



Tatanen di Bale Atikan and Ecological Citizenship Education: A Conceptual Analysis Based on Literature Review

Rini Apriyanti¹, Anggy Giri Prawiyogi², Rif'at Shafwatul Anam³

^{1,3}Universitas Terbuka

²Universitas Buana Perjuangan

Corresponding E-mail: rini5410@guru.smp.belajar.id¹

ABSTRACT	ARTICLE INFO
<p><i>This article presents a literature-based conceptual analysis of the Tatanen di Bale Atikan (TdBA) program and its relationship to Ecological Citizenship Education (Civic Education/PKn). The primary objective is to analyze the conceptual linkages between the TdBA program and the ecological citizenship paradigm. The central problem addressed is that current Civic Education learning in Indonesian schools remains predominantly cognitively and normatively oriented, lacking civic experiences capable of fostering genuine ecological responsibility. Through a systematic literature review of accredited and non-accredited Indonesian journals published between 2019 and 2025, the findings indicate that TdBA effectively cultivates responsibility toward nature, collective awareness, social participation, and environmental ethics, all of which align with a direct, experiential learning approach. The literature further confirms that TdBA possesses strong conceptual merit as an ecological civics laboratory, serving as a pedagogical bridge between theoretical ecological citizenship principles and contextual, locally-grounded learning practices. This study therefore affirms that the integration of Tatanen di Bale Atikan and Ecological Citizenship Education constitutes a conceptually valid and promising innovation for Civic Education in Indonesia. However, because this research is a literature review, further empirical studies are needed to test the effectiveness of TdBA in shaping ecological citizenship awareness, attitudes, and behaviors at various educational levels and contexts.</i></p>	<p>Article History: Submitted/Received 07 Jan 2026 First Revised 18 Mar 2026 Accepted 20 Apr 2026 First Available online 30 Apr 2026 Publication Date 01 Jun 2026</p> <hr/> <p>Keyword: Civic Education, Ecological Citizenship, Tatanen di Bale Atikan</p>

1. INTRODUCTION

Twenty-first-century character education confronts multiple challenges, particularly in addressing environmental crises. Character education must extend beyond the mastery of academic knowledge to encompass the development of skills associated with ecological citizenship. Ecological citizenship emphasizes that every individual—including students—bears a moral, ethical, and practical responsibility to preserve the natural environment at local, national, and global levels. Implementing ecological citizenship within education integrates sustainability programs with innovative pedagogical teaching strategies (Arbues et al., 2025). Consistent with this view, Dobson (2007) argues that environmental crises are fundamentally citizenship crises, because human failure to care for the environment reflects a weakening of moral and social responsibility as citizens of the world. Education therefore plays a strategic role in cultivating ecological awareness and responsibility in citizens from an early age.

Civic Education (PKn) is one of the educational processes that incorporates strategies for promoting Ecological Citizenship (Usmi & Murdiono, 2021). Ecological Citizenship Education holds that citizens not only possess political rights and obligations, but also bear ethical responsibilities toward the environment, both locally and globally (Barry, 2006). However, a growing body of research indicates that PKn classroom practice remains predominantly cognitive and normative in orientation—emphasizing the memorization of values and rules—while offering minimal contextual learning experiences that would allow students to engage directly with environmental issues (Hoskins et al., 2012). This concern is echoed by Amus et al. (2025), who note that as the global environmental situation continues to deteriorate, education is increasingly expected to play a more active role in forming environmentally conscious generations. Environmental literacy—encompassing the capacity to understand, analyze, act, and take responsibility regarding environmental issues—has become an essential competency in twenty-first-century curricula. In response to this imperative, experience-based and locally-contextualized educational approaches are considered more effective in fostering ecological awareness. Berkowitz, Ford, & Brewer (2017) affirm that ecological citizenship learning must integrate knowledge, attitudes, and actions through direct experience so that students are able to develop sustained pro-environmental behavior.

In recognition of the transformative role of education in addressing environmental problems, the Purwakarta District Government has sought to develop ecological awareness through school-based educational activities, as formalized in the Regent's Regulation No. 103 of 2021 on *Tatanen di Bale Atikan*. This regulation establishes that character education is not confined to the classroom, but is embedded in every aspect of learning through the application of the *pancaniti* learning model, which draws on Sundanese cultural values. The implementation of character-based education in Purwakarta District encompasses a series of guidance and mentoring activities for students both within and outside school at the primary education level, with the aim of developing personal potential, mental and spiritual development, noble character, and skills needed by individuals, communities, the nation, and the state (Prawiyogi, 2018).

Tatanen di Bale Atikan is not merely understood as a school farming program; rather, it serves as a medium for values education that instills an awareness of the harmonious relationship between human beings and nature. Supriatna (2016) explains that educational approaches grounded in eco-pedagogy and local wisdom are capable of building students' ecological intelligence through direct experience, values reflection, and social practice. Through activities such as planting, tending to crops, jointly managing the environment, and reflecting on the meaning of these activities, students learn about responsibility, mutual cooperation (*gotong royong*), and environmental ethics as integral components of everyday civic practice. Although Tatanen di Bale Atikan has been widely implemented as a character and environmental education program, studies that explicitly situate it within the framework of Ecological Citizenship Education remain comparatively limited. The majority of existing literature addresses TdBA from the perspective of environmental education or local wisdom, without explicitly connecting it to the concepts of citizenship and ecological citizenship. Yet such integration could significantly enrich both the theoretical foundations and the practical dimensions of Civic Education—particularly in delivering learning experiences that are contextual, participatory, and oriented toward sustainability.

Based on this context, the present study undertakes a literature review examining the relationship between Tatanen di Bale Atikan and Ecological Citizenship Education, drawing on articles published in both accredited and non-accredited Sinta journals. The research questions addressed are: (1) What are the foundational concepts and key characteristics of Tatanen di Bale Atikan (TdBA)? (2) What are the concepts and principles of Ecological Citizenship Education? (3) What are the conceptual linkages between Tatanen di Bale Atikan and Ecological Citizenship Education? This study is expected to contribute theoretically to the development of Civic Education scholarship and to serve as a conceptual reference for educators and policymakers in designing PKn learning that is oriented toward forming citizens who are aware, caring, and responsible with respect to the natural environment.

2. RESEARCH METHODOLOGY

This study employs a literature review methodology, with a specific focus on sources that discuss Tatanen di Bale Atikan and Ecological Citizenship Education. These sources serve as reference material for the key issues examined in this study. The articles used were drawn from various educational journals, including *Jurnal Ilmiah Pendidikan Dasar*, the *Journal of Education and Teaching*, *Jurnal Ilmiah Wahana Pendidikan*, *Jurnal Civicatio*, *Jurnal Citizenship*, *Jurnal Moral Kemasyarakatan*, and several other relevant journals. Articles were selected for their direct relevance to the research topic, including the definitions, concepts, practices, and interrelationships pertaining to Tatanen di Bale Atikan and Ecological Citizenship. The article search process was conducted by accessing the websites of the respective journals and using the keywords “Tatanen di Bale Atikan, Kewarganegaraan Ekologis, Ecological Citizenship” within the period 2019 to 2025. The complete list of references is presented in Table 1.

Table 1. Analysis of Journals and Reference Sources Used in the Study

No.	Journal Author	Book / Regulation Author
1	Adhim, M. R. F. et al. (2025)	Dinas Pendidikan Provinsi Jawa Barat (2020)
2	Arbues et al. (2025)	Dobson (2003); Hamzah & Syukri (2013)
3	Ariza et al. (2021)	Regional Regulation No. 103/2021 — Tatanen di Bale Atikan
4	Azeera et al. (2023)	Sieverding (2025)
5	Barry (2006)	Sobel (2013)
6	Berkowitz et al. (2017)	Supriatna (2016)
7	Casmaana et al. (2023)	—
8	Dobson (2007)	—
9	Georgiou et al. (2021)	—
10	Hoskins et al. (2012)	—
11	Ismelani et al. (2023)	—
12	Kartika et al. (2021)	—
13	Paulina et al. (2025)	—
14	Prawiyogi, A. G. (2018)	—
15	Prawiyogi, A. G. (2024)	—
16	Prawiyogi, A. G. (2025)	—
17	Rachman et al. (2022)	—
18	Rukajat et al. (2025)	—
19	Schugurensky et al. (2003)	—
20	Supriatna, N., & Mulyadi (2021)	—
21	Syawaludin, K. P. et al. (2025)	—
22	Usmi, R., & Murdiono, M. (2021)	—
Total Articles/Books Used : 22 Articles & 7 Books (Period 2018–2025)		

The purpose of this literature review is to gather all relevant materials—from books, internet sources, and other media—to strengthen the analytical discussion presented in this study. These materials are analyzed comprehensively to produce conclusions that address the research questions concerning: (1) the foundational concepts and key characteristics of Tatanen di Bale Atikan; (2) the concepts and principles of Ecological Citizenship Education; and (3) the conceptual linkages between Tatanen di Bale Atikan and Ecological Citizenship Education. Academic sources are also used to map the concept of ecological citizenship and to examine the challenges of implementing Ecological Citizenship Education within the Indonesian school context.

3. RESULTS AND DISCUSSION

This section presents the findings and discussion obtained through a literature-based conceptual analysis concerning: (1) the foundational concepts and characteristics of Tatanen di Bale Atikan (TdBA); (2) the concept of Ecological Citizenship Education; and (3) the conceptual linkages between TdBA and Ecological Citizenship Education. The analysis was conducted by examining a variety of relevant literature, including books, journal articles, and policy documents that address Tatanen di Bale Atikan, ecological citizenship, and the relationship between the two. Accordingly, this section not only presents conceptual

findings but also interprets them within the context of developing Civic Education that is oriented toward environmental sustainability.

3.1. Foundational Concepts and Key Characteristics of Tatanen di Bale Atikan (TdBA)

The results of the literature-based conceptual analysis indicate that the concept of Tatanen di Bale Atikan (TdBA) derives from Sundanese: “tatanian/tatanen” means farming or cultivating, while “bale/balai” means a broad communal space, and “atikan” means education (Nurdiyansah, 2024). In general terms, Tatanen di Bale Atikan (TdBA) is a character education movement aimed at cultivating environmental or ecological awareness in caring for the earth, grounded in the pancaniti philosophy and permaculture-based agricultural practice. The socialization of discipline and ethics within the school environment can be viewed as a form of implementing TdBA values, as it emphasizes the habituation of responsible attitudes, social harmony, and respect for a shared life order (Prawiyogi, 2025).

The Purwakarta District Government introduced this educational innovation as part of its character formation agenda, organized under the Five Bouquets of Purwakarta Character Education (Lima Bunga Rampai Pendidikan Karakter Purwakarta). These five pillars are: 7 Poè Atikan, Religious and In-Depth Scripture Study (Agama dan Keagamaan Pendalaman Kitab-kitab/AKPK), Anti-Corruption Education, Child-Friendly Schools, and Tatanen di Balè Atikan (TdBA). The program was formalized through Regional Regulation (Perbup) No. 103 on Tatanen di Bale Atikan and has been in implementation since 2021 (Azeera et al., 2023). TdBA is grounded in a range of philosophical, theological, sociological, and psychological foundations, all of which support the program’s effective operation. The implementation of TdBA also adheres to the Sundanese educational philosophy of Pancaniti. The learning model employed in TdBA is the pancaniti model, which is based on locally-rooted Sundanese cultural values and consists of five stages: nitiharti (conceptual understanding), nitisurti (intuitive comprehension), nitibukti (empirical verification), nitibakti (devoted practice), and nitisajati (authentic realization) (Rachman, 2022).

The TdBA policy incorporating the pancaniti model constitutes a hierarchical learning framework grounded in Sundanese local wisdom, comprising five progressive stages: niti hart, niti surti, niti bukti, niti bakti, and niti sajati. The pancaniti learning model is an innovative pedagogical framework developed on the foundation of Sundanese philosophy. Etymologically, “pancaniti” means “five stages,” derived from “panca” (five) and “niti” (stages/steps) (Dinas Pendidikan Provinsi Jawa Barat, 2020). From a pedagogical perspective, Tatanen di Bale Atikan aligns with experiential learning and place-based education approaches, as students learn through direct engagement with their living environment. Activities such as planting, tending to plants, managing harvests, and reflecting on the significance of these activities create contextual, meaningful, and action-oriented learning experiences (Sobel, 2013). This demonstrates that Tatanen di Bale Atikan holds strong potential as an applied medium for ecological education.

Tatanen di Bale Atikan is not merely an educational movement that transforms schools into ecological learning spaces; it also aims to build environmental awareness, discipline, responsibility, and productivity through plant cultivation. In practice, each school implements TdBA activities in accordance with its own program plan, either through habituation practices or as an extracurricular activity. In its implementation, the TdBA program should not be understood as merely gardening at school or making schools

greener. Rather, the aspirations of the program are to nurture an ecologically aware way of living and to build harmony between human beings and nature.

3.2. Ecological Citizenship Education

The results of the literature-based conceptual analysis indicate that the concept of ecological citizenship emerged as a response to the global environmental crisis and is considered relevant for integration into civic education (Georgiou et al., 2021; Leite, 2022). Ecological citizenship moves beyond an emphasis on citizens' rights and obligations toward the state, extending to encompass responsibility for the environment as part of a shared living space (Ariza et al., 2021; Chan, 2023). In this respect, ecological citizenship functions as a foundation for character formation by providing moral guidance on appropriate, responsible behavior and respect for the rights of others (Prawiyogi, 2025).

In a related body of work, Sieverding (2025) argues that ecological citizenship emphasizes actions oriented toward pro-environmental behavior, grounded in the ethics of ecological justice and intergenerational solidarity. Casmana et al. (2023) further demonstrate that integrating ecological values into PPKn instruction can significantly enhance students' environmental awareness and pro-environmental behavior. Strengthening ecological citizenship through the Civic Education (PKn) curriculum has therefore become a strategic approach for forming environmentally conscious student character (Usmi & Murdiono, 2021; Zuriah et al., 2024). In alignment with this view, Hamzah (2013) asserts that environmental care character is not entirely a natural talent or innate instinct, but is also the product of an educational process broadly conceived. Good character must be cultivated in every individual so that it is internalized in their actions and behaviors. Accordingly, environmental care character should be understood not merely as an innate trait, but as the outcome of a deliberate and sustained educational process through which these values come to animate individual conduct and behavior. Furthermore, Prawiyogi (2025) demonstrates that norms can serve as an instrument for forming ecological citizenship, since norms guide students toward responsible behavior, environmental care, and awareness of the impacts of their actions on shared living spaces.

Ecological citizenship is understood here as a form of civic practice involving the active participation of communities in restoring, conserving, and managing ecosystems through community-based collective action (Krasny & Tidball, 2015; Paulina et al., 2025). Initiatives to build children's awareness of clean and healthy living patterns align closely with the concept of ecological citizenship. Behaviors such as maintaining cleanliness, caring for environmental health, and working to reduce disease transmission risk represent forms of ecological responsibility within shared living spaces (Prawiyogi, 2024).

Within the context of civic education, this approach enables students not only to understand legal and moral norms, but also to internalize ecological responsibility as a dimension of democratic and sustainable citizenship. Research by Paulina et al. (2025) further reveals that ecological awareness within communities cannot be built solely through formal instruction, but requires cross-actor collaboration among schools, families, and local government. This is consistent with the notion of civic engagement, which emphasizes the active involvement of citizens in public issues, including environmental issues (Putnam, 2000; Zaff et al., 2022). Civic Education with an ecological citizenship approach can serve as a bridge for connecting these actors in building collective ecological commitment.

In sum, Ecological Citizenship Education represents a civics paradigm that is highly relevant to addressing the global ecological crisis. This paradigm holds that citizens' responsibilities extend beyond the political and social domains to encompass moral and ethical obligations toward environmental sustainability (Dobson, 2007). In the educational context, ecological citizenship demands learning that is capable of integrating ecological awareness, social participation, and concrete action as elements of everyday civic practice.

3.3 Conceptual Linkages Between Tatanen di Bale Atikan and Ecological Citizenship Education

Dobson's (2007) conception of ecological citizenship locates citizenship not merely in formal legal status, but in ethical obligations and responsibilities for ecological impacts that transcend the boundaries of space and time. A review of the literature reveals a substantive alignment between the values embedded in Tatanen di Bale Atikan and the principles of Ecological Citizenship Education. The values of responsibility toward nature, collective awareness, social participation, and environmental ethics developed through Tatanen di Bale Atikan are consonant with the characteristics of ecological citizenship as articulated in the international literature (Dobson, 2007; Hoskins et al., 2012).

Ecological citizenship is a movement that should be carried out massively and inclusively by all citizens of the world. In the context of education, ecological citizenship constitutes an effort to build a student's character in terms of love for and care of the natural environment. One particularly noteworthy initiative is the locally-grounded environmental education program known as Tatanen di Bale Atikan (TdBA), which is regulated by the Purwakarta Regent's Regulation No. 103 of 2021 (Ismelani et al., 2023). This program aims to instill ecological awareness in students through an approach based on local wisdom and permaculture philosophy. Through TdBA, students are invited to learn from nature, to respect the environment, and to contribute actively to conservation efforts (Kartika et al., 2021). Moreover, TdBA is designed to address three major gaps of the twenty-first century: the ecological, social, and spiritual gaps (Scharmer, 2018; Rukajat, 2025). In this sense, Tatanen di Bale Atikan functions as a space for practicing ecological citizenship, in which students not only study environmental concepts and theories but also enact their roles as ecological citizens on a micro scale. These activities thereby foster environment-based civic engagement, which constitutes one of the most important indicators for the development of twenty-first-century citizenship (Schugurensky & Myers, 2003).

Based on the literature review, Tatanen di Bale Atikan can be positioned as a contextual approach for developing Ecological Citizenship Education in Indonesia. This approach can enrich Civic Education with a local, cultural, and ecological basis, so that civic learning remains anchored in students' social and environmental realities. The literature affirms that integrating local wisdom into civic education enhances the relevance of learning, strengthens civic identity, and promotes the sustainable transformation of citizens' behavior (Supriatna & Mulyadi, 2021). Thus, the findings of this literature review confirm that Tatanen di Bale Atikan possesses the conceptual legitimacy to be developed as part of an innovation in Ecological Citizenship Education. The integration of the two approaches has the potential to generate a PKn learning model that not only instills national values, but also forms citizens who are caring, responsible, and empowered to safeguard environmental sustainability. Based on the literature findings, this conceptual integration can be articulated as follows:

- a. Tatanen di Bale Atikan as an 'ecological citizenship laboratory': Activities involving planting and tending to crops, evaluation, and innovation are understood as exercises in developing citizenship, fostering cooperation, building a culture of discipline, and seeking locally-contextualized solutions to problems.
- b. Ecological citizenship provides normative legitimacy (responsibility, justice, solidarity) and a conceptual framework for understanding ecological impact across communities and generations.
- c. A pedagogical bridge through integrated, action-based learning: The literature affirms the need for cross-subject collaboration and ecosystem support (school–family–community) for Ecological Citizenship Education to produce more effective outcomes.

4. CONCLUSION

Based on the results of the conceptual analysis grounded in the literature review, it can be concluded that Tatanen di Bale Atikan (TdBA) is a character education movement aimed at cultivating environmental or ecological awareness in caring for the earth, grounded in the pancaniti philosophy and permaculture-based agricultural practice. TdBA is not merely an educational movement that transforms schools into ecological learning spaces; it also aims to build environmental awareness, discipline, responsibility, and productivity through plant cultivation.

Ecological Citizenship Education represents a relevant and strategically important civics concept for addressing the global environmental crisis. This paradigm affirms that citizenship should not be understood solely in formal terms, but also encompasses citizens' moral, ethical, and social responsibilities toward environmental sustainability across spatial and generational boundaries. In this context, ecological citizenship emphasizes actions that are pro-environmental in orientation, grounded in the ethics of ecological justice and intergenerational solidarity.

The conceptual linkages between Tatanen di Bale Atikan (TdBA) and Ecological Citizenship Education demonstrate that TdBA also possesses a strong conceptual alignment with the principles of ecological citizenship. The values developed through Tatanen di Bale Atikan—including responsibility toward nature, collective awareness, social participation, mutual cooperation (*gotong royong*), and environmental ethics—are consonant with the characteristics of ecological citizenship as articulated in the literature. Through experience-based activities, students not only acquire conceptual understanding of the environment but also practice their roles as ecological citizens in everyday life, positioning Tatanen di Bale Atikan as an ecological citizenship laboratory within Civic Education learning. The program functions as a pedagogical bridge between the concept of ecological citizenship and contextual, locally-grounded practice. Integrating Tatanen di Bale Atikan into PKn has the potential to enrich civic education approaches, making them more meaningful, participatory, and oriented toward environmental sustainability.

This study therefore affirms that the integration of Tatanen di Bale Atikan and Ecological Citizenship Education constitutes a conceptually valid and promising innovation for Civic Education in Indonesia. However, because this research is a literature review, further empirical studies are needed to test the effectiveness of implementing Tatanen di Bale

Atikan in forming ecological citizenship awareness, attitudes, and behaviors among students at various educational levels and contexts.

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