

**Implementation Wisdom Local in History Learning  
To Appreciation Islamic Based High School/MA Students in  
Regency Wonosobo**

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**Abstract**

The study aims to describe the cultivation of local wisdom in historical learning, analyzing how the appreciation of Islamic-based high school / MA students in Wonosobo District for learning history, knowing what obstacles historical teachers face in instilling local wisdom in Islamic-based high school / MA students in Wonosobo Regency. The method used is qualitative descriptive. The data source consists of informants, events, and archives/documents—techniques for collecting data through direct observation, in-depth interviews, and document studies. Test the validity using Triangulation—data analysis with data reduction, data presentation, and conclusion. The results showed that in the cultivation of the value of local wisdom in learning history in the three schools, the teacher developed his learning, which was associated with the traditions and results of Hindu-Buddhist culture in the student environment through interactive lecture learning methods, discussions, visits to historical sites and map learning media concepts, PPT and videos about the Dieng temple complex. The appreciation shown by students can interpret and assess the existence of relics and traditions from the Hindu-Buddhist religion. External constraints in planting local wisdom in the three schools are the lack of unique programs from schools to instill local wisdom, limited learning resources, and internal constraints, namely, the lack of experience of students following regional cultural activities and boredom with monotonous learning systems.

**Keywords:** *A prediction, Local wisdom, history learning*

**Introduction**

Local wisdom can be an effort to bring students closer to learning history, namely by including elements of local wisdom in history learning. Elements of local wisdom are found in local history, which can be connected to broader themes in national history. Teachers can use the content of local wisdom as part of local history to help develop historical thinking skills such as source analysis, data collection, and creating historical arguments (Marino, 2012; Holilah, M, 2014 ). The integration of local wisdom values in history learning is expected to encourage students to understand their local wisdom and then be able to create love and pride in their culture, which ultimately can strengthen their self-identity. Concrete situations they face by

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being confronted with the concrete problems and situations they face, students will be increasingly challenged to respond critically and train their' activeness and independence. Education must also pay attention to the synergy between culture and education so that the education that takes place has more character and is more in line with the developing culture so that it will be more readily accepted and applied by students in their lives (Efendi, 2014). Local wisdom is an effort to find truth based on facts or symptoms that apply specifically to a particular society's culture. This process will produce knowledge that describes local wisdom, namely a description of attitudes or behaviors that reflect the original culture of a particular area. This can be used as a source of material and values that must be instilled in history learning at school.

Learning history based on local wisdom will arouse students' interest, especially in realizing and understanding culture and culturalism, so that students will be more flexible and successful in real-life relationships (Amirin, 2012; Shufa, 2018; Purwanti, 2016) Historical education contains values that can be inherited and instilled, including religious values and nationalism. As in the material on entering Hinduism and Buddhism (Winarsih, 2017; Torro et al. et al., 2021). Learning about the history of material on the development and influence of the Hindu-Buddhist religion in Indonesia is essential to convey to students that the current culture did not appear suddenly but through a long process. Many cultures from outside the archipelago have also influenced the development of Indonesian civilization and culture. One of them is the arrival of Hindu-Buddhist influence in the archipelago, with various opinions bringing this religion into the archipelago until it is finally well received by the local population, who already can filter every incoming culture called *local genius*. Ultimately, it affects several aspects of life in a developing society, including a government system. This influence started the emergence of kingdoms spread across the archipelago (Faiz et al., B, 2021; Rahmah, 2020)

Based on observations conducted by researchers in December 2018-January 2019 at three Islamic-based schools in Wonosobo, namely MAN 1 Wonosobo, MA Takhassus Al-Qur'an Wonosobo, and SMA Muhammadiyah Wonosobo, in delivering Hindu-Buddhist material, there were various obstacles such as learning resources. There is a limited lack of knowledge among teachers and students about historical sites/places in the Wonosobo area. There is no particular program from schools for field studies to places even though MAN 1 Wonosobo and MA Takhassus Al-Qur'an Wonosobo are historic, causing students to experience difficulties in learning the material (Masniati et al., 2021; Atmoko, 2018). Apart from that, the teachers carried out forms of implementation of local wisdom in the three schools by providing descriptions that were not optimal in utilizing them by directly visiting historical relics from

the Hindu-Buddhist period in Wonosobo, although some students at MAN 1 Wonoobo I have already visited the Bongkotan temple site, but this was just a tour outside KBM. MA Takhasus Al-Qur'an itself has a learning system that is very limited in terms of learning resources and does not allow the use of gadgets. The learning system is carried out using an Islamic boarding school system. To implement local knowledge, a visit was made to the Bogang Temple site, which is very close to the madrasa. However, the visit was carried out on sociology, not history. Meanwhile, for Wonosobo Muhammadiyah High School, in studying the history of Hindu-Buddhist material, they have never used local historical places/sites in Wonosobo. The Hindu-Buddhist civilization in Java that was developing at that time in the archipelago left an extraordinary cultural heritage, where the relics of Hindu Buddhist work can be introduced to students in the hope that students can preserve the legacy of past Indonesian civilization for future generations, even though students The students at these three schools are Muslim, where this religion is the opposite of the Hindu-Buddhist religion.

## **METHOD**

The method used in this research is a descriptive qualitative method in the form of written or spoken words from observed behavior. The use of this method is because there are several considerations, including that this research is descriptive and describes 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 data presentation is carried out directly, namely the relationship between researchers with respondents. This research is about how history learning in three Islamic-based schools in Wonosobo Regency is carried out by history teachers in instilling local wisdom values, how students appreciate history learning, and what obstacles teachers face in implementing wisdom. Local. The research was conducted at three Islamic-based schools in Wonosobo Regency, including MAN 1 Wonosobo, MA Takhasus Al-Qur'an Wonosobo, and SMA Muhammadiyah Wonosobo.

Data sources consist of informants, namely history teachers and students, places and events, in this case, the classroom as a place of observation, as well as archives and documents in the form of lesson plans, PPTs, textbooks, student assignments, etc. Data collection techniques through direct observation, in-depth interviews, and document study. The data validity technique in this research uses source triangulation to compare and cross-check the trustworthiness of information obtained through different times and tools in qualitative research. Meanwhile, the data analysis used is an interactive analysis model with components of data reduction, data presentation, and conclusion.

## **Results and Discussion**

### **Implementation of Local Wisdom in History Learning Material on the Development of Hinduism and Buddhism in Indonesia**

The implementation of historical learning material on the development of the Hindu-Buddhist religion in Indonesia at MAN 1 Wonosobo, MA Takhassus Al- Qur'an Wonosobo and SMA Muhammadiyah Wonosobo refers to the 2013 Curriculum. In the 2013 curriculum, the scientific approach (observing, asking, gathering information, associating, and communicating) will be the spirit of learning with various learning models. The three models developed in the 2013 Curriculum, PBL (Problem-Based Learning), DL (Discovery Learning), and PjBL (Project Based Learning), will be able to develop local history learning optimally. This condition is possible because, through the 2013 curriculum, history education will be accommodated so that the targets that will be achieved are by the explanation that has been presented. Students will be able to analyze and learn lessons from historical events that they have studied at school. The 2013 history education curriculum further emphasizes the goals of history learning in schools, which encourages students to think creatively and critically. Hasan (2012) stated, "In education, history must provide lessons for human life. Historical events are treated with a normative approach, by looking at good and bad." Therefore, the 2013 curriculum will form students with good qualities to take the good and bad values from historical events and then process them in their brains to reconstruct them into positive values, considering the global era they face.

Local wisdom-based education teaches students always to be attached to the concrete situations they face. By facing concrete problems and situations, students will be increasingly challenged to respond critically and train their' activeness and independence. Education must also pay attention to the synergy between culture and education so that the education that takes place has more character and is more in line with the developing culture, making it easier for students to accept and apply in their lives. This can be used as a source of material and values that must be instilled in history learning at school. Learning history based on local wisdom will arouse students' interest, especially in realizing and understanding culturalism, so that students will be more flexible and successful in genuine life relationships. According to Saraswati (2011), "The history of a nation gives rise to noble values by each nation. Therefore, the nation's policies and character are obtained from history." Local wisdom contains many examples, as well as life wisdom. The importance of local wisdom in education is widely part of efforts to increase national resilience as the identity of a nation. Education is not just about teaching what is right

and wrong. However, education also instills habits about good things so that students understand (cognitively) what is right and wrong, can feel (affective) good values, and habitually do them (psychomotor). Meanwhile, Taylor and de Leo in Chaipar (2013) explain that "local wisdom is a way of life that is inherited from one generation to another in the form of religion, culture, or common money customs in a community's social system ."

The instilling of local wisdom values in history learning was carried out by history teachers at MAN 1 Wonosobo, MA Takhassus Al-Qur'an Wonosobo, and SMA Muhammadiyah Wonosobo in an unplanned and spontaneous manner when carrying out the learning process. The lesson plan and syllabus contain character values that will be developed in history learning according to the 2013 curriculum. So, the teacher develops his learning related to regional culture to instill local wisdom values in students. According to Jefrianto in Romadi and Kurniawan (2013 ), "The dominance of local history in the new curriculum in question can be seen in its content as there are several points in the 2013 history curriculum document which state the importance of local wisdom in student learning, including (1 ) All regions/regions have contributed to the history of Indonesia in almost all historical periods; (2) Each period of Indonesian history has events and figures at the national and regional levels, and both have an equally important position in the course of Indonesian history; (3) Has the task of introducing important historical events that occurred throughout the Republic of Indonesia and throughout historical periods to the nation's younger generation; (4) It is clear, both implicitly and explicitly, that local wisdom is expected to be able to provide character education for students by studying history. Like the saying that history is the teacher of life. Each region has its history, which revolves around a particular locality." Each local history has local wisdom values that can be used as a basis for forming the character of the younger generation.

Based on observations made by researchers, the instillation of local wisdom values in history subjects, the subject of Hindu-Buddhist development in Indonesia, will be more easily absorbed by students if accompanied by examples given by teachers regarding the wisdom that exists in the surrounding environment. This is also supported by interviews conducted with history teachers in MAN 1 Wonosobo, MA Takhassus Al Qur'an Wonosobo and SMA Muhammadiyah. Based on observations made by researchers regarding the implementation of history learning at MAN 1 Wonosobo, the teacher instills local wisdom in the classroom by writing and explaining it in detail and thoroughly, then giving assignments to students to create concept maps regarding the included theories. Hindu-Buddhist religion, showing slides in the form of pictures and videos related to material on the development of the Hindu-Buddhist religion in Indonesia, which includes examples of regional culture such as a video about the

history of the Dieng temple complex, where the temple is located near the Wonosobo Regency area, holding group discussions about the Hindu-Buddhist kingdoms in Indonesia and their cultural products that must be preserved, activities to visit historical heritage objects have not been officially carried out at this madrasa, but outside of KBM teachers and students have visited the Bongkotan temple site which is a distance away. Quite close to the madrasah, and make pilgrimages to ancestral graves and celebrate significant holidays in the Islamic calendar, such as the Prophet's birthday and Isra' Mi'raj, with big recitations.

In the implementation of the Wonosobo MA Takhassus Al-Qur'an teacher instills local wisdom values; the teacher only explains by giving real examples related to Hindu-Buddhist material with the culture or historical heritage of the Hindu-Buddhist religion that still exists and is used. The school and community environment, such as the Kliwon paying market, dreadlock rituals, and nyadran, still exist around Wonosobo Regency. As for providing pictures of temples or cultural products from the Hindu-Buddhist religion contained in the PPT, for the implementation of other local wisdom, namely by visiting historical sites or places at the Bogang Temple site but in Sociology subjects. Other activities include religious activities, which also instill local wisdom values, such as pilgrimages to ancestral graves and hallah to commemorate the death anniversary of the founder of the Asy'ariyah Foundation. This school has a lot of religious activities because this school is an Islamic boarding school-based school. Based on observations made by researchers regarding the implementation of history learning at SMA Muhammadiyah Wonosobo, the cultivation of local wisdom carried out by teachers in the classroom is by explaining the material in general and providing examples of realities that still exist in society, such as Ruwatan Hair Dreadlocks, *Nyadran/Nyekar*, *Ingkung*, etc. which are related to learning material and remind students to maintain this culture, and display slides in the form of pictures and videos related to material on the development of the Hindu-Buddhist religion in Indonesia. At Muhammadiyah High School, local wisdom related to learning Hindu-Buddhist history through extracurricular activities or visiting historical relics has not been implemented. However, the history teacher at Muhammadiyah High School tolerates acculturation and is not sloppy in explaining Hindu-Buddhist material.

Meanwhile, the history learning activity on developing Hindu-Buddhist material at MAN 1 Wonosobo begins with the teacher entering the class; the students then pray and say hello. After that, the teacher attends to the student's attendance, checks the cleanliness of the class and the neatness of the students, and collects assignments if there are assignments as a form of discipline. The teacher then conducts an apperception by repeating the material taught in the previous week and asking students several questions. The next activity is the core activity,

where the teacher provides material and begins to implement local wisdom values to strengthen students' appreciation through the learning methods and media that have been prepared. Then, the closing or evaluation activity ends with reflection in the form of a post-test or questions related to the material that has been presented, followed by greetings.

Learning activities at MA Takhassus Al-Qur'an Wonosobo begin with the teacher entering the class; the students then pray and say hello. After that, the teacher will attend to the student's attendance. The next activity is the core activity, where the teacher provides material and begins to implement local wisdom values to strengthen students' appreciation through lectures and PPT. Then, the closing or evaluation activity ends with reflection in the form of questions related to the material that has been presented, followed by greetings.

History learning activities at Muhammadiyah High School are generally almost by the 2013 curriculum, the implementation of which was developed in various ways by the teacher. The teacher enters the class, makes a presence, and asks about the learning carried out by the students previously. The core activity provides the implementation of local wisdom to the students. Students are invited to think using a scientific approach. Starting from observing the picture the teacher displays on the PPT slide in stages; the teacher invites students to ask questions or have opinions about the picture; students are invited to try to answer what is drawn, reason, and communicate about the picture. The closing or evaluation activity ends with reflection in the form of questions related to the material that has been presented, concluding, and greetings. Meanwhile, Afiqoh et al. (2018) agree:

*By the 2013 curriculum concept, students are brought closer to reality. Observing videos, reading books, and seeing people's behavior in everyday life can be the beginning of instilling local wisdom values. Students are invited to think using a scientific approach. Starting from observing, asking, trying, reasoning, and communicating. Learning history with a scientific approach, students are screened*

*a video about Acculturation to Islamic Culture; from the video shown, students observe how acculturation is manifested in the video. After observing the video, students are asked about the content of the video that has been played. Next, the teacher asks students' opinions about the content of the video. When students explain their thoughts, the teacher refutes or adds to what they feel is lacking. This is where it is necessary to make students more active by being closer to reality. Students can find awareness by searching with the knowledge they have. This makes students not feel patronized. Even more important is that students become aware of how to behave and behave based on their own will. This will is not forced by external parties but arises internally, awareness that arises from the awareness of the heart.*

The learning method is to find out the path that must be taken to achieve a specific goal. Learning aims to gain knowledge, attitudes, skills, and abilities; the methods used will become habits. Habits will influence learning itself (Slameto, 2003). Overall, the learning methods used by history teachers at MAN 1 Wonosobo, MA Takhassus Al-Qur'an Wonosobo, and SMA Muhammadiyah Wonosobo to implement local wisdom values is through various lectures, fairy tales, or telling stories. This method makes it easy for teachers to relate the material to actual conditions experienced by students. Teachers usually implement local wisdom values in the middle of the material presented and during reflection. Teaching methods will be more varied, not just verbal communication through the teacher's telling of words so that students do not get bored and teachers do not run out of energy. Students will do more learning activities because they listen to the teacher's explanations and other activities such as observing, doing, demonstrating, etc. Furthermore, teaching will attract more students' attention and foster motivation to learn (Harjanto, 2008).

The rapid development of science and technology and socio-culture has presented challenges to every individual. Every individual is constantly challenged to adapt. Learning opportunities are increasingly open through sources and media. Today's students can learn from various media sources such as newspapers, radio, television, and films. He can also learn in various opportunities and activities outside of school. So, the teacher's role expands, leading to increased motivation. Teachers should be able to help each student to use various media and learning resources effectively. So, history teachers also carry out the instilling of local wisdom in history learning through PowerPoint media containing pictures and videos as well as assignments from material on the development of the Hindu-Buddhist religion in Indonesia, as well as directly visiting historical places in the surrounding environment and providing motivation. Teachers encourage students to maintain and preserve traditions and heritage objects of the Hindu-Buddhist religion.

The learning media used by MAN 1 Wonosobo teachers include LCDs, PCs, image slides, concept maps, and videos about the discovery and history of the Dieng Temple Complex. At MA Takhassus Al-Qur'an Wono, the media used are only image slides found in PPT, and SMA Muhammadiyah uses media, namely LCD, PC, image slides, and audio. Meanwhile, the assessment process was carried out by teachers in the three schools, namely by combining three aspects, namely cognitive, affective, and psychomotor. The goal is that students are not fixated on getting good grades but on changing attitudes for the better. "The systematization of formal learning is ideally supported by learning media and textbooks, making it easier for students to understand local historical values. Apart from that, the existence of media and textbooks can



support students' implementation of independent learning. "The availability of libraries and internet networks must also be optimized to make it easier for students to search for data" (Amin, 2011 ). Educational media can be beneficial for the learning process because the meaning of the teaching material will be more precise so that students can understand it and allow students to master the teaching objectives better.

"The appropriate role and position of the teacher in the teaching and learning interaction process will ensure the achievement of the teaching and learning interaction goals. The teacher's role in teaching and learning interactions is: (1) as a facilitator, namely providing the conditions needed by the individual learning; (2) as a supervisor, namely guiding students in learning interactions so that students can learn; as a supervisor, namely guiding students in learning interactions, so that students can learn effectively and efficiently; (3) as a motivator, encouraging so that students are willing and active in studying; (4) as an organizer, namely organizing the teaching and learning activities of students and teachers; (5) as a human resource, where teachers can provide what information students need, both knowledge, skills and attitudes. Meanwhile, the teacher's position in teaching and learning interactions includes, among others, being a teacher, leader, and substitute for parents. Teachers are expected to provide learning situations and conditions for students learning through knowledge, attitudes, skills, infrastructure, and material facilities. As a leader, namely a democratic leader and as a substitute for parents willing to work together, understand and tolerate each other" (Slameto, 2003).

The strategies used by history teachers in instilling local wisdom values at MAN 1 Wonosobo, MA Takhassus Al-Qur'an Wonosobo, and SMA Muham Madiyah Wonsosobo, apart from interviews and observations, researchers, were also supported by the syllabus and lesson plans of each teacher. The syllabus and lesson plans contain learning material regarding the development of Hinduism and Buddhism in Indonesia. The syllabus and lesson plans are used as teachers' guidelines in delivering historical material, which includes learning about the wisdom of local communities; however, in implementing the learning, some teachers do not fully comply with the contents of the syllabus and lesson plans. In class, the teacher develops material related to local community wisdom according to students' situations, conditions, and needs. For example, based on observations made by researchers of two teachers who teach history subjects, the teachers still use lesson plans in history lessons. However, the lesson plans have no material about instilling 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, the cultivation of local wisdom in the classroom is done by

writing and explaining it in detail and thoroughly, in addition to instilling values. Local wisdom can be displayed by displaying slides in the form of images and videos related to material on the development of the Hindu-Buddhist religion in Indonesia, in which there are examples of relics and traditions from the Hindu-Buddhist religion in the surrounding environment.

### **Student Appreciation in Learning Material on the Development of Hindu-Buddhist Religion in Indonesia**

Thorndike's connectionist learning theory states that the forging of a stimulus-response relationship is determined not only by the fact that the stimulus and response occur together but also by the effects that follow the response. If a stimulus is followed by a response and then followed by a satiation, the stimulus-response connection is strengthened. However, if a stimulus is followed by a response and then followed by a distractor, then the stimulus-response relationship will weaken (Hill, 2010).

The theory used in this research is Thorndike's connectionist behaviorist learning theory. This theory states an association between student sensing events and student behavior. In this case, the implementation of local craft values in learning the history of material on the development of the Hindu-Buddhist religion in Indonesia towards student appreciation at MAN 1 Wonosobo, MA Takhassus Al Qur'an Wonosobo and SMA Muhammadiyah Yah Wonosobo is carried out by looking at the reality of the use of lesson plans and media in Man 1 Wonosobo, MA Takahassus Al- Qur'an Wonosobo and SMA Muhammadiyah Wonosobo. The use of lesson plans and media, as well as the teacher's role in learning history material on Hindu-Buddhist developments, is a stimulus given to students, resulting in a response from students, namely students' interest or enthusiasm in learning history, an attitude of tolerance and a willingness to contribute in interpreting and assessing the existence of objects—the result of Hindu-Buddhist religious culture. Meanwhile, at MA Takhassus Al-Qur'an Won Osobo, the use of lesson plans and media, as well as the teacher's role in explaining the material, is still inadequate, causing students' response to history learning to be low. However, the teacher provides other stimuli in the form of examples of local wisdom values that exist in the student's living environment, which are still developing so that students have a good learning experience and produce appreciation in the form of an attitude of tolerance and are willing to contribute to interpreting and assessing the existence of objects resulting from religious culture. Hindu-Buddhist.

This shows a relationship between the provision of media and historical learning methods, material on the development of the Hindu Buddhist religion, and the successful implementation

of local crafts on student appreciation. If the teacher provides learning plans and learning media to implement local wisdom values in history learning optimally, then the success of student appreciation in history learning will be easily achieved; conversely, if the teacher does not provide optimal implementation of local wisdom values in history learning then the success of student appreciation in history learning will be not enough. They will be more enthusiastic about learning if there are historical relics or sources and values of the traditions of the development of the Hindu Buddhist religion in Indonesia nearby. This is also related to the learning process and the success of learning. Therefore, the conclusion is that implementing quality local wisdom will produce a learning process through quality appreciation and vice versa.

Based on observations and interviews conducted by researchers regarding the use of history learning media and methods, MAN 1 Wonosobo and Wonosobo Muhammadiyah High School in utilizing history learning methods and media were considered successful because there was more internet access and supporting learning resources compared to MA Takhassus Al- Qur' with minimal facilities. Hence, there are minimal learning resources and media in the learning process. Meanwhile, the obstacles teachers face in learning the history of material on the development of Hinduism in Indonesia the majority are local history learning resources, which are still lacking in finding information or sources in the form of archives about local history in Wonosobo are still limited. Indeed, at MAN 1 Wonosobo and SMA Muhammadiyah, students' learning resources are sufficient for learning, but sometimes, students lack the initiative to look for various other sources. Fortunately, teachers allow students to access the internet so that the role of the internet here as a learning resource is considered successful. In contrast to MAN 1 Wonosobo and SMA Muhammadiyah Wonosobo, apart from limited resources because they are not allowed to use devices during learning activities at MA Takhassus Al-Qur'an, they also lack learning support tools in the form of media.

So, based on the cultivation of local wisdom carried out by teachers through the use of media and methods carried out by teachers in these three schools, it can be concluded that student appreciation at MAN 1 Wonosobo and SMA Muhammadiyah Wonosobo is high because teachers create and develop their PPTs and pictures and videos which are then conveyed to students. At the same time, MA Takhassus Al Qur'an Wonosobo is said to be lacking because the history teacher at the school only relies on lectures and PPT explanations downloaded on the internet, which are less developed, so students do not understand the explanation or delivery. Meanwhile, teachers carry out internalization through direct use by giving lectures on examples of cultural results from the Hindu-Buddhist religion. The reality in society can create a high

level of understanding and appreciation for students at the three schools. Student appreciation at MAN 1 Wonosobo and MA Takhassus Al-Qur'an was also gained from the implementation carried out by teachers by inviting students to visit historical places and participate in rituals, ceremonies, or cultural customs held at the madrasah. Likewise with students at Muhammadiyah High School, although there are no special activities or direct use of local wisdom, some students still participate in their living environment where Hindu-Buddhist culture exists.

### **Obstacles in Learning History Material on the Development of Hindu-Buddhist Religion in Indonesia**

The obstacles faced by teachers in learning the history of material on Hindu-Buddhist development in Indonesia include external obstacles, namely the absence of unique programs from third-party schools to instill local wisdom, the lack of historical learning resources in the form of information, books, and archives about local history in the area. Wonosobo. Apart from that, at MA Takhassus Al Qur'an Wonosobo, students are not allowed to use devices during learning activities, and there is a severe lack of learning support tools in the form of media. Meanwhile, there are obstacles in using the implementation of local wisdom in learning history material about the entry of the Hindu-Buddhist religion in Indonesia; teachers feel that there are no difficulties because in explaining this material, teachers from the three schools always relate it to heritage objects and traditions that exist and are still developing in community life. The internal obstacles are the lack of experience of students at MAN 1 Wonosobo, MA Takhassus Al-Qur'an Wonosobo, and SMA Muhammadiyah Wonosobo in participating in regional cultural activities or local history communities in the community and the mindset of students who are only fixated on LKS and mandatory books from the Ministry of Education and Culture. So sometimes, students are too lazy to explore the material in other learning sources, and at MA Takhassus Qur'an, students feel bored with the monotonous learning system. However, in creating suitable learning, the three schools have made efforts to minimize obstacles in learning, including teachers' efforts to improve learning planning by optimizing components in history learning to create good learning and looking for learning resource references to overcome the problems—limited student learning and *sharing* through the MGMP group. "The exchange of ideas carried out by teachers with fellow history teachers is an effort to make improvements in planning and implementing learning. The teacher makes comparisons and discussions" (Ahmad et al., 2014). Meanwhile, efforts to improve the implementation of learning are carried out by teachers by instilling an attitude of tolerance in

students in history learning, providing an understanding of the importance of preserving cultural heritage objects in history learning, especially material on the development of the Hindu-Buddhist religion, asking students to take the initiative to look for learning resources on the internet, providing videos or pictures about local history related to the material and planning visits to historical sites/places.

### **Conclusion**

Instilling local wisdom values in history learning in the three schools, teachers develop their learning that is linked to Hindu-Buddhist cultural traditions and results through learning methods and media; at MAN 1 Wonosobo, teachers use interactive lecture methods and presentation discussions and invite students to visit the temple site. Bongkotan. The media used are PPTs, concept maps, and learning resources through textbooks, worksheets, and the Internet. Meanwhile, at MA Takhassus Al-Qur'an Wonosobo, teachers use interactive lecture methods and invite students to visit the Bogang Temple Site, using media through PPT and LKS learning resources. In the implementation at Wonosobo Muhammadiyah High School, teachers use interactive lecture methods, learning according to the 2013 curriculum syntax, discussions for the media through PPT, and learning resources through textbooks, LKS, and the internet. For history learning activities at MAN 1 Wonosobo, students' enthusiasm for participating in history learning is high because the history teacher is very expressive and succeeds in packaging learning methods and media well, can master the class, and links history learning with current issues.

At MA Takhassus Al-Qur'an Wonosobo, history learning activities are still lacking because the history teachers at the madrasah are not graduates of a BA in History Education, so they do not grasp historical materials well. Meanwhile, at Muhammadiyah High School, history learning activities have been quite successful because the teachers also deliver up-to-date history learning and make good use of all existing history learning facilities, such as media and learning resources, as well as the habit of history teachers at the high school who like to visit historical places. Based on Thordike's Stimulus-Response theory, students' appreciation of the three schools was obtained through the provision of media and learning methods provided by teachers as learning resources and sources of their knowledge. Forms of appreciation from students at MAN 1 Wonosobo (4 informants) and MA Takhassus Al-Qur'an Wonosobo (4 informants), both of which fall into the category of interpreting and assessing the existence of relics and traditions from the Hindu-Buddhist era in Indonesia. Meanwhile, the form of appreciation from Wonosobo Muhammadiyah High School students consists of two categories.

One of the two informants wanted to interpret the existence of relics and traditions from the Hindu-Buddhist period in Indonesia. Two of them fell into the category of assessing the existence of relics and traditions from the Hindu-Buddhist period in Indonesia.

External obstacles in cultivating local wisdom in the three schools include the absence of a particular program from the school to instill local wisdom, limited learning resources, and a lack of facilities that support learning. Meanwhile, internal obstacles in cultivating local wisdom in the three schools include students' lack of experience participating in regional cultural activities or local history communities in Wonosobo Regency, and students tend to get bored with the monotonous learning system.

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