towards the nationalism character in Turikale youth.

#### Method

It was a non empirical study which employed a descriptive qualitative design with library research (non-systematic review). This study was carried out online through some following steps:

1. Focusing on the discussing topic by collecting and classifying some journals consisting of Turikale youth, nationalism, and Mappalette Bola tradition. The sources were considered their relevancies to the topic based on their table of content, abstract, heading and sub-heading as well as document statement.

2. Finding and analyzing the journals and books anchoring in the research necessities to evaluate the contents and to make critical scientific analysis based on the ideas stated by the writer. The researcher found 23 international journals and 17 national journals.
3. Summarizing the content of the sources and making notes important parts such as the researcher, year, title and sources (books, journals, proceedings, or technical reports), the purposes, the methods, the results, conclusions of the study as well as recommendations.
4. Writing a study of literature review which were compiled from the prior steps.
5. Making a narrative review by reading, understanding and analyzing.

## RESULTS AND DISCUSSION

### The values of Mappalette Bola tradition in the behaviors of Turikale youth

Turikale youth were the youngster from Turikale region in Maros district. Turikale was a part of South Sulawesi which the society mostly consists of Bugis ethnic. Turikale comes from the word Turikale in Bugis language meaning a close person or family. Philosophically, it was assumed that Turikale society highly upholds the culture of sipatokkong such as cooperative and communal works (Kaddi & Dewi, 2017). Mappalette Bola tradition was derived from the culture of sipatokkong.

On the same tone, the prior result (Herlin et al., 2020) found that the values of sipatokkong consist of *sipakatau*, *sipakainge*, and *sipakallebbi* as the Bugissian's ways of life. It was proved by the Mappalette Bola tradition in Turikale society. *Sipakatau* holds the meaning that every people should treat others as human beings. It contains the values that every one should be put at their place as human being in line with what the religion thought (Herlin, et al., 2020). In Mappalette Bola tradition, the *sipakatau* concept views human with all their rewards namely respect for one another. Everyone had the right to participate in this tradition regardless of social status, physical condition or other things.

Sipakainge holds means reminding or admonishing each other in kindness implying that everyone had their own advantages and disadvantages (Darussalam, et al., 2021). In disadvantages state, Turikale societies warned each other when there was any mistake in the ways of conducting Mappalette Bola. The warning might come from the leader or the member of the society.

Sipakalebbe could be defined as respecting and praising each other. It could be said that people love each other in order to serve communal work and family relationship without considering social status. It proves the state process adhering to the principles of communal work (Herlin et al., 2020).

Mappalette Bola was an unique Bugis culture where the tradition was conducted to move someone's house. Kesuma (in Musnur, 2018) mentioned that Bugis society was acknowledged as a society that likes to work together, especially for building bugis' houses or stilt houses. The tradition of communal work of the Turikale community was one of the traditions passed down by their ancestors that was still preserved. One of the characteristics of communal work that could be seen was the tradition of moving houses. The unique thing of moving house was that people would only move their things and furniture, but it had a different meaning for the Bugis people (Hatta & Ekomadyo, 2020).

Moving house for Bugis society especially Turikale ones means that they literally move the house. Bugis society moved the whole parts of the house including the house frame and structure as well as furniture and properties inside. This tradition was impossible to be done alone so it needed assistances from the society. Therefore, they do communal work to move the house building to the next location by walking (Munsur, 2018).

According to Musnur (2018), there were two ways of moving the house; lifting it up and pushing it. When the distance was quite faraway from the previous location, the house moving employed the lifting way. Moving the house by lifting it began by installing bamboo between the streams at a height of about 1.5 meters from the ground level. The bamboo were used to be handle

to lift the house. Furthermore, they wait for the signal/direction to lift the house led by the village head starting from the time to lift, to start walking, to adjust the pace of steps and others.

On the other hand, they chose to push the house if the distance between the next location and the previous ones was quite near. The moving process which was done by pushing the whole house begins with equipping it with wheels / tires which numbers depend on the size of the house. The house would be pushed forward or backward very carefully after it was equipped with wheel boards. The wheels that were rolling backwards would be moved to the front alternately so that the journey would not be interrupted.

In Mappalette Bola tradition, there were several steps that must be followed. The first was to remove the home furnishings made of glass or glassware. Second, other heavy furniture such as cupboards were tied to the corners of the room so they would not move during the procession. Third, the owner of the house would set several bamboos at the bottom of the house as handle for the people who involved in the moving process.

After those steps, the process of moving the house could start with initial prayer led by the local customary chief. This was one proof of religious values implemented in Mappalette Bola tradition. After leading the prayer, the chief would determine the walking rhythm and steps of the men who lift the house. (on Jabarnews.com)

Therefore, the embedded values of the Mappalette Bola tradition in the behavior of the Turikale youth were the values of *sipatokkong*, *sipakalebbe*, *sibawange*, *sipakatau*, and the religious values.

### **The Existence of Mappalette Bola Tradition Values on the Nationalism Character among Youth in Turikale**

The nationalism character was one of the core characters that was important for Indonesian. Considering the decreasing value of it day by day, of course, this would affect the speed of globalization in Indonesia especially among young people (Agus & Zulfahmi, 2021; Inayati, 2019). The globalization era could have an impact for Indonesian losing its identity, Karman (Agung, 2017). Many young people had

lost their identity as Indonesians due to the influence of globalization. This was shown by the symptoms that appear in the daily life of these young people today, where people were more accustomed with foreign cultures than those of their own country. Nevertheless, the development of nationalism could indeed be based on globalization, for instance, people could still think for global but act in local manners. Local values that could be adapted in improving nationalism were those which was found in in the Mappalette Bola tradition, which were based on *sipakatau*, *sipakalebba*, and *sipakalebba* cultures.

In the *Sipatokkong* culture, the society must apply the behavior of communal work and cooperation as it was also found in the spirit of nationalism. This was in line with the values contained in the Mappalette Bola tradition where in the implementation process, communal work and cooperation was the main pillar for a successful house relocation process.

Those values found in the Mappalette Bola tradition could strengthen the nationalism spirit. Those values of Mappalette Bola were actually the parts of life and the identity of the Bugis people (Alam, et al., 2020). This proved the fact that indicators of human resource management had long been belonged to Turikale community, which was born from the local wisdom of the Bugis tribe by using cooperation as a form of their communal identity. In a research (Alam, et al., 2020), there was also found that in Bugis culture often conveyed the term of "melleki tapada melle; tapada mamminanga; tasiyallabuang" which means "Let's build a better relationship so that the dreams could come true." That term described the dominant use of local wisdom in the Turikale community of the Bugis tribe so that awareness for the potential culture would emerge. The value that we could take from the Mappalette Bola tradition was the real action of sipatokkong (communal work) which had been the purpose of the nation since the early times.

The culture of communal work was a culture that had been rooted in Indonesia since the era of the ancestors which could be seen from the discovery of various kinds of mutual cooperation activities as mentioned in a research (Renata, 2020). Renata mentioned that

communal work was called *sambatan* in Java area, *pomabari* in the Maluku area and *Mappalette Bola* in the Sulawesi society. In the *sambatan* tradition carried out by the Javanese people, communal work activities were applied in the form of voluntary help between residents in house building activities, weddings and in agriculture activities. In the *pomabari* tradition, the activity of helping was applied to the copra coconut production process. Whereas in the Mappalette Bola tradition, mutual cooperation activities were in the form of a process of lifting up and moving houses together.

The communal work activities in each region highly upheld the values of cooperation, togetherness, solidarity, mutual assistance, empathy and social equality. In the Mappalette Bola Tradition, there were also communal work values in it. The first was the value of solidarity where people of the community were helping a member who was moving his house, including the Turikale youth themselves. The second was the value of cooperation we could see when residents lift their houses simultaneously on foot, and were led by the village head who also tried to distribute the burden evenly (Musnur, 2018). The third was the value of helping which we could see when the local community, including the youth of Turikale, helped a homeowner moving out the glass furniture from the house.

These values could be implemented in the family scope to the community scope. In this case, the Turikale youth basically come from the Bugis tribe, South Sulawesi Province. The Bugis ethnic was famous for its cultural values, namely *Sipakatau*, *Sipakalebba*, and *Sipakalebba* which were essential values on the Bugis people's way of life. As the purpose of life within the process of social interaction, there would be a mutually influencing relationship with one another or could be called as give and take, both in verbal and actions that could cause changes in feelings and also impressions that lie in the mind and then determine the actions that would be taken. Therefore, the *Sipakatau*, *Sipakalebba*, and *Sipakalebba* cultures became the design for living or Social control because they had a positive impact followed by the community and believed as a truth. Realizing this, this culture could be used to prevent intolerance behavior by

exploring and instilling the values contained in it (Herlin et al., 2020).

The values of *Sipakatau*, *Sipakalebbi*, and *Sipakalebbi* had existed since ancient times, born from families that grasped noble, intelligent, and wise values as their life principles that were believed to be true and became the way of life of the Bugis people.

The results of research by Athira (Herlin et al., 2020) said that the local wisdom of *sipakatau* reached all lives of Bugis people wherever they were at that time. Fundamental values in the form of the ideologies and principles of Bugis people became a life-guide that they carried wherever they go (wherever we are, there is the sky to uphold). Bugis people could get accustomed to wherever and whenever they were by using these three values. For example, there was Mappalette Bola tradition in the Bugis tribe which was known as moving a whole-house, without breaking it down, from one place to another and done by a large group of people. This was a convincing example that the Bugis people from Makassar uphold the cultural values of *sipakatau*, *sipakalebbi* and *sipakalebbi* in creating a family atmosphere based on the principle of communal cooperation/togetherness. Thus, it could be concluded that the existence of Mappalette Bola values was still tightly held by the Turikale community, especially the Turikale youth.

### **Tradition values implications of the Mappalette Bola tradition on the nationalism character among Turikale Youth**

The existence of the communal cooperation value in the Mappalette Bola tradition which had been described in the second problem formulation, if these values were used for all turikale youth, would maintain the unity and integrity of the nation by not prioritizing the sense of selfishness that would damage the community life order.

An attitude that reflected the unity and integrity of the nation, named communal work was shown by the Maros youths on "Picking up trash on graduation day, Maros students make a new tradition", "The picking up trash action to clean up several kilometers of street in Maros done by Bassang to celebrate the graduation after

National Exam", "The act of picking up trash was an extraordinary thing and this was the first time in Maros. Moreover, it was better than convoys which make other motorists' inconvenience as it would increase the risk of road accident," (Irfan). This student action was to give a positive message to the younger generation.

In the action of picking up trash, there was a value of togetherness, seen from the students' activities who worked together to carry out the action of picking up trash on their graduation day. Then there was also the value of empathy in that activity. These students cared about the cleanliness of the environment, so they take an action to pick up garbage (Suardi, 2017).

### **CONCLUSION AND SUGGESTION**

1. The Values of the Mappalette Bola Tradition in Turikale Youth Behavior philosophically considered that the Turikale community was a society that upheld the *sipatokkong* culture which one form of *sipatokkong* culture was the nature of working together or communal cooperation. The Mappalette Bola tradition itself was a tradition that was born from the *sipatokkong* culture. Therefore, the values of the Mappalette Bola tradition in the behavior of the Turikale youth were the values of *sipatokkong*, *sipakalebbi*, *sibawange*, *sipakatau*, and religious values.
2. The Mappalette Bola Tradition Values showed the Existence Nationalist Character among Turikale Youth. This could be seen in the Mappalette Bola Tradition which had mutual cooperation values in it. The first was the value of togetherness shown when someone wanted to move house, then the local people, including the Turikale youth, were involved in the process. The second was the value of cooperation when the community moved the whole house together on foot guided by the village head meanwhile the burden was distributed evenly. The third was the value of helping that could be seen when the local community, including the youth of Turikale, helped homeowner move his home glass furniture. These values could be indeed applied in the family and society
3. The implication of the values of the Mappalette Bola tradition upon the character

of nationalism among the Turikale Youth reflected the unity and integrity of the nation. The example was the activity named by working together as the Maros youths - "Picking up trash on graduation day, Maros students make a new tradition", "The picking up trash action to clean up several kilometers of street in Maros done by Bassang to celebrate the graduation after National Exam", "The act of picking up trash was an extraordinary thing and this was the first time in Maros. Moreover, it was better than convoys which make other motorists' inconvenience as it would increase the risk of road accident," (Irfan). This student action was to give a positive message to the younger generation.

This research still, of course, had several limitations. Therefore, we hoped that the next research could describe the ways for keeping the Mappalette Bola tradition and also maintaining nationalism in Indonesia, especially the Turikale youth.

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