

History Learning Based on Local Wisdom *Sanghyang Sikskandang Karesian*

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Abstract: This research aims to identify the local wisdom values of Sanghyang Siksakandang Karesian relevant to history learning. To achieve the stated objective, the investigation included using qualitative methods with a single case study, and data were collected using observation, interviews, and document reviews. Furthermore, the obtained data was analyzed using an interactive model consisting of phases: data condensation, data presentation, and conclusion. The results showed that (1) the local wisdom values of Sanghyang Siksakandang Karesian included *dasakerta*, *Dasaperbakti*, people's behavior (*hulun*), and complementary actions. *Dasakerta* is a guideline for human sensory behavior in daily life. *Dasaperbakti* describes the social hierarchy that requires legitimacy. While *Panimbuh ning twah* shows complementary rules in society, (2) History learning based on local wisdom values of Sanghyang Siksakandang Karesian is carried out through contextual learning by introducing and providing an understanding of *Kagaluhan* values to students to be applied in everyday life. This research can improve the understanding of local history and the character of students who are more rooted and culturally responsive, and strengthen the character of students. However, limited curriculum, learning resources, and teacher understanding are challenges. This study contributes to the literature gap by offering a local wisdom-based history learning model. The implication of this study emphasizes the importance of policy support to accommodate local history in the high school education curriculum for character building.

Abstrak: Penelitian ini bertujuan untuk mengidentifikasi nilai-nilai kearifan lokal Sanghyang Siksakandang Karesian dan nilai-nilai yang relevan untuk pembelajaran sejarah. Penelitian ini menggunakan metode kualitatif dengan studi kasus tunggal. Teknik pengumpulan data terdiri dari observasi, wawancara, dan studi dokumen. Analisis data yang digunakan adalah analisis data model interaktif yang melalui tahapan kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa (1) nilai-nilai kearifan lokal Sanghyang Siksakandang Karesian meliputi *dasakerta*; *Dasaperbakti*; perilaku rakyat (*hulun*); dan pelengkap perbuatan (*Panimbuh ning twah*). *Dasakerta* merupakan pedoman perilaku indra manusia dalam kehidupan sehari-hari. *Dasaperbakti* menggambarkan hirarki sosial dalam masyarakat yang membutuhkan legitimasi. Sedangkan *Panimbuh ning twah* menunjukkan aturan pelengkap dalam masyarakat (2) Pembelajaran Sejarah yang berbasis nilai-nilai kearifan lokal Sanghyang Siksakandang Karesian dilakukan melalui pembelajaran kontekstual dengan mengenalkan dan memberikan pemahaman nilai-nilai *Kagaluhan* pada peserta didik untuk diterapkan dalam kehidupan sehari-hari. Penelitian ini dapat meningkatkan pemahaman sejarah lokal dan karakter peserta didik yang lebih mengakar dan tanggap budaya, serta memperkuat karakter peserta didik. Namun, keterbatasan kurikulum, sumber belajar, dan pemahaman guru menjadi tantangan. Studi ini memberikan kontribusi terhadap kesenjangan literatur dengan menawarkan model pembelajaran sejarah berbasis kearifan lokal. Implikasi penelitian ini menegaskan pentingnya dukungan kebijakan untuk mengakomodasi sejarah lokal dalam kurikulum Pendidikan sekolah menengah atas untuk pembentukan karakter.



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INTRODUCTION

Social life is associated with various challenges in the era of globalization, specifically in education. According to Wiradimadja et al. (2018), the reconstruction of local culture is essential because the current phenomenon shows that many young generations are less familiar with respective cultures, values, and the noble meaning of traditions. Local things are still relevant in the present era. Hence, it becomes important that local values be integrated into the educational system at all levels to create dignified humans who can significantly curb the negative influences of rapid technology.

Education in the 21st century has been associated with complex challenges amidst the rapid era of technology. This statement is evidenced by a previous investigation that documented the significant impact technological developments had on the educational field in terms of systems and learning models (Setiawan & Aman, 2022). Advances in educational technology have made access to information easier for students, but not all of this information leads to positive results. Therefore, inferences can be made that the 21st-century educational system requires a new direction regarding character development. It is also important to emphasize that several factors related to character development require prompt attention, primarily because they are generally associated with value aspects, such as students' lack of understanding of local culture and the values of the local wisdom inherent in respective regions. Typically, students are more familiar with global culture than local culture, which incorporates values capable of leading to the development of acceptable character (Esa et al., 2023). These values include tolerance, cooperation, and good manners. Based on this understanding, it becomes essential to implement history learning systems based on local cultural values.

Learning history enables students to appreciate the complex realities of social life by using critical thinking skills and honing their sensitivity to the surrounding environment to find positive things (Gibson et al., 2022; Purnamasari, 2023). The surrounding environment has a local culture from which we can learn wisdom because it has local wisdom. The surrounding environment will add insight and local history to the area. These values are essential for character education and national identity. History can awaken emotions, values, and aspirations for a meaningful life (Marta et al., 2023).

An educational process that brings people success and welfare does not develop only at school but also in society, especially in indigenous com-

munities, which have become its local knowledge. Local knowledge is related to Indigenous, traditional, and unique knowledge that is lived and developed by certain societal conditions (Gunara, 2017). As Paulo Freire (1970) is concerned about the importance of education as a liberation process that frees students to think and encourages their critical consciousness. Integrating local wisdom values into history learning can be seen as a learning form promoting cultural awareness and national identity. By utilizing local wisdom, this research seeks to develop critical thinking among students, helping them understand the role of culture in history and how this affects their current social conditions.

People increasingly abandon values rooted in local wisdom, which they consider irrelevant to present or future life (Ramadhan et al., 2018). Local knowledge is unique in a society. The end result of Indigenous psychology is knowledge that describes local wisdom (Fausayana et al., 2018). Local not just as to place, time, class, and variety of issue, but as to accent-vernacular characterizations of what happens connected to vernacular imaginings of what can (Geertz, 1985). Local wisdom is inherited normative behaviour or messages that every individual should follow (Fauzi & Pratama, 2020).

According to previous investigations, local wisdom constitutes values that can address the disharmony problem in modern society. This form of knowledge is typically passed down from generation to generation over a long period and used as a filter against the negative impacts of globalization (Kurniawati et al., 2022; Sugiantoro et al., 2022). It is essential to incorporate character education in the present educational system, considering the previously mentioned problems. History lessons and local wisdom are aspects related to character education. Hence, the two can be integrated to improve contextual learning.

Teachers have an important role in 21st-century education. Teachers' creativity can create innovative learning. Their creativity and quality are required to create Generation Z, who have technological capabilities, are creative and innovative, and have character (Rahmawati et al., 2023). History learning that integrates local wisdom values is a creative pedagogy that teachers can implement. However, until now, according to Wasino et al. (2020), many teachers still use conventional methods in learning.

The use of folklore to enrich history learning is a creative pedagogy that is different from conventional history learning, and according to previous research, creative learning is necessary to meet cur-

rent needs (Supriatna & Maulidah, 2020). Incorporating local wisdom into the educational field has been observed to significantly enrich history learning, strengthen students' imagination about local history, and increase awareness of local culture's richness.

The integration of Sanghyang Siksakandang Karesian values and philosophy into the History curriculum allows students from various backgrounds to see themselves represented in the learning process, to build awareness of the diversity that exists in society, as part of multicultural education (Banks, 1993). Social interaction and cultural context are essential in the learning process. This research uses the Sanghyang Siksakandang Karesian approach to create a relevant learning context for students, linking the knowledge gained to their cultural experiences. This creates a learning environment that prioritizes interaction and collaboration within a cultural context (Vygotsky, 1978).

By referencing Freire's Critical Pedagogy, Vygotsky's Sociocultural Theory, and Banks' Multicultural Education Model, this research integrates well within the wider academic context. It offers a more inclusive and relevant approach to education. It can potentially develop students' capacity to understand and internalize local wisdom as part of their identity and history.

The Sanghyang Siksakandang Karesian manuscript can be interpreted as a life guide to becoming wise based on dharma. This manuscript was used as a reference material for research related to the rules of Sundanese people. Sanghyang Siksakandang, which incorporates the use of the Old Sundanese manuscript, is a didactic manuscript containing moral, religious, and scientific teachings tailored towards providing practical daily life aimed at the people and not the sages (Danasasmita et al., 1987). It is important to emphasize that the text was not written only for the benefit of the welfare of the people but also to uplift the people into dignified and prosperous individuals, both in the present world and the hereafter.

Norms, which are typically intended to regulate people's welfare in society, are generally formed from local knowledge related to the natural, social, and cultural surroundings of the environment where the people live. Generally, local knowledge is formed and modified in people's daily practices in a slow process (Rosyadi, 2014). This is primarily because knowledge is complex and incorporates skills that must be developed and preserved by a people's shared history and experience. It is also related to how individuals can efficiently adapt to environ-

mental changes, including climate. Based on this understanding, inferences can be made that the form of knowledge is capable of being used as a reference for making social, economic, and environmental decisions (Adolfo et al., 2020). Local knowledge is unique in a society. The result of indigenous psychology is knowledge that describes local wisdom. Local not just as to place, time, class, and variety of issues, but as to accent-vernacular characterizations of what happens connected to vernacular imaginings of what can (Fausayana et al., 2018; Geertz, 1985).

As stated in previous research, character education, which is a form of learning based on local wisdom values, focuses primarily on students at educational levels starting from elementary school (SD), junior high school (SMP) or equivalent, and senior high school (SMA) or equivalent to college (Laksana, 2021). Educational institutions have been found to develop character education through learning processes, habituation, extra-curricular activities, and collaboration with families and communities (Esa et al., 2022; Komara, 2018; Laksana, 2021). By incorporating this form of education, it is hoped that students will have attitudes, knowledge, skills, and self-identities by the legacy of universal local noble values. History learning based on the local wisdom values of Sanghyang Siksakandang Karesian is perceived to be a form of critical pedagogy expected to produce people possessing strong character in this era of globalization who adhere to local knowledge. Character education is believed to build a strong identity in individuals that can act as a filter for the entry of foreign influences, leading to moral degradation, environmental damage, and other negative impacts of globalization.

Previous investigations showed that local wisdom played a crucial role in several aspects, including social integration (Rahman et al., 2022), counseling guidance (Hidayat et al., 2018), teaching materials (Sholeh et al., 2022), and identity (Saeful & Saputra, 2020). However, it is important to state that no research has been done on integrating history learning and local wisdom from the Sanghyang Siksakandang Karesian manuscript. An exploration was conducted by Erni Siti Nuraeni et al. (2020) to examine the Sanghyang Siksakandang Karesian manuscript. The investigation specifically emphasized the ethics that must be carried out by the people towards the authorities, based on the text. Furthermore, Ade Hidayat examined the values contained in the Sanghyang Siksakandang Karesian text for guidance and counseling education (Hidayat et al., 2018), and Ilham Nurwansah (2017)

studied the manuscript from a philological perspective by analyzing its contents as a guide for the Sundanese people.

The novelty of this research lies in exploring historical learning based on the local wisdom found in the Sanghyang Siksakandang Karesian manuscript. It focuses on managing human senses, devotion, people's behavior towards leaders, and guidelines for behavior beyond leadership roles. Lastly, this research focuses on instilling the values of Sanghyang Siksakandang Karesian local wisdom in students, which is essential for thriving in a globalized world.

METHOD

This research was conducted using is qualitative method because it describes the conditions of high schools situated at Ciamis Regency, which implement history learning based on the values of local wisdom. A single case study was used to gain in-depth scientific knowledge of the case or theme under investigation. In this regard, the case study includes a detailed description and data analysis of the subject and circumstances being explored, which is history learning based on the local wisdom values of Sanghyang Siksakandang Karesian (Creswell & Creswell, 2018).

During the research course, data were collected using methods such as school observations, interviews with history teachers and students, and the study of the Sanghyang Siksakandang Karesian manuscript, among other relevant references. Observations were carried out on the research location, SMAN 2 Ciamis, to examine the conditions, infrastructure, curriculum, and learning processes carried out by teachers in the school. Furthermore, in-depth interviews were conducted and semi-structured questionnaires were distributed to get as detailed a picture as possible of the learning method adopted by the school. The interviews were carried out both directly and through WhatsApp. During this phase, the informants were free to answer questions based on experience without any direction or influence from the interviewer.

Data was further collected using a review method incorporating the tracing and reviewing of documents such as the Sanghyang Siksakandang Karesian manuscript, school profile, and Learning Implementation Plan (RPP). It is also important to emphasize that additional data were obtained through distributing a questionnaire to the deputy principal for curriculum, history teachers, and students, and the answers obtained were sent directly to the investigator through email. By previous re-

search, internal data was validated using the process of triangulation, which was carried out continuously in the data collection and analysis phase until there were no differences and no aspect needed further confirmation by the informants (Bungin, 2017). Two types of triangulation were adopted in this research, namely data and method triangulation. Data triangulation was incorporated primarily because various data sources were used to explore similar data. This method is essential as it allows the data originating from one source to be effectively compared with data from other sources. Meanwhile, triangulation was used because it can be correlated with various methods to obtain the validity of the data.

The data analysis model used is the Miles and Huberman interactive model, which includes three activity flows: data condensation, data presentation, and conclusion drawing. The data analysis process was initiated by reviewing all available data from various sources: interviews, observations written in field notes, personal documents, official documents, pictures, etc. The next step includes data condensation, which is carried out after all relevant data have been gathered (Miles & Huberman, 2014). Accordingly, the data condensation process comprises sharpening, classifying, directing, and discarding unnecessary data and reorganizing the data to verify the conclusions, per the research by Miles & Huberman (2014) Before conducting field observations, the preliminary reserach was conducted by analyzing a translated version of Sanghyang Siksakandang Karesian manuscript, other articles related to the texts, and school documents in the form of RPP.

The next aspect considered in this research is the data presentation phase. Data presentation refers to a collection of structured information to be used as a reference point for drawing conclusions and making decisions. Typically, data can be presented as charts, short descriptions, or category relationships. According to Miles and Huberman, "The most frequent form of presentation for qualitative research data in the past has been narrative text. " Following this statement, the present research data was presented using designed notes condensed into matrix columns as narrative text for each point. The next phase of the analysis includes the drawing of conclusions. In this phase, conclusions were drawn while maintaining openness and skepticism. However, the initial inferences drawn were unclear, explicit, and well-founded. Based on this result, the conclusions were verified, and repeated reviews were carried out to confirm correct-

ness.

LOCAL WISDOM VALUES OF SANGHYANG SIKSAKANDANG KARESIAN

The Sanghyang Siksakandang Karesian manuscript is considered an ancient Sundanese manuscript because it possesses certain characteristics. These include the material used in the inscription, which comprises *bang/nipah* leaves and black ink (*ceumeung*). The palm leaves were tied in bundles, such as *lontar*, *nipah*, *daluwang*, and bamboo, and put in a *kropak* (wooden box). The manuscripts made from *nipah* contain didactic prose comprising religious teachings. The writing tools include *pangot peso*, *andam nail*, *harupat palm tree stick*, and ink. Furthermore, the language and script used in the manuscript are Old Sundanese and Buda/Mountain scripts, respectively. The *Nipah* manuscript was inscribed using organic ink obtained from *nagasari* and *damarsela*. The Sanghyang Siksakandang Karesian manuscript, which is designated *Kropak 630*, was found in the National Library of Indonesia, Jakarta. It comprises 30 pages of palm leaves, written in Sundanese Buda/Mountain letters and Old Sundanese. The manuscript dates back to 1440 Saka (1518 AD) and is believed to have been created during the reign of Sri Maharaja Baduga (1482-1521 AD), King of Pakuan Pajajaran. It is also important to state that the author of the Sanghyang Siksakandang Karesian manuscript remains anonymous.

As a piece of historiography, the manuscript is categorized under traditional historiography and reflects the culture of the people. It is characterized by religious and moral teachings, often without strict chronology, and prominently features genealogy. Based on the observations made, manuscript (1) lacks magical elements, focusing instead on the logical consequences of human actions and presenting significant values on religion, morals, and ethics, (2) does not emphasize genealogy and chronology, and (3) was written in 1440. Despite its traditional features, the manuscript possesses certain significant values for character education. It contains guidelines developed to act as a blueprint for the life of Sundanese people, as stated in the text "*Ndah nihan warahakna sang sadu, de sang mamet hayu. Hana Sanghyang Siksakandang Karesiannya country, kayatnakna wong sakabeh. Nihan said the sadu ngagelarkeun sanghyang siksakandang karesian.*" This translates to "Yes, this is the teaching that the wise will convey to those who seek happiness. There is also this teaching called Sanghyang Siksakandang Karesian, which is offered so that

everyone always maintains vigilance. The wise explained this to Sanghyang Siksakandang Karesian" (Danasasmita et al., 1987).

The Sanghyang Siksakandang Karesian manuscript is a cultural product of the Sundanese people that contains local knowledge. There are local community ideas that are wise, full of wisdom, and have good values, which are followed by the community. The local nature of this wisdom shows that the values apply and benefit society in general. Local wisdom is relevant in the general public's lives and can be used in educational and social aspects (Widesma & Adnan, 2019; Wijayanto, 2012). However, many believe that local wisdom only benefits people in their environment because human interaction with their environment varies between regions.

Local wisdom is the original knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life. Local wisdom generally originates from a combination of ideas from members of certain community groups, which are then agreed to become common property within that community group (Purba et al., 2020). Local knowledge as such as local wisdom it is a local genius, as the people's Indigenous knowledge that the local people use to overcome their social problems (Sibarani, 2018). Local wisdom is a cultural tradition inherited by previous generations to be carried out in maintaining humans' physical and mental health (Sibarani et al., 2021). The community generally uses local wisdom or knowledge to maintain the order of their lives. However, it is not uncommon for the meaning of the values contained in culture to be no longer known or ignored.

Local wisdom will be an important guide for current and future generations if implemented wisely (Yayuk et al., 2023). Local wisdom has the characteristic that it comes from experience or truth obtained from life. The socialization process is carried out from childhood. Local wisdom values will be more easily ingrained in childhood than in adulthood (Wijayanto, 2012). Education is the process of passing on culture to the younger generation and developing culture to improve the community's quality of life (Naryatmojo, 2019). Integrating local wisdom in learning is encouraged to foster a new national identity based on unique localities.

The text is divided into three main parts, the first part comprises an opening that explains the ten rules (*dasakerta* and *Dasaperbakti*), the behavior of the people (*karma ning hulun*) towards the king, and the complement of actions (*Panimbuh ning*

twah). Furthermore, the teachings in the Karesian text were developed to serve three purposes namely (1) to guide individuals in living respective lives, (2) to provide social control over personal desires and passions, and (3) to shape the societal environment where individuals are born are raised, which unconsciously influences its members.

As previously mentioned, the ten rules consist of *dasakerta* and *Dasaperbakti*. Generally, *dasakerta* is a guide for people and was introduced to help individuals achieve prosperity and longevity. It reflects *dasasila*, the shadow of *dasamarga* (ten paths), and the embodiment of *dasaindera* (ten senses). The ten senses include ears, eyes, skin, tongue, nose, mouth, hands, feet, anus, and genitals. As elucidated in the guide, these senses must be used for virtuous purposes to lead humans toward salvation. However, it is important to state that in addition to understanding and implementing the ten prosperity rules (*dasakerta*), individuals must adhere to the ten devotions (*Dasaperbakti*) to attain true prosperity.

The teachings emphasize that ears are used for virtuous purposes, such as bringing salvation to humans. Second, eyes must avoid viewing harmful things, specifically because these things can cause harm, while focusing on good things leads to luck. Third, skin should not be used for immoral purposes but for good deeds associated with benefits. Fourth, the guide also emphasized that one should not consume inappropriate substances, as it leads to disgrace. Fifth, the nose should avoid smelling harmful things; it should be used for noble purposes to improve human virtue. The sixth rule pertains to the mouth, admonishing that the tongue should not be used for careless speech, which can lead to disaster. Speaking positively with the mouth brings virtue to humans. Seventh, hands must refrain from taking what belongs to others in order to avoid calamity. Eighth, feet should not step carelessly, as using the part for positive actions would help identify priorities. Ninth, anus (*tumbung*) must not engage in homosexual activities, as this may lead to dire consequences. Tenth, the genitals of men and women should not be used for extramarital relations, as it can result in disaster.

The principles of devotion according to Sanghyang Siksakandang Karesian comprise ten guidelines. These guidelines include the fact that children are to be filial to their respective fathers, wives should be devoted to their husbands, servants must show dedication to their masters, students are expected to be dedicated to their teachers, and farmers should be devoted to *wado* (soldiers who

lead farmers in service to the king). The guidelines also comprise the rules that supervisors should be dedicated to orderlies, Mantri should be devoted to *nu nangganan* (officials under Mangkubumi), *nu nangganan* are to be devoted to Mangkubumi, Mangkubumi must serve the king, the king must show devotion to the gods, and the gods are expected to serve God. These principles outline the tenets of devotion found in the Sanghyang Siksakandang Karesian text.

Karmaning Hulun (people's behavior) consists of government regulations that dictate the conduct of individuals in the kingdom. This includes loyalty to the king or leader and the act of refraining from betrayal, theft, or any act of treachery. Specific guidelines dictate the behavioral patterns that an individual should adopt when staying overnight at the residence of a master or ruler. These patterns include promptness, respectful speech, and kindness towards others. Furthermore, protocol mandates sitting cross-legged with hands clasped in reverence and speaking cautiously in the king's presence. Those entrusted with secrets must maintain discretion and avoid showing displeasure. Loyalty to the king is typically taught to those who are disloyal, and individuals are encouraged to refrain from complaining, showing disappointment, or envying others. When praised, individuals are advised to remain composed and avoid jealousy towards those being praised. Compliance with the king's orders is mandatory, as guided by the teachings of Sanghyang Siksakandang Karesian. These ethical standards show the government's commitment to maintaining order and harmony within the kingdom.

Panimbuh ning twah comprises supplementary rules outside the state context to help individuals achieve their desired life goals. The skills encouraged among the populace include carefulness, conscientiousness, diligence, proper dressing ethics, enthusiasm, heroism, wisdom, bravery, generosity, deft, and skillfulness. The concept of family education is an essential component of these complementary actions. The primary focus of this concept is to teach children and wives to be honest and obedient, and members who do not comply are typically considered a burden and may be left behind (Nurwansah, 2017).

The Sanghyang Siksakandang Karesian manuscript, following the Amanat Galunggung manuscript, is a source of local knowledge rich in character education. The manuscript comprises moral values that function as life guidelines for the people (Wijayanti, 2019), earning it the title of the Ency-

lopedia of the Sundanese people. This didactic text shows that the rulers of the time were deeply concerned with maintaining harmony and order amongst the populace.

HISTORY LEARNING BASED ON THE VALUES OF SANGHYANG SIKSKANDANG KARESIAN

Developing a learning design is essential to identify high-quality processes, activities, and forms of learning that can ensure effectiveness, efficiency, and practicality in achieving desired learning outcomes. Typically, learning designs must be tailored to meet the needs of students and facilitate effective learning activities. The objectives of a well-prepared learning design should generally include enhancing the quality of learning, improving efficiency and effectiveness, and contributing to positive learning outcomes and skill mastery.

Every element in a learning design forms an interconnected system that comprises components such as learning objectives, student contexts, learning methods and models, learning materials, instructional steps, learning media, and evaluation systems. These components should collectively aim to create quality learning experiences. Based on this understanding, inferences can be made that a comprehensive learning design should include lesson plans, teaching materials such as Student Worksheets (LKPD), and evaluation instruments.

Accurate knowledge of history plays a crucial role in forming a national identity and fostering a strong sense of nationhood and nationalism among Indonesians. Effective history teaching should develop the inherent ability of students to understand current conditions by analyzing past events. This ability must be emphasized to avoid conservative learning approaches. Accordingly, historical contextuality should be prominent and grounded in students' experiences, and its study must incorporate the concepts of time, continuity, and change.

History learning is crucial in the educational process, as it aids in transferring ideas and helps students mature by understanding the nation's identity and personality through historical events. Considering the importance of history, education should adopt a values-oriented approach, emphasizing the essence of values in historical facts to facilitate self-awareness among students. By understanding these values, students can better grasp their respective social identities. Furthermore, history learning has been found to contribute significantly to constructing a nation's identity, offering educational, inspirational, and recreational benefits.

As previously explained, the essence of history learning is the achievement of transforming attitudes, thought patterns, actions, and creativity or skills. History education aims to help students understand themselves, their families, communities, and nations. This understanding of identity was based on the values embedded in history, which presented information about past events, showing people's lives and ways of living at the time. Beyond exploring dry facts, value-oriented history education strategically forms an ideal national identity (Kamarga & Kusmarni, 2012). According to Supriatna, history education should emphasize contemporary social issues relevant to students' lives. This approach will facilitate the adoption of a critical attitude towards historical events and the values passed down from ancestors. The following observations suggest that developing a critical mindset enhances other skills, such as historical thinking, understanding, and awareness, while instilling a strong sense of nationalism. Considering these potentials, history education should be capable of addressing various societal problems.

In the educational context, the teachings of Sanghyang Siksakandang Karesian (piwulang), which instruct individuals to protect respective body parts from evil deeds and to be filial to parents and teachers, are highly relevant to the current need for character education. This teaching is important because, in the present era of globalization, teenagers often encounter negative influences while adapting to the surroundings at school and home. These influences can lead to positive or negative behaviors, often referred to as juvenile delinquency.

The implementation of history learning based on the local wisdom values of the Sanghyang Siksakandang Karesian manuscript includes the preparation and development of various educational tools such as learning media, strategies, materials, and evaluation methods. At SMAN 2 Ciamis, teachers were observed to have prepared a syllabus, RPP, student worksheets, and learning media. These tools were designed to facilitate a practical, interactive, enjoyable, and motivating learning process for students.

During the observation, it was observed that learning devices were created and owned by each teacher before the learning process was initiated. In developing a learning device, teachers must understand the characteristics of students being taught to develop appropriate learning tools. At SMAN 2 Ciamis, the preparation of these tools has been adapted to current conditions by incorporating the local wisdom values of Sanghyang Siksakandang

Karesian. This adaptation is considered necessary because the present standard teacher and student textbooks do not include materials on local wisdom values. Generally, the absence of these materials presents a challenge for the teachers, as it requires additional creativity in sourcing references for the Sanghyang Siksakandang Karesian manuscript. In this regard, the learning media adopted include LKPD, PowerPoint presentations, audiovisual aids, quizzes, Google Forms, WhatsApp, and concrete artifacts from the past.

At the observed school, students are introduced to various local relics, such as *lulumpang*, *beads*, *perimbas*, *fossils*, *pipisan*, and *statues*, to enhance their thinking ability, understanding, and sense of belonging to their area. Furthermore, history teachers were observed to adopt the problem-based learning method, which integrates the local wisdom values of Sanghyang Siksakandang Karesian. The learning strategy is designed for students' conditions and schedules to ensure that students effectively teach and understand the textbook material and the local wisdom values.

The contents of the Sanghyang Siksakandang Karesian manuscript play a crucial role in the success of history learning outcomes. However, it is important to establish that there exists a negative stigma surrounding history learning, which is often perceived as dull, requiring excessive memorization, leading to disinterest or drowsiness, and the consideration that the field of study is irrelevant to contemporary developments. Based on this understanding, teachers must adopt creative teaching methods, including integrating local wisdom material, as it aids in the effective development of student character.

Local wisdom values in Sanghyang Siksakandang Karesian that are relevant for history learning include:

(1) Maintaining and using body parts for good is a key value in Sanghyang Siksakandang Karesian. This value emphasizes that human senses must consistently be used for positive purposes and should not be misused. In school education, the principle is naturally imparted to students. For instance, students are taught to use good language, which includes using the mouth and tongue to produce speech and present messages to others.

(2) Being devoted to parents, teachers, and leaders is a central value outlined in the Sanghyang Siksakandang Karesian manuscript. Teachers regarded as second parents at school should be respected and obeyed by students, provided the instructions given by the teachers do not conflict with

religious norms or teachings. As emphasized, students must uphold the status of teachers and school leaders, including class teachers, deputy principals, principals, and others in the school's organizational structure who hold positions above teachers.

(3) Maintaining trust, avoiding cunning behavior, and not betraying others are fundamental values in the manuscript. Students are expected to wholeheartedly uphold the trust placed by others, whether it pertains to responsibilities as student council members, class presidents, or other technical tasks. For instance, this trust must not be betrayed if students are entrusted with presenting messages to parents about school meetings. Additionally, the value elucidates that students refrain from deceitful actions, such as cheating on tests, to uphold integrity and trustworthiness.

(4) Saying hello and being polite are also essential practices documented in Sanghyang Siksakandang Karesian. When students meet other people, including teachers, it is expedient to exchange respectful greetings. This practice extends to communications through telephone or messaging, where greetings are equally important. Generally, ethical education in social life emphasizes mutual respect, and one way to show respect is through politeness. When students contact teachers by telephone or text, greetings must be offered before the introduction, typically by stating the respective names, class, and the purpose of the contact.

(5) Harsh, arrogant, or angry speech is strictly discouraged. Communication should be gentle and respectful to avoid creating tension or disputes. Following this value, students should maintain calm and refrain from speaking harshly or angrily. Arrogance, which is generally characterized by self-exaltation and disdain for others, is a detrimental trait that needs to be addressed in students. It often manifests through rude communication, such as shouting or expressing anger when giving an opinion. To address the habit, it becomes essential to cultivate humility and gentle communication, as these traits have been found to facilitate a respectful and harmonious environment.

(6) Using dishonorable means to achieve goals is strictly prohibited. This value emphasizes that efforts to reach one's objectives must be pursued virtuously. Achievements gained through despicable methods will not lead to lasting blessings or fulfillment. Therefore, students are advised and guided to engage in positive behaviors. For instance, students must study diligently and consistently to attain good grades or high-class rankings. This principle shows the importance of integrity

and hard work in achieving success.

(7) Stealing is strictly forbidden, and good behavior must be consistently instilled in students. In this context, teachers are responsible for embodying the qualities of being "loved and imitated" to set a positive example. Disgraceful actions, such as stealing, undermine these values and infringe upon the rights of others, causing harm to the victims. Additionally, taking another person's property is considered unjust and unethical. Students who find items at school are expected to submit them to the appropriate authorities to ensure honesty and integrity in the school community.

(8) As also emphasized by the manuscript, speaking truthfully and avoiding lies is crucial. Correct speech, which is based on reality, has been observed to foster trust and integrity. Honesty attracts blessings and goodness, while lies can lead to a person's downfall. Considering this understanding, embedding honesty in everyday school life becomes essential. For example, if a teacher asks, "Have you done your homework?" students should answer whether the assignment is completed truthfully. Teachers must also create a comfortable environment where students feel valued for being honest and are unafraid to speak the truth. This approach promotes a culture of integrity and transparency in the school community.

The local wisdom values of Sanghyang Siksakandang Karesian have been implemented in various ways in the educational setting. This is evidenced by the fact that teachers consistently remind students to use their respective bodily senses for good, in line with the principles of *dasakerta*. Respect for teachers and school staff is also emphasized, reflecting the values of *Dasaperbakti*. Additionally, students are encouraged to maintain positive attitudes, stay truthful, and show mutual respect. Students are taught to avoid jealousy and envy, refrain from speaking harshly, not take others' belongings, and communicate honestly.

Implementing history learning based on the local wisdom values of Sanghyang Siksakandang Karesian faces various challenges, as evidenced by the history teacher at SMAN 2 Ciamis. A significant challenge in this context is the diverse characteristics of students, which necessitate teachers to adopt creative approaches using engaging media and effective learning strategies to capture students' attention. From the observed students' perspective at SMAN 2 Ciamis, common obstacles include difficulties in memorization, limited availability of learning resources and media, fatigue due to afternoon classes, and teachers delivering information

quickly. These challenges show the need for adaptive teaching methods that cater to different learning styles and paces, ensuring effective comprehension and engagement among students.

To address these challenges effectively, it is essential to adopt efficient time management, devise innovative learning strategies tailored to student needs, comprehend student characteristics thoroughly, incorporate engaging ice-breaking activities to maintain student interest and alertness, provide detailed and methodical explanations to facilitate comprehension, integrate diverse media and supplementary learning resources, as well as implement experiential learning opportunities beyond the classroom setting.

Teachers must prioritize character education, and the local wisdom values of Sanghyang Siksakandang Karesian provide solutions to addressing student demoralization in line with contemporary needs. Education aims not only to impart knowledge but also to cultivate dignity and integrity in students. Therefore, character education can be referenced as crucial in shaping individuals with noble qualities. Subjects such as History are a platform for character development, offering relevant knowledge about how ancient wisdom can guide modern life. This field can uncover local cultural treasures that enhance students' understanding. Lastly, integrating the local wisdom values of Sanghyang Siksakandang Karesian into History education is particularly beneficial for facilitating character development among high school students in Ciamis Regency.

This research emphasises the role of local wisdom in social integration. The findings of this study are consistent with the arguments in the research by Rahman et al. (2022) regarding the influence of Sanghyang Siksakandang Karesian on the moral character of students. Rahman et al. showed how local wisdom can serve as a bridge in building social awareness among students, similar to the way Sanghyang Siksakandang Karesian contributes to character development through the values it teaches. This integration offers a pedagogical approach that can strengthen social interaction in the classroom and help students understand their cultural context. In line with Rahman, Hidayat et al., (2018) focused on the application of Sanghyang Siksakandang Karesian in a counselling context. This finding is important because it shows that the values and philosophy of Sanghyang Siksakandang Karesian are not only relevant to formal education but can also be applied in counselling practice to help individuals build character and identity

(Wijayanti et al., 2025). In the context of this research, the extension of integrating these values into history education highlights the potential of Sanghyang Siksakandang Karesian as a tool to build a deeper understanding of national identity among students.

This finding supports the approach taken in this study by emphasising that the teaching of history should include elements of local culture, such as folklore, as research (Supriatna & Maulidah, 2020) highlights the importance of creative pedagogy in the learning of history. This approach can increase students' interest and engagement and enrich their learning experience by opening space for them to explore the cultural values around them. In the context of integrating Sanghyang Siksakandang Karesian, this creates a space to explore and discuss traditions and folklore, which is directly related to history learning. The three previous studies support the findings of this research by emphasising the importance of local integration in education. While Rahman emphasises social and character aspects, Hidayat focuses on practical applications in counselling, and Supriatna highlights creative learning methods. This research provides a strong basis for advocating the integration of Sanghyang Siksakandang Karesian in history education, emphasising the relevance of local wisdom in learning that is more inclusive and rooted in students' cultural context. The findings not only contribute to the existing literature but also guide better educational practices in the future.

For the implementation of History learning based on local wisdom, Sanghyang Siksakandang Karesian, several challenges can affect its success, which include: teacher readiness (Wasino et al., 2020), curriculum (Setiawan & Aman, 2022) and student involvement. Teacher readiness is a crucial factor in the implementation of new teaching methods. Research shows that many teachers may not be adequately trained or familiar with local wisdom and how to integrate it into the curriculum. Therefore, it is important to provide teachers with professional training and support so that they feel confident and prepared to teach this relevant material effectively.

Formal curricula often have limitations that make incorporating new content or methods difficult. This research needs to identify existing constraints in the current curriculum that might hinder the adoption of Sanghyang Siksakandang Karesian in history learning, such as time constraints, lack of resources, or incompatibility with existing evaluation standards. Therefore, innovative and adaptive

solutions are needed to overcome these constraints, for example, by designing learning modules that are flexible and adaptable to the existing curriculum.

Student engagement is another challenge that must be faced in this research. Students may not realize the importance of local wisdom or feel that the material taught is irrelevant to their experiences. Therefore, engaging students in the learning process is important by creating interactive and meaningful learning experiences linking local values to their historical context and character. This could include project-based learning methods, group discussions, and activities directly related to the local community.

Overcoming these challenges is an important step for this research to achieve the goal of integrating Sanghyang Siksakandang Karesian into history education. By paying attention to teacher readiness, dealing with curriculum constraints, and increasing student engagement, this research will strengthen its theoretical base and result in a more practical and effective approach in History education.

The practical implications of this research for global education policy, teacher training, and curriculum development are significant, especially in the context of integrating local wisdom into education. The following are some of the implications that can be identified: (1) Global Education Policy: This research can provide valuable insights for policymakers at the global level on the importance of incorporating local wisdom and cultural approaches into the education curriculum. By showing how Sanghyang Siksakandang Karesian can improve history and character education, it can encourage countries to adopt or adapt elements of local culture in their education systems. Inclusive and diverse education policies can create a more relevant and contextualized learning environment for students worldwide. (2) Teacher training: The results of this study can be used to design teacher training programs that are more comprehensive and responsive to the needs of the local context. Such training should include an in-depth understanding of Sanghyang Siksakandang Karesian and effective teaching techniques to integrate local wisdom into learning. This will assist teachers in teaching relevant content and building the pedagogical skills necessary to actively and meaningfully engage students. (3) Curriculum Development: This research highlights the importance of adaptive and holistic curriculum development. The curriculum should integrate local cultural values and beliefs within a broader learning context. In its implementation, curriculum development should consider academic

knowledge and aspects of national character and identity that can be built through history learning. This can lead to developing learning modules that integrate local wisdom, which can be applied at various levels of education.

By providing guidance and recommendations for education policy, teacher training, and curriculum development, this research can enrich education at the local level and contribute to education discussions and practices globally. Integrating local wisdom in education can help create a knowledgeable generation that has strong character and can appreciate cultural diversity.

CONCLUSION

In conclusion, the Sanghyang Siksakandang Karesian manuscript was found to serve as a comprehensive guide for life, social control, and the development of human resources in the community. The structure of the text was organized into three main parts: the opening section, the people's behavior towards the king, and complementary actions. Accordingly, the opening section introduces the ten rules, namely *dasakerta* and *Dasaperbakti*. Based on observations, *dasakerta* was introduced to achieve world order by regulating the desires of the ten human senses, including ears, eyes, skin, tongue, nose, mouth, hands, feet, tumbung, and *baga purusa*. These ten rules were designed to guide individuals in controlling inherent desires to attain prosperity in this world and the hereafter, ensuring a peaceful life. On the other hand, *Dasaperbakti* outlined ten principles of devotion that were expected to guide individuals in expressing loyalty and service. The text also detailed the expected behavior of people towards the king or leader, emphasizing loyalty and prohibiting acts of betrayal, theft, unauthorized collection, robbery, and other forms of treason. Accordingly, specific conduct is required when interacting with the king, including sitting cross-legged with hands in a worshipful position and speaking with utmost respect and caution. The manuscript also emphasized that those entrusted with secrets must avoid hypocrisy and maintain a composed demeanor, while disloyal individuals would be given opportunities to learn loyalty. The concept of *Panimbuh ning twah*, which referred to additional rules outside the state's governance, was also observed during the research. Lastly, the implementation of history education based on the local wisdom values of the Sanghyang Siksakandang Karesian manuscript was found to incorporate careful preparations and the development of various educational tools. This includes designing learning materials,

developing learning media, formulating effective learning strategies, and establishing comprehensive evaluation methods. Implementing history education based on local wisdom, as the Sanghyang Siksakandang Karesian manuscript outlines several key components: incorporating local values, comprehensive educational tools, focus on character development, and evaluation methods. The implementation is designed to provide historical knowledge and instill local cultural values that promote responsible and ethical behavior within the community.

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