



Preparation of an Operational Curriculum Based on Local Wisdom for Students in PAUD

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Abstract

Local wisdom as a cultural heritage owned by a community, including traditions, values, customs, and local knowledge that has been passed down from generation to generation. Within the scope of PAUD, local wisdom has great potential to become an integral part of the learning process, enrich children's learning experiences, and strengthen their cultural identity. This research aims to find out the preparation of an operational curriculum based on local wisdom and to find out the challenges faced in the preparation of an operational curriculum based on local wisdom in PAUD. The research method used is descriptive qualitative research with a descriptive approach. The results of the study show that the process of preparing the curriculum through systematic stages involves analyzing needs, formulating goals, determining the content and structure of the program, and developing learning strategies that integrate elements of local wisdom. Collaboration between the school, community leaders, and parents of students is the key in identifying and integrating relevant local wisdom in the curriculum. Conclusions and suggestions in this study are periodic training to improve teachers' understanding and skills in integrating local wisdom into learning. The Education Office should provide guidance and training for schools in developing an operational curriculum based on local wisdom.

Keywords: Curriculum Development, Operational, Local Wisdom

Introduction

Early childhood education (PAUD) is a crucial phase in human development. This period, which covers ages 0-6, is often referred to as the "golden age," in which a child's brain develops at 80% of an adult's brain. Some important aspects related to the importance of early childhood education include: a) Cognitive development (Holilah et al., 2024): During this period, children experience rapid development in thinking, memory, and problem-solving skills. Proper stimulation can increase children's intelligence and learning abilities in the future.

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b) Social-emotional development: Early childhood education provides opportunities for children to learn to interact with peers and adults, develop empathy, and manage emotions. c) Physical-motor development: Activities in early childhood education help children develop gross and fine motor skills, which are essential for physical development and coordination. d) Character formation: Early childhood is the right time to instill moral, ethical, and cultural values that will shape children's character. e) Preparation for formal education: Early childhood education helps children prepare for the transition to primary education, both academically and socially. (Andanti, 2024)

The operational curriculum has a vital role in Kindergarten education for several reasons: a) Practical guidance: The operational curriculum provides concrete guidance for teachers in planning, implementing, and evaluating daily learning. b) Contextualization: Allows for the adaptation of the national curriculum to the local context, children's needs, and resources available in kindergarten. c) Consistency and standardization: Ensuring consistency in the quality of learning between classes and between school years. d) Professional development: The process of preparing and implementing the operational curriculum encourages the professional development of teachers. e) Evaluation and improvement: Provides a framework for the evaluation of learning programs and continuous improvement. (Hikmawati et al., 2024)

Local wisdom has an important role in shaping children's character: a) Cultural identity: Help children understand and appreciate their own cultural identity. b) Noble values: Local wisdom often contains moral and ethical values that are relevant for character formation. c) Cultural conservation: Integrating local wisdom in education helps preserve cultural heritage. d) Contextualization of learning: Making learning more relevant and meaningful for children by relating it to the surrounding environment. e) Development of multiple intelligence: Local wisdom often involves various aspects of intelligence, such as musical, kinesthetic, and interpersonal. (Andanti, Maria Fransisca, Sutikyanto, 2024)

The preparation of an operational curriculum based on local wisdom in PAUD is important for several reasons (Yuendita & Dina, 2024): 1. Preserving local cultural values: By integrating local wisdom into the curriculum, children will get to know and appreciate their own culture better. 2. Developing cultural identity: Learning based on local wisdom can help children build a strong cultural identity from an early age. 3. Increase the relevance of learning: A curriculum that is contextual to the child's socio-cultural environment will make learning more meaningful and easy to understand. 4. Supports children's holistic development: Local wisdom covers various aspects of life that can support children's cognitive, social-emotional, and physical-motor development. 5. Meet the demands of education policies: The development of a curriculum based on local wisdom is in line with government policies on character education and strengthening cultural education. (Aini et al., 2024)

The preparation of an operational curriculum based on local wisdom is not an easy task. A deep understanding of the local wisdom of Sidenreng Rappang, the characteristics of early childhood development, and the principles of early childhood curriculum development is needed (Shodikin et al., 2024). In addition, challenges in integrating local wisdom into learning

activities that are interesting and in accordance with the stage of children's development also need to be overcome. (Rosmawati et al., 2024)

Early childhood education (PAUD) has an important role in shaping the basis of child development from an early age. One of the crucial aspects in PAUD is the curriculum which is the foundation for the learning process. However, in compiling the PAUD curriculum, less attention is often paid to local wisdom as part of the cultural identity that needs to be preserved and utilized. (Megiyono et al., 2024)

Local wisdom is a cultural heritage owned by a community, including traditions, values, customs, and local knowledge that have been passed down from generation to generation. In PAUD, local wisdom has great potential to become an integral part of the learning process, enrich children's learning experience, and strengthen their cultural identity. However, in practice, local wisdom in the preparation of the operational curriculum in PAUD is still limited. There are several challenges in integrating local wisdom into the curriculum, such as lack of understanding of local wisdom, lack of resources and supporting learning materials. In order to optimize the potential of local wisdom in the learning process in PAUD, a comprehensive framework is needed for the preparation of an operational curriculum based on local wisdom (Mustari et al., 2024). Research suggests that it can contribute to overcoming these problems by developing practical models or guidelines that PAUD managers and educators can use in the preparation of a curriculum that integrates local wisdom effectively and sustainably. (Sukiyanto et al., 2024)

Law Number 35 of 2014 concerning Child Protection: This law affirms the right of children to receive a quality, inclusive, and equitable education, including education that pays attention to aspects of local wisdom to strengthen children's identity and culture. Permendikbud Number 137 of 2014 concerning National Standards for Early Childhood Education: This Regulation of the Minister of Education and Culture regulates national standards for early childhood education which covers various aspects, including the curriculum (Yusra et al., 2024). In the implementation of the curriculum, it is necessary to pay attention to local wisdom as one of the components that supports the development of children's potential. The Ministry of Education and Culture has also issued various policies and directives related to early childhood education, which emphasizes the importance of integrating local wisdom in the curriculum as an effort to improve the quality of children's education. (Hasugian et al., 2024)

With this legal basis, the preparation of an operational curriculum based on local wisdom in PAUD is a demand that must be carried out to ensure that the education provided to early childhood is in accordance with local cultural values and enriches children's learning experiences. Thus, this research will explore various aspects related to the preparation of an operational curriculum based on local wisdom in PAUD. This research will provide an in-depth understanding of the importance of local wisdom in the context of early childhood education, analyze the challenges faced in integrating local wisdom into the curriculum, and propose strategies and concrete steps to develop a curriculum based on local wisdom that is relevant and effective for early childhood education. (Suharyanti et al., 2024)

Literature Review

The operational curriculum of the PAUD unit is a set of plans and arrangements regarding the objectives, content, and materials of development as well as the methods used as guidelines for the implementation of development activities to achieve certain educational goals. The PAUD unit prepares this curriculum by paying attention to and based on the National Standards for Early Childhood Education (PAUD), which is then described into semester programs, Weekly Learning Implementation Plans (RPPM), and Daily Learning Implementation Plans (RPPH). This operational curriculum is flexible, contextual, and takes into account the characteristics, needs, and stages of early childhood development in the PAUD unit."

The early childhood education curriculum can play a key role in introducing cultural values and traditions from an early age by integrating local and environmental wisdom in the early childhood education curriculum by developing various curriculum elements that are able to present interesting learning programs, relevant to the times in an effort to protect and preserve local wisdom in the long term. This is in line with the opinion of Erawati (2018), namely that efforts to save the existence of local wisdom values need to be carried out from an early age, which can be done starting from basic educational institutions such as Early Childhood Education, local wisdom can be integrated into the curriculum through three options, namely adding local content determined by the local government, developing learning tools based on local wisdom, and applying the model of independent learning development based on local wisdom.

The curriculum is closely related to the policy process of the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) as all schools in Indonesia have highly anticipated a government institution that determines the direction of education and the curriculum (Anggraini et al., 2022). The curriculum is the basis or guideline for the implementation of learning carried out in schools (Jannah & Rasyid, 2023). The curriculum requires critical involvement so that it can be developed according to the needs of the school. In compiling an independent curriculum, the basic framework and curriculum structure need to be considered.

The objectives of National Education are related to the Pancasila Student Profile, namely (1) having faith, fearing God Almighty and having noble character; (2) independent; (3) working together; (4) global diversity; (5) critical reasoning; (6) creative. National Education Standards as a reference and framework that has been translated in curriculum structures, learning principles, and assessments and learning outcomes. In the independent curriculum, the curriculum structure contains intracurricular activities to strengthen the Pancasila student profile.

There are learning outcomes that must be achieved in accordance with three elements, namely (1) Religious and Ethical Values; (2) Identity, (3) Basic Literacy, Mathematics, Science, Technology, Engineering, and Arts. Differentiated Learning, Pancasila Student Profile. After teachers understand the basic concepts related to the implementation of the Independent Curriculum, then the preparation of the Operational Curriculum of the Educational

Unit (KOSP) must be prepared and prepared by each educational unit that will implement the Independent Curriculum because it contains all learning process plans held in educational units and becomes a guideline for the implementation of learning that is developed in accordance with the context and needs of students and units education. The principles of the preparation of the operational curriculum are as follows.

1. Relevance: In accordance with the needs and development of learners.
2. Flexibility: Can be adapted to local conditions and needs.
3. Continuity: Have continuity between levels of education.
4. Efficiency: Optimal utilization of resources.
5. Effectiveness: Oriented towards achieving learning objectives

Taylor and de Leo in Chaipar (2013) explain that 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: 17). Local wisdom refers to the knowledge, practices, values, traditions, and cultures that develop within a particular society or community over the years. It includes local knowledge gained from first-hand experience with the natural environment, agriculture, handicrafts, belief systems, traditional wisdom, and ways of living and interacting in society.

Abubakar (2017) defines local wisdom as a policy that relies on traditional philosophies, values, ethics, and behaviors to manage resources (natural, human, and cultural) in a sustainable manner. Local wisdom is often manifested in the form of social norms, customs, beliefs, myths, songs, folklore, and various cultural practices that are inherited from generation to generation. This is often closely related to the geographical conditions, history, natural environment, and social development of the community concerned.

Local wisdom also includes the ability of people to adapt and overcome challenges in their environment, such as knowledge of traditional medicine, local agricultural techniques that are appropriate to the local soil and climate, and ways of surviving in environments that may be harsh or unstable. According to Zuhdan K. Prasetyo (2013:3) is a conscious effort that is planned through the exploration and utilization of the potential of the local area wisely in an effort to create a learning atmosphere and learning process, so that students actively develop their potential to have expertise, knowledge and attitude in an effort to participate in building the nation and state.

Thus, the operational curriculum based on local wisdom for PAUD units not only provides a more relevant and meaningful learning experience for children, but also helps strengthen cultural identity, empower communities, and prepare children to become cultured citizens and contribute to their society. Sartini (2004) emphasized the importance of identifying and integrating local wisdom values into the curriculum. This includes aspects such as wisdom in environmental management, traditional agricultural systems, and local knowledge about health.

Research Method

This section includes research design, data collection instruments, participants/sample, the procedure of data collection, and data analysis

This study uses qualitative research with a descriptive research approach. The type of qualitative descriptive research used in this study is intended to obtain information about the preparation of an operational curriculum based on local wisdom. By using qualitative research types and case study approaches, researchers can conduct data collection through in-depth interviews, direct observation, and document analysis. This allows researchers to gain a holistic understanding of the process of preparing an operational curriculum based on local wisdom and the challenges faced in early childhood education. The subjects in this study include; school principals, kindergarten teachers, members of the curriculum preparation team, representatives of the school committee, community leaders who understand local wisdom. The data collection techniques in this study consist of in-depth interviews, document analysis, and focus group discussions.

The instruments in this study consist of; semi-structured interview guidelines, observation sheets, document checklists, FGD guidelines, field notes, audio recording devices and cameras (based on participant permission). The following data analysis techniques are used in this study:

- a. Data reduction Summarize and select relevant data
- b. Data presentation Organize data in the form of narratives, tables, or diagrams. Drawing conclusions and verification: Drawing provisional conclusions and verifying with data. The following is the validity of the data used: a. Source triangulation: comparing data from various sources, b. Triangulation techniques: comparing data from different collection techniques, c. Member checking: Confirm the results of the analysis with the participant. d. Peer debriefing: discussion with peers or supervisors.

Qualitative data analysis is inductive, that is, analysis based on the data obtained. According to Miles & Huberman (1992, p. 16) analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawn/verification.

Regarding the three flows, more details are as follows.

1. Data Reduction

Data reduction is defined as the selection process, focusing attention on simplifying, abstracting, and transforming coarse data that emerges from written records in the field. Data reduction takes place continuously during qualitative research-oriented projects.

Anticipation of data reduction is already apparent when the research decides (often without being fully aware of) the conceptual framework of the research area, the research problem, and which data collection approach it chooses. During the data collection, the next reduction stage occurs (making a summary, coding, searching for themes, creating clusters, creating partitions, making memos).

This data reduction/transformation continues after the field research, until a complete final report is prepared. Data reduction is part of the analysis. Data reduction is a form of analysis that sharpens, classifies, directs, discards the unnecessary, and organizes data in such a way that the final conclusions can be drawn and verified.

With data reduction, researchers do not need to interpret it as quantification. Qualitative data can be simplified and transformed in various ways, namely: through strict selection, through summaries or brief descriptions, classifying them in a broader pattern, and so on. Sometimes it is also possible to turn the data into numbers or rankings, but this is not always wise.

2. Data Presentation

Miles & Huberman limits a presentation to a structured set of information that gives the possibility of drawing conclusions and taking action. They believe that better presentations are a key way to valid qualitative analysis, which includes: various types of matrices, graphs, networks and charts. Everything is designed to combine information arranged in a cohesive and easily achievable form. Thus an analyst can see what is happening, and determine whether to draw the right conclusions or continue to carry out an analysis that according to the advice told by the presentation is something that may be useful.

3. Drawing conclusions

According to Miles & Huberman, drawing conclusions is only one part of an activity of the whole configuration. Conclusions were also verified during the study. The verification may be as brief as a retrospective that crosses the mind of the analyst (researcher) during his writing, a review of field notes, or it may become so thorough and expendable with peer review and exchange of ideas to develop an intersubjective agreement or extensive attempts to place a copy of a finding in another set of data. In short, meanings that arise from other data must be tested for their correctness, solidity, and suitability, which is their validity. The final conclusion does not only occur during the data collection process, but needs to be verified so that it can be truly accounted for.

Result

The results of the study show that the process of preparing the curriculum in PAUD goes through several stages: Needs Analysis begins by analyzing student needs and community expectations. The curriculum objectives are formulated by combining national standards and local wisdom values. Children's language skills can be developed through the introduction of the Bugis regional language.

The curriculum preparation team, consisting of school principals and senior teachers, conducts basic competency mapping in accordance with the Child Development Achievement Level Standards (STPPA) set by the government. Identify Local Wisdom: Schools collaborate with local community leaders and cultural experts to identify relevant elements of local early childhood wisdom in early childhood. The curriculum drafting team then integrates elements

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of local wisdom into the curriculum structure which includes six aspects of child development: religious and moral values, physical-motor, cognitive, language, social-emotional, and artistic. The school develops learning themes that combine national standards with local contexts. For example, the theme "My Environment" is enriched with an introduction to the typical environment of the Regency. The program structure also includes the allocation of time for each theme and activity. Based on the structure that has been determined, teachers develop a Daily Learning Implementation Plan (RPPH) that integrates elements of local wisdom into daily activities.

The curriculum team conducts periodic evaluations of the content and structure of the program. Schools also involve parents in determining several aspects of the curriculum content. The results of the study show that PAUD has developed various learning strategies that creatively integrate the local wisdom of the district. Here are some examples of learning strategies found: Storytelling Using "Pau-pau" (Bugis Folklore): Teachers use Bugis folklore as a learning medium. The simplified use of the story 'La Galigo' to teach moral values and cultural recognition. The school integrates traditional games into physical-motor activities. Based on the results of interviews with teachers, it was stated that the use of the game 'Makkenja' (a type of jumping game) to develop children's gross motor skills as well as the introduction of the Bugis language through songs and verses with a focus on teaching vocabulary and simple concepts in the Bugis language through traditional songs. What the child does is able to increase the appeal of learning the local language in a fun way for children. Teachers organize environmental exploration activities that introduce children to local flora and fauna.

Discussion

This study reveals several significant challenges faced in efforts to develop an operational curriculum based on local wisdom. These challenges can be categorized into two main groups: internal and external challenges.

Internal Challenges

First, limitations of understanding of local wisdom The findings of the study show that not all teachers have a deep understanding of the local wisdom of Sidenreng Rappang. As stated by Mr. Sudirman, S. Hi Chairman of the Committee, "Not all teachers have a deep understanding of local wisdom." This is in line with the research of Suastra (2010) which states that one of the obstacles in integrating local wisdom into the curriculum is the lack of teachers' knowledge about local culture.

Second, difficulties in integrating local wisdom into learning materials Teachers have difficulty in translating local wisdom concepts into learning activities that are in accordance with the level of early childhood development. One of the teachers of class A.2, stated, "Sometimes we have difficulty associating local values with concrete activities that children can understand." This challenge reflects the complexity of aligning local content with national

curriculum standards, an issue that Alexon and Sukmadinata (2010) also identified in their research on the development of culturally based integrated learning models.

Third, limited resources and time for the preparation of a curriculum that integrates local wisdom requires additional time and resources. The Principal acknowledged that extra time is needed to design and prepare learning materials based on local wisdom, while other administrative burdens must also be met. This challenge is in line with the findings of Tulung (2012) which highlights the importance of adequate allocation of time and resources in the development of a curriculum based on local wisdom.

1. External Challenges

The dynamics of social and cultural change in society, like many other regions in Indonesia, are experiencing rapid social changes. This causes some aspects of local wisdom to become less relevant or difficult to apply in the modern context. Mr. Hamran, a community leader, stated, "Some traditional values are beginning to be eroded by modern lifestyles, making us have to be selective in choosing aspects of local wisdom that are still relevant to teach." This phenomenon is in line with Geertz's (1992) argument about the dynamics of cultural change in society. Schools face challenges in balancing the demands of national education standards with the integration of local wisdom, the kindergarten supervisor from the local Education Office, explained, "Schools must ensure that the integration of local wisdom does not come at the expense of achieving national competency standards." This dilemma reflects the tension between national education policy and efforts to preserve local culture, an issue that was also discussed by (Septiatiek, 2020) in his study of multicultural education in Indonesia.

Expectations of parents and the community There are variations in the expectations of parents and the community towards the integration of local wisdom in the curriculum. Some parents are very supportive, while others place more emphasis on conventional academic skills. Ibu Ruhani, S. Ag, a representative of the school committee, said, "There are parents who are worried that focusing on local wisdom will reduce the time for the development of children's academic skills." These findings reflect the complexity of meeting the diverse expectations of stakeholders, a challenge that Hasbullah (2015) also identified in his study of education policy in the perspective of theory, application, and objective conditions of education in Indonesia. These challenges show that the preparation of an operational curriculum based on local wisdom in kindergarten is a complex process that requires a holistic and collaborative approach. Strategies involving teacher capacity building, active dialogue with the community, and innovation in learning methods are needed to overcome these challenges. Furthermore, these findings emphasize the importance of flexibility in curriculum implementation to accommodate socio-cultural dynamics and unique early childhood learning needs.

Conclusion

Based on the results of the research and discussion that have been described, it is concluded as follows;

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1. The process of preparing an operational curriculum based on local wisdom goes through systematic stages. This process involves analyzing needs, formulating goals, determining the content and structure of the program, as well as developing learning strategies that integrate elements of local wisdom. Collaboration between the school, community leaders, and parents of students is key in identifying and integrating relevant local wisdom into the curriculum. The integration of local wisdom, the operational curriculum that was prepared succeeded in integrating various elements of local wisdom such as the Bugis language, cultural values (sipakatau, mappesabbi), traditional games, and local cultural arts. This integration is carried out through various innovative learning strategies such as storytelling using pau-pau, traditional games in physical-motor development, and art projects based on local motifs.
2. The research identified several key challenges in the curriculum development process, including: a. Limited teachers' understanding of local wisdom. b. Difficulties in translating the concept of local wisdom into learning activities that are suitable for early childhood. c. Limited resources and time are needed to develop materials based on local wisdom. d. Dynamics of social change that affect the relevance of several aspects of local wisdom. e. There is a demand to balance national education standards with local content. f. Variations in the expectations of parents and the community towards the integration of local wisdom in the curriculum. Despite facing various challenges, the operational curriculum based on local wisdom that has been prepared shows the potential for effectiveness in increasing children's enthusiasm for learning and strengthening their cultural identity. A contextual and local culture-based approach to learning helps children understand new concepts more easily.

Based on the above conclusions, here are some suggestions that can be considered: a) Hold regular training to improve teachers' understanding and skills in integrating local wisdom into learning., b) Form a special team tasked with continuing to develop and update learning materials based on local wisdom., c) Increase collaboration with local community leaders and cultural experts to enrich the content of local wisdom in the curriculum., d) Conduct periodic evaluations of the implementation of the curriculum and make adjustments in accordance with the needs and developments of the times.

For the District Education Office: a. Provide guidance and training for schools in developing operational curricula based on local wisdom. b. Facilitating sharing forums between schools to share experiences and best practices in the integration of local wisdom. c. Allocating special funds to support the development of learning materials and media based on local wisdom.

For Education Policy Makers: a. Develop more flexible policies to facilitate the integration of local wisdom in the national curriculum. b. Develop teacher competency standards that include the ability to integrate local wisdom into learning. c. Encourage research and development of curriculum models based on local wisdom that can be adapted in various regions in Indonesia.

The implementation of these suggestions is expected to improve the quality and effectiveness of the operational curriculum based on local wisdom in early childhood education institutions. This, in turn, will contribute to the preservation of local culture and the improvement of the quality of contextual and meaningful early childhood education.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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