

**Instilling the Value of Local Wisdom in Learning the History of the Subject of Islamic Development in Indonesia in Class X Social Studies Students at SMA Negeri 1 Pamotan**Noviana Afiqoh<sup>1</sup>, Hamdan Tri Atmaja,<sup>2</sup> Ufi Saraswati<sup>3</sup>**Abstract**

Education teaches the understanding of teaching materials and shapes attitudes and the media to preserve the local culture. The cultivation of local wisdom is necessary because students can better understand and love the culture they have. Education teaches the understanding of teaching materials and shapes attitudes and the media to preserve the local culture. The cultivation of local wisdom is necessary because students can better understand and love the culture they have. This research employs a qualitative method with a narrative approach. Informants in this research are history teachers and students of SMA Negeri 1 Pamotan. The techniques for collecting data are observation, interview, and documentation. To test data validity, this research uses data technique triangulation and source triangulation. The data analysis technique is interaction analysis, which consists of data collection, reduction, presentation, and conclusions. The results showed that 1) regarding the cultivation of local wisdom values through historical learning, the teachers only develop their knowledge related to local culture. Local wisdom is given more attention in school activities. 2) The implementation of the values of local wisdom is running well. The values of local wisdom include ethics, aesthetics, religion, and society.

**Keywords:** *Values, Local Wisdoms, History Learning*

**Introduction**

Local wisdom is the accumulation of knowledge and policies that grow and develop in a community that summarizes theological, cosmological, and sociological perspectives. Local wisdom relies on traditional philosophies, values, ethics, and behaviors to manage natural and human resources, formulated as the formulation of a community's worldview of natural and social phenomena that are traditional or perpetual in an area. This view of life becomes the community's identity that distinguishes it from other groups (Musanna, 2012, pp. 333-334). Meanwhile, according to Taylor and de Leo in Chaiphar (2013), local wisdom is an order of life that is inherited from one generation to another in the form of religion, culture, or customs of public money in the social system of society (Chaiphar, 2013, p. 17).

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Local wisdom can be seen as a national identity, especially in the Indonesian context, which allows local wisdom to transform cross-culturally and ultimately gives birth to national cultural values. In Indonesia, local wisdom is a philosophy and outlook on life that manifests in various fields of life (social and economic values, architecture, health, environmental management, and so on) (Romadi and Ganda Febri Kurniawan, 2017, p. 84).

Local wisdom can be sourced from the culture of the community in a particular locality. From the perspective of historiography, local wisdom can form a local history because the study of local history is the study of the life of the community or especially the community of a specific neighborhood in the dynamics of its development in various aspects of life (Widja, 1989, p. 15). The beginning of the formation of local wisdom in a society is generally not known precisely when the local wisdom appeared. In general, the formation of local wisdom began when people did not know writing (prehistoric). This pre-script tradition then gave birth to oral traditions. Historiographically, oral traditions explain a lot about a society's past or a community's origin. In its development, this oral tradition can become a belief or belief of the community (Amin, 2010, p. 144). According to Leo Agung (2015: 52), local wisdom is inseparable from culture, regarding the perspective of the local community's life related to beliefs, productivity, work, staple foods, creativity, values, and norms.

Global factors that bring about shifts in cultural and social values also affect the current young generation's actions (Atmaja et al., 2017, p. 1). This is where local wisdom becomes relevant and vital. A great and honorable nation is a nation that has its identity and identity. Our identity and national identity, namely the Indonesian nation, is bound by national identity, language, and the land of Indonesian blood (NKRI) and is united by *Bhineka Tunggal Ika* (Rasyid, 2015; Sholihatin et al., 2020). However, local identity is an integral part of national identity and is a wealth or treasure that contains local values that can contribute to national culture. As stated by Musadad (2012), in terms of nation-building, history learning has a significant meaning. This is related to the importance of the relationship between history and education; historical values increasingly have the power to grow the desired nature, character, and abilities (Musadad, 2012, p. 227). By learning history, students are expected to become wise human beings. From understanding and appreciating historical events, it is hoped that students will be able to reap the benefits and values of their history (Bain, 2011, p. 192).

Education based on local wisdom teaches students always to be attached to the concrete situation they face. This is in line with Suwito's opinion in Wagiran (2012), which states that the pillars of local wisdom education include: 1) building educated human beings must be based on the recognition of human existence since in the womb; 2) education must be based

on truth and nobility, staying away from the wrong way of thinking and grasp-grass or wanton Suraya; 3) education must develop the moral and spiritual realm (affective realm) not just the cognitive and psychomotor realm; and 4) the synergy of culture, education, and tourism needs to be developed synergistically in education with character. Education based on local wisdom can be used as a medium to preserve the potential of each region. Local wisdom must be developed from regional potential (Wagiran, 2012, pp. 333-334).

SMA Negeri 1 Pamotan is a school in Rembang Regency located at Jl. Lasem Km. 01 Pamotan District strives to apply the values of local wisdom. The cultivation of local wisdom values is carried out by learning history that connects material with regional culture. How to instill local wisdom values is associated with the material of the Islamic Period in Indonesia, and before the Islamic period, a Hindu-Buddhist period occurred in Indonesia. The culture of the Hindu-Buddhist period was that the Indonesian people did not abandon acculturation during the spread of Islam in Indonesia, which gave birth to a new culture, Indonesian Islamic culture. In addition, local wisdom is cultivated with other lessons, such as local content and extracurricular activities.

The excavation of local wisdom as the content of character formation of students, which can later be inserted in learning, is an effort to revitalize local wisdom so that students live it because it is inseparable and not far from their culture (Wibowo & Gunawan, 2015, p. 19). From this understanding, the cultivation of local wisdom at SMA Negeri 1 Pamotan is carried out through history learning about Islamic culture, namely, the acculturation material in class X, which focuses on the cultures of the Rembang region.

The process of instilling the value of local wisdom at SMA Negeri 1 Pamotan is carried out with experience as a source of learning; this is the same as the theory of cognitivism put forward by Jean Piaget who said that learning can be done by interacting with the environment. Learning history by implementing local wisdom can be done by studying and observing the environment, or it can be said that experience is a source of learning.

The problems studied in this paper are (1) how to instill local wisdom values in the study of the history of the subject of Islamic development in Indonesia in class X social studies students at SMA Negeri 1 Pamotan, (2) how to implement local wisdom values by students in learning the history of the subject of Islamic development in Indonesia in class X social studies at SMA Negeri 1 Pamotan. The purpose of this study is to explain history learning in instilling the values of local wisdom in students in learning History of the subject of Islamic development in Indonesia in class X IPS at SMA Negeri 1 Pamotan and to explain the implementation of local wisdom values by students in learning History of the subject of Islamic development in

Indonesia in class X IPS at SMA Negeri 1 Pamotan. The excavation of local wisdom as the content of character formation of students, which can later be inserted in learning, is an effort to revitalize local wisdom so that students live it because it is inseparable and not far from their culture (Wibowo & Gunawan, 2015, p. 19). This research wants to provide a view of the cultivation of local wisdom in the study of the history of the subject of Islamic development in Indonesia.

### **Method**

The method used in this study is qualitative with a narrative approach, a research procedure that produces descriptive data in the form of written or oral words from the observed behavior (Moha, 2019; Habsy, 2017). The use of this method is because there are several considerations, including that this research is descriptive, describing something as it is, meaning that the data collected is in the form of words or reasoning, this is due to the qualitative application, the presentation of data is carried out directly, namely the relationship between the researcher and the respondents, more sensitive and more able to adapt (Merpati et al., 2018; Hermawan et al., 2016). This research is how the process of implementing history learning at SMA Negeri 1 Pamotan is carried out by teachers in instilling the value of local wisdom and how students carry out the implementation. This research took place at SMA Negeri 1 Pamotan. The informants in this study are history teachers and students at SMA Negeri 1 Pamotan.

The data collection technique in this study uses several methods, namely 1) interviews with teachers and students, 2) observation/observation of learning implementation, and 3) documentation of teacher planning, learning, and assessment tools (Ita, 2018). Data validity uses source triangulation and triangulation techniques. Data analysis uses interactive analysis with three analysis stages: data reduction, data presentation, and conclusion drawing (Hedynata et al., 2016; Dewi, 2017).

### **Results and Discussion**

#### **Instilling Local Wisdom Values in Learning the History of the Subject of Islamic Development in Indonesia**

The cultivation of local wisdom at SMA Negeri 1 Pamotan is carried out through history learning about Islamic Cultural Acculturation material in class X, which focuses on the cultures of the Rembang area. The relationship between history and education is essential because historical values increasingly can grow the desired traits, dispositions, and abilities.

History learning at SMA Negeri 1 Pamotan is used as a medium to instill local wisdom values in students. In its application, students learn Islamic cultural acculturation materials related to the culture that existed before Islam in Indonesia, which later Islamic culture acculturated with the pre-Islamic culture that already existed in Indonesia first so that the Indonesian people easily accept Islam. The entry of Islamic influence in the archipelago has brought changes in the historical pattern of the archipelago and the zeitgeist that developed at that time, namely the strong influence of Islam in various aspects of people's lives. (Ahmad, 2011, p. 2). In this material, students also learn about past cultures that still exist today. According to Saraswati (2011, p. 112), the history of a nation gives rise to the noble values of each nation. Therefore, the nation's policies and character are obtained from history.

The concept of implementing the 2013 Curriculum is a scientific approach. The scientific approach is expected to make it easier for students to understand, appreciate, and practice values in daily life. Conceptually, the scientific approach starts with observing, asking, trying, reasoning, and communicating. The scientific approach is formulated from the 2013 curriculum to guide students to think systematically (Wibowo & Gunawan, 2015, pp. 126-127). At SMA Negeri 1 Pamotan, the school has implemented the 2013 Curriculum since 2016. By the concept of the 2013 curriculum, students are brought closer to reality. Observing videos, reading books, and seeing people's behavior in daily life can be the beginning of instilling local wisdom values. Students are invited to think using a scientific approach. They start by observing, asking, trying, reasoning, and communicating. Learning history with a scientific approach, students are shown a video about Islamic Cultural Acculturation; from the video shown, students observe how the acculturation in the video appears. After observing the video, students were asked about the content of the video that had been played. Next, the teacher asked the students for their opinion on the video's content. When students explain their opinions, the teacher refutes or adds what they feel is lacking in explanation.

This is needed to make students more active by being closer to reality. Students can find awareness by searching with their knowledge. This makes students not feel patronized. What is more important is that students gain awareness of how to behave based on their own will. This will is not forced by external parties but arises internally, awareness that arises from the consciousness of the heart. As stated by Pramono (2012, p. 239), history learning is carried out based on the concepts of history education. This means that history learning must be improved through a change in the orientation of history learning from memorizing facts to analytical, critical thinking.

Based on the results of the researcher's observations at SMA Negeri 1 Pamotan, the implementation of learning carried out by teachers in classes X IPS I, X PS 2, and X IPS 3 learning is carried out with greetings and greeting students; teachers repeat the material that has been learned in the previous meeting. Next, the teacher begins to enter the material by asking the students first about the meaning of acculturation. The teacher explains the material, and the students actively participate in learning because of the questions given by the teacher about the wisdom of local wisdom that students may know. Learning is almost identical in Class X IPS 3 and X IPS 5. The teacher enters the classroom and gives a greeting; the teacher asks about the material that has been taught and goes directly into the material to be learned by showing a video. Then, students collect information about the local culture they know or have participated in.

The inculcation of local wisdom values in History learning at SMA Negeri 1 Pamotan was conveyed by teachers by providing tangible examples in the daily lives of students by Wagiran's opinion, which revealed that education based on local wisdom is education that teaches students always to be attached to the concrete situations they face (Wagiran, 2012, p. 333).

Based on observations made by researchers, the instillation of local wisdom values in the history of Islamic development in Indonesia will be easier for students to absorb if it is accompanied by actual examples given by teachers related to the wisdom in the surrounding environment. This is also supported by interviews conducted with history teachers at SMA Negeri 1 Pamotan, who provide history learning accompanied by examples. In the classroom, the teacher also gave an example of the Jami' Lasem mosque building, which has acculturation in its buildings, which are acculturated to Islamic, Hindu-Buddhist, and Chinese cultures. In addition, it also gave examples such as examples of historical places such as the Sunan Bonang couple in Sluke, Rembang Regency; the teacher also gave examples of activities such as Kupatan and Tong tongklek, which can only be found in Rembang. The example given by teachers to students is also better understood because students already know the cultural activities exemplified by teachers around their environment. However, previously, students did not realize that these activities were part of the value of local wisdom in daily life.

This is a learning theory of cognitivism theory put forward by Jean Piaget. Experience can be used as a source of learning. Experience is very appropriate for use as a learning resource by students, which in daily activities carried out by students include interaction with the environment, both the physical and the social environment. The theory of learning cognitivism

by Jean Piaget states that the main principles of learning are active learning, learning through social interaction, and learning through one's own experience (Rifa'i & Catharina, 2016, p. 161). The interaction of students with the surrounding environment makes students much more aware of what is around them. These interactions make students' experiences a learning resource that will later be associated with the material on the development of Islam in Indonesia and the material on Islamic Cultural Acculturation. So, by reminding or giving a real example, it will remind the experience experienced by students; the experience is a way to instill local wisdom and values in students. As stated by Drs. Ign. Wijoyo Hadi stated that interacting with residents, the interaction carried out can be used as a learning resource for students. Alternatively, their interaction with the environment in their home indirectly carries out activities related to local wisdom.

In class X students, researchers found that many knew local culture even though they were unaware that what they did was local wisdom. Most of them have actively or passively participated in activities related to regional culture. Of course, this has become capital for them to participate in maintaining and preserving the local cultures around them.

The strategy done by history teachers in instilling local wisdom values at SMA Negeri 1 Pamotan, apart from interviews and observations, researchers are supported by each teacher's syllabus and lesson plans. The syllabus and lesson plan contain material about the development of Islam in Indonesia's sub-chapter, Islamic Cultural Acculturation. The syllabus and lesson plan are used as a guideline for teachers in conveying historical material in which there is learning about the local community's wisdom. However, some teachers do not entirely follow the syllabus and lesson plan content when implementing learning. The teacher develops material related to the local community's wisdom in the classroom according to students' situations, conditions, and needs. For example, based on observations made by researchers of the two teachers who teach history subjects, teachers continue to use the lesson plan in learning history. However, the lesson plan does not include material on cultivating local wisdom values. So, the teacher develops his learning related to regional culture to instill local wisdom values in students. Based on observations in learning carried out by teachers to instill local wisdom in the classroom by writing and explaining in detail and thoroughly, in addition to instilling local wisdom values by displaying slides in the form of pictures and videos related to Islamic acculturation materials in which there are examples of regional culture.

The observations made by the researcher and the preparation of the syllabus and lesson plan have been good in preparing the lesson plan. The curriculum used by SMA Negeri 1 Pamotan is the 2013 curriculum. The 2013 curriculum has been used at Pamotan State High School since

2016. So that teachers can adjust to the applicable curriculum. The lesson planning carried out by history teachers at SMA Negeri 1 Pamotan does not explicitly include how to instill local wisdom in the lesson plan. The lesson plan is a history learning lesson based on the syllabus. The lesson plan has no material on the cultivation of local wisdom values. So, the teacher develops his learning related to regional culture without using the lesson plan as a guideline. The learning plan was not written because the teacher did not plan to instill the value of local wisdom specifically to students. Although not written in the learning tool, the teacher makes the lesson plan according to the teacher's book and adjusts it to the 2013 Curriculum. The values of local wisdom instilled by teachers have been adjusted based on the material in the student book, which includes examples of culture or local wisdom in the region. In addition, the cultivation of local wisdom carried out by teachers is not part of the school program; teachers only give examples of local wisdom to students so that students have an accurate picture and can accept the learning delivered by the teacher. Teachers are implementers of instilling local wisdom values through the material taught in the classroom.

Teachers experience obstacles in instilling wisdom values, such as no time to deepen local wisdom. The obstacle experienced is that there is no time or allocation from the school to introduce further local wisdom, such as directly seeing local wisdom with students. The school also does not have a unique program for planting local wisdom. In the classroom, teachers do not experience difficulties interacting with students. However, some students do their own will, but the rest are related to students learning without experiencing obstacles.

Overall, the researcher found that students already knew local wisdom in the material of Indonesian Cultural Acculturation; students could mention that there were kupatan, earth alms, sea alms, and cultures they encountered in their home environment. Although not everyone knows the whole but is already in the stage of knowing even though there are not many, and some students know but are not aware of it.

### **Implementation of Local Wisdom Values by Students in History Learning**

Students' implementation of local wisdom values in history learning at SMA Negeri 1 Pamotan is real and unreal. As stated by Azan (2013, p. 32), forms of local wisdom can be categorized into two aspects, namely aspects of local wisdom that are tangible (tangible) and intangible (intangible). Local wisdom that is tangible. Local wisdom that is tangible is applied by students at SMA Negeri 1 Pamotan through school activities related to culture, such as batik, dance, and music that they get at school. However, they also get outside school, such as participating in the Earth Alms carnival, sea Alms, or events in their respective environments. Intangible local

wisdom is given by history teachers at SMA Negeri 1 Pamotan by providing advice that is conveyed verbally and hereditary in the form of myths or folktales that contain traditional teaching values. Meanwhile, students apply it with values or procedures, namely uploading and ungguh towards their elders and ethical attitudes to their friends and ethics when they express their opinions. Values tend to come more from previous cultures. The values in local wisdom on Islamic Development in Indonesia that researchers research are ethical, aesthetic, religious, and social.

Forms of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, and special rules. The values in local wisdom give rise to ethical, aesthetic, religious, and social values (Mahardika, 2017, pp. 20-23). Ethical values are often called moral, moral, or ethical values. The ethical values carried out by students at SMA Negeri 1 Pamotan, for example, saluting the teacher, namely by shaking hands; if the teacher has not come, the students will remind the teacher by coming to the office, they also queue up while in the canteen and respect and listen to their friends' opinions when they disagree with them. Students reflect ethics unique to older people, namely ethical values in Javanese society.

Aesthetic or beauty value is the aspect of beauty often associated with works of art. The value of beauty in history learning, for example, is drama and drawing a map of distribution, but this is not contained in the acculturation of Islamic culture. The aesthetic value at SMA Negeri 1 Pamotan is reflected in local content subjects, such as batik art and dance art. In addition, there are extracurricular activities, including hadron, dance, and silat.

Religious values or religious values are obedient attitudes and behaviors in carrying out the religious teachings they adhere to, tolerant of the implementation of other religious worships. This value is implemented more during religious lessons. Students also carry out religious values at school by praying and worshipping together. Religious values give rise to a tolerant attitude, as students say. Students respect history teachers who are not Muslims, and teachers also provide limited time for students who will perform prayers.

Social values are related to caring for and treating fellow humans. This value is created because humans are social creatures. Humans must maintain relationships with each other; this relationship will create harmony and an attitude of mutual help. Social value actions are carried out by students, such as taking friends who are sick to UKS. If there are friends who do not understand the lessons, they are helped. These social attitudes arise from students because of empathy with their fellow friends. Meanwhile, social values in the community are carried out by participating in village activities and socializing or gathering with village communities, such as youth organizations.

The implementation carried out by students at SMA Negeri 1 Pamotan has been good because the implementation of planting local wisdom by students is a value that has been carried out all day, such as ethical, aesthetic, religious, and social values that students do every day both at school or in the community environment.

The instillation of local wisdom values at SMA Negeri 1 Pamotan to students is carried out through activities at school, such as extracurriculars. Extracurricular activities supporting the cultivation of local wisdom values include dance, Hadroh, silat, and batik art. Based on observations made by researchers, it was found that the results of instilling local wisdom values were carried out through character education to students. Character education is in the form of understanding, for example, the practice of activities that focus more on culture. Moreover, in activities related to cultivating local wisdom, the school also facilitates students carrying out these activities.

The values of local wisdom have been applied by students in their daily social life at school and the community so that it is easier for teachers to provide an understanding of the values of local wisdom to students. The material on local wisdom in learning History delivered by teachers is only a few. However, it is more likely to be on school activities that support the success of instilling local wisdom values. School activities that support the process of instilling local wisdom values are extracurricular activities and local content education.

Education based on local wisdom can be used to preserve regional potential. At SMA Negeri 1 Pamotan itself, efforts to preserve wisdom are carried out by history teachers through classroom learning, where every discussion will be associated with regional cultures. Actions from the school: The school has provided a forum for students through extracurricular activities and lessons through milk (local content), namely batik, dancing, and entrepreneurship. Introducing the values of local wisdom in learning can at least continue strengthening local culture so that the community does not lose and abandon it.

Instilling local wisdom values at SMA Negeri 1 Pamotan aims to give students an understanding of the importance of local wisdom in the region. Applying these values in learning occurs when students can interact well with school residents and the wider community. The application of local wisdom values by students when they are in school and outside school. SMA Negeri 1 Pamotan has included the values of wisdom in its school program. In addition, including local wisdom content in school programs is one of the school's commitments to support the preservation of local wisdom. Teaching students to be close to concrete situations they face daily. In other words, it invites students to be close to and maintain the surrounding situation based on the local community's values.

## Conclusion

Instilling local wisdom values in history learning at SMA Negeri 1 Pamotan, teachers do not make a plan to plant local wisdom values specifically. Teachers rely on the ability to develop the cultivation of local wisdom without using the lesson plan as a guideline. Experience as a source of learning is something that students can do as a source of their knowledge. If students have experience and interaction with the environment, which is used as a learning resource, it makes it easier for students to participate in learning. The obstacle to instilling local wisdom is the lack of time for history lessons to deepen further. There is no particular program to instill local wisdom in the school program for lessons.

Understanding the value of local wisdom given by teachers to students does not cause difficulties because the implementation of planting local wisdom carried out by students is a value that has been carried out all day, such as ethical, aesthetic, religious, and social values that students do every day both at school or in the community environment.

The cultivation of local wisdom values is more in school activities, such as local content lessons and extracurricular activities that support the success of instilling local wisdom values. Students experience obstacles that come from themselves, such as a lack of experience participating in regional cultural activities and learning, and they feel bored because of the non-interactive learning model.

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