

Integration of Local Wisdom in the Independent Curriculum: Strengthening Local Cultural Values and Traditions through Inter-Subject Learning in Madrasah of Riau Province

Rohani^{1*}, Asmuri¹, Khusnul Nur Azizah¹

¹ Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

² Institut Keislaman Tuah Negeri, Indonesia

✉ rohani@uin-suska.ac.id*

ABSTRACT

This study discusses the integration of local wisdom in the implementation of the Independent Curriculum in MTsN 2 and SMPN 2 Tembilahan Hulu as an effort to strengthen cultural values, character, and profiles of Pancasila Students. The main problems raised are the low structural recognition of local content and the limitations of teacher training in developing culture-based learning. The research used a qualitative method through in-depth interviews with Waka Curriculum and Riau Malay Culture (BMR) teachers to identify practices, challenges, and implementation strategies. The results show that the integration of local wisdom is carried out through three domains – intracurricular, cocurricular, and extracurricular – with a positive impact on learning motivation, cultural pride, and character formation of students. However, structural constraints and lack of resources are still the main obstacles. This research recommends strengthening culture-based education policies through formal recognition of local content, continuous teacher training, and collaboration between schools, customary institutions, and universities to ensure the sustainability of programs.

Keywords: Local Wisdom, Independent Curriculum, Riau Malay Culture, Character Education, Pancasila Student Profile

ARTICLE INFO

Article history:

Received
November 12, 2025
Revised
March 03, 2026
Accepted
March 31, 2026

Journal Homepage

<https://attractivejournal.com/index.php/aj/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

@ 2026 by the authors

Published by

CV. Creative Tugu Pena

PENDAHULUAN

The integration of local wisdom into the Indonesian education system, especially in the Independent Curriculum, is essential to create a more inclusive, relevant, and meaningful learning environment (Astuti et al, 2024). By incorporating local cultural values and traditions into the curriculum, students can develop a deeper understanding and appreciation of their own culture while enhancing their academic knowledge (Sakti et al., 2024). The integration strengthens the pillars of education which include character, cognitive, emotional, social, and aesthetic aspects (Xia & You, 2023). Local wisdom can be integrated through various ways, such as the use of literature as a learning material (Hidayati et al., 2020) and integrating cultural values into mathematics education. Teachers implement such integration through various strategies, including instilling knowledge of local cultures into the subject matter or providing real-world examples in learning (Garzón-Díaz et al., 2021). This approach helps preserve cultural values, build strong character, and prepare students to face the challenges of globalization (Agus et al., 2021). The authors argue that the integration of local wisdom in the Independent Curriculum not only enriches students' learning experiences, but also plays a key role in building characters with strong cultural identities, and is essential to prepare a generation that can adapt to the dynamics of globalization without losing their identity.

The integration of local wisdom into the Indonesian Merdeka Curriculum faces several challenges although it is important in enriching educational content and strengthening cultural

identity (Yulia & Sutrisno, 2024). Many schools struggle to fully incorporate local cultural values due to limited understanding of their importance, lack of relevant teaching resources, and gaps between curriculum and local cultural richness (Colina Neri et al., 2023; Villa & Knutas, 2020). Implementation challenges include inadequate infrastructure, the need to improve teachers' technology skills, difficulties in learning evaluation, and policy gaps (Hennessy et al., 2022). This is due to several factors, such as the lack of understanding of the importance of local wisdom in the context of education, the limited teaching resources of relevant teaching, and the gap between the curriculum implemented and the existing local cultural richness. Often, learning focuses on the academic aspect without considering the importance of connecting that knowledge with local cultural values and traditions. To overcome this problem, strategies such as strengthening multicultural education, revitalizing local wisdom in curriculum content, improving teacher competence, and fostering collaboration between schools, families, and communities are recommended (Suwito Eko et al., 2020). Successfully integrating local wisdom can create more benefits of an inclusive, relevant, and meaningful learning environment, strengthening the pillars of character education, cognition, social-emotional development, and aesthetics (Swargiary & Roy, 2023). The authors argue that addressing these challenges requires a comprehensive approach that focuses not only on curriculum adaptation but also on improving teacher training, community engagement, and policy alignment to ensure effective integration of local wisdom into the education system.

The solution that can be taken is to develop a learning module that integrates local wisdom in each subject in the Independent Curriculum. The integration of local wisdom into the Merdeka Learning curriculum is proposed as an effective approach to improve the learning experience and strengthen the nation's identity. By incorporating folklore, customs, and local cultural practices into teaching materials, educators can create a more inclusive, relevant, and meaningful learning environment (Pang et al., 2021). This approach not only enriches students' knowledge of their own culture but also fosters a sense of love for the homeland and affirms the nation's identity (Li, 2024). The development of learning modules based on local wisdom has proven to be very feasible and well received by students (Supriyadi et al., 2024). However, educators may face challenges in implementing this curriculum and developing appropriate teaching modules. Training programs for teachers can help address this issue by providing guidance in creating innovative teaching materials that are relevant to local conditions and aligned with the Learning Curriculum (Jasiah et al., 2024). The authors emphasize that while the development of local wisdom-based learning modules is a promising solution, it is important to provide ongoing professional development for teachers to ensure they can effectively implement these modules and adapt them to students' needs and cultural contexts.

Recent studies highlight the positive impact of integrating local wisdom and culture into education. The application of learning based on local wisdom in Indonesian classes has been proven to increase students' love for Toraja regional culture (Jana et al., 2024). Likewise, including local cultural motivation and politeness through language media in the elementary school curriculum will increase student participation, learning motivation, and appreciation for local culture (Sakti et al., 2024). Research on grade III students in Cikarang shows that teaching materials based on local wisdom significantly increase cultural understanding, with an increase in mastery from 20% to 90% (Mawarti et al., 2024). Furthermore, the application of learning based on local wisdom is very important to strengthen students' cultural identities, preserve cultural heritage, and develop positive character (Asror et al, 2024). These studies collectively emphasize the importance of contextual and culturally relevant approaches in curriculum development to enhance student engagement and cultural awareness. This shows that the integration of local wisdom not only provides academic benefits, but also has a positive impact on the development of students' character.

The purpose of integrating local wisdom in the Independent Curriculum is to provide learning that is more contextual and relevant to students' real lives, while introducing and preserving local cultural values and traditions. Thus, it is expected that students can understand and appreciate their cultural heritage, which in turn will form a stronger character and increase a sense of nationalism.

METHOD

Research on *the Integration of Local Wisdom in the Independent Curriculum: Introducing Local Cultural Values and Traditions through Inter-Subject Learning*, the most suitable method is the quantitative method with an experimental or quasi-experimental approach. This approach was chosen because it aims to measure the influence of integrating local wisdom in the curriculum on students' understanding of cultural values and the achievement of their learning outcomes. Experimental or quasi-experimental methods will be used to measure the direct influence of the application of learning based on local wisdom on student learning outcomes. In experimental design, there will be two groups: an experimental group that is taught with a learning approach that integrates local cultural values between subjects, and a control group that follows the usual curriculum without such integration. During the study, student learning outcomes are measured through tests or evaluations that are relevant to understanding the local culture and other academic skills. This measurement of results allows researchers to compare the direct effects of the local wisdom-based learning approach on the achievement of student learning outcomes. Researchers can conduct experiments in several schools or classrooms with learning based on local wisdom. Students in the experimental group will follow a series of learning that integrate local cultural values and traditions, while students in the control group follow conventional learning. Student learning outcomes will be analyzed to see the difference in achievement between the two groups.

The data collection techniques used in this study include questionnaires, learning outcome tests, interviews, and observations. Questionnaires will be distributed to students to measure their level of understanding of local cultural values as well as learning outcomes. In addition, this questionnaire will also collect data on students' perceptions of learning that integrates local culture. Learning outcome tests will be conducted before and after the implementation of local wisdom-based learning to measure students' increased understanding of local culture and learning outcomes related to the subject. Interviews with teachers and curriculum managers will be used to dig deeper information about the challenges and implementation of the Independent Curriculum. Observations were made to see firsthand the application of local culture-based learning in classroom activities and student interactions.

The data obtained will be analyzed using quantitative statistical techniques. Descriptive analysis will be used to describe the initial condition of students' understanding of local culture, their attitude towards learning based on local wisdom, and the achievement of their learning outcomes. Differential tests, such as the t-test, will be used to compare learning outcomes between experimental groups that apply local wisdom-based learning and control groups that do not. Linear regression will be applied to analyze the relationship between the application of a curriculum based on local wisdom and the improvement of student understanding and learning outcomes. Meanwhile, correlation analysis will be used to measure the extent to which integrating local culture in learning is related to student learning outcomes.

RESULTS AND DISCUSSION

This study aims to analyze the implementation of the integration of local wisdom in the Independent Curriculum in MTsN 2 and SMPN 2 Tembilahan Hulu. Through a qualitative approach with in-depth interview techniques with the Deputy Head of Curriculum and Teachers of Malay Culture of Riau, this study seeks to map good practices, challenges, and impacts of the implementation of local culture-based education. The resulting findings not only provide an empirical picture of the actual conditions on the ground, but also present a strategic framework for the sustainable development of culture-based education. The following are presented results and comprehensive discussions that are complemented by the support of the latest research to strengthen the analysis.

Implementation of Basic Concepts of Local Wisdom in the Independent Curriculum

Based on the results of data analysis at MTsN 2 and SMPN 2 Tembilahan Hulu, the integration of local wisdom in the Independent Curriculum is implemented through an approach of three learning domains, namely intracurricular, co-curricular and extracurricular. Intracurricular integration is carried out through Riau Malay Culture (BMR) subjects, co-

curricular through the Project for Strengthening the Profile of Pancasila Students (P5) based on local wisdom, and extracurricular through religious activities and local traditions such as Arba Mustamir and traditional games.

The Deputy Head of Curriculum at MTsN 2 Tembilahan Hulu stated that "the school integrates local wisdom into intra, extra and co-curricular activities." This implementation shows that the school has attempted to make local wisdom an integral part of the educational process. The main aim of integrating local wisdom is to foster students' sense of pride, love and understanding of regional cultural heritage. The BMR teacher at SMPN 2 Tembilahan Hulu explained that "local culture includes various traditions such as madihin, dance, drama, pantomime and traditional games." Learning packaged in the form of direct practice, such as traditional games and regional dances, has been proven to increase students' enthusiasm and sense of pride in local culture.

From the perspective of character formation, education based on local wisdom contributes to strengthening religious values, mutual cooperation, good manners and togetherness. The Deputy Head of Curriculum at MTsN 2 Tembilahan Hulu emphasized that "local wisdom supports the dimensions of faith, devotion to God Almighty, and noble character." Another significant impact is the growth of positive attitudes towards cultural diversity. The BMR MTsN 2 Tembilahan Hulu teacher observed that "students learn to appreciate cultural differences because there are various ethnicities such as Malay, Banjar, Bugis and Chinese in the class." This learning strengthens tolerance and multicultural understanding in the school environment.

Application of Inter-Subject Learning Based on Local Wisdom

The research results show that inter-subject learning based on local wisdom has been implemented, although not yet systematically. Integration can be seen in Arts and Culture subjects through the practice of Jepin Dance, Social Sciences through learning the history and local potential of coconuts, Indonesian through Malay poetry, and science through the use of coconut waste as experimental material. The BMR MTsN 2 Tembilahan Hulu teacher said that "there is informal collaboration with PJOK teachers through traditional games and Cultural Arts through music and rhymes." However, this coordination has not been scheduled and still depends on individual teacher initiative.

The main obstacles faced include coordination between teachers which is still informal, limited sources of teaching materials, as well as structural obstacles in the form of not yet recognizing BMR subjects in the Dapodik system. Deputy Head of Curriculum at SMPN 2 Tembilahan Hulu stated that "local content has not been structured in Dapodik so that BMR lesson hours have not been officially recognized." Apart from that, the limited number of BMR teachers with cultural backgrounds, high teacher rotation, and minimal training in developing contextual teaching materials are significant challenges. Teachers also face challenges characteristic of the alpha generation who are more interested in modern culture.

School Policy, Planning and Support

MTsN 2 Tembilahan Hulu has systematically integrated local wisdom through school policies that cover three learning domains. Curriculum evaluation is carried out at the beginning of each school year, including reflection on the integration of local cultural values and implementation of the P5 theme based on local wisdom. In contrast, SMPN 2 Tembilahan Hulu still faces structural obstacles. Integration of local wisdom is carried out through activities such as the Fun Thursday Movement and BMR subjects, but this is not yet supported by written policies. Directions are given verbally in teacher assignment distribution meetings, and local content has not been accommodated in the Dapodik system. In terms of school support, the BMR MTsN 2 Tembilahan Hulu teacher stated that the development of media and teaching materials is still mostly carried out independently by teachers, while school support is more focused on extracurricular activities and P5.

Student Response and Learning Impact

The report from the Deputy Head of Curriculum at MTsN 2 Tembilahan Hulu shows that the application of local wisdom fosters a sense of pride, togetherness, religious character, mutual cooperation, discipline and social concern. The BMR teacher observed that students

were very enthusiastic, especially when learning was packaged interactively and musically. At SMPN 2 Tembilahan Hulu, students also show increased enthusiasm and pride when learning about local culture, especially through traditional games and regional arts. Although quantitative pre-test and post-test data are not available, teacher reports indicate increased understanding and appreciation students' culture significantly. The following is a systematic comparison of the implementation of the integration of local wisdom between the two schools:

Table 1. Systematic Comparison of the Implementation of Local Wisdom Integration Between MTsN 2 Inhil and SMPN 2 Tembilahan Hulu

| Aspects | MTsN 2 Inhil | SMPN 2 Tembilahan Hulu |
|---|---|--|
| Curriculum Policy | Systematically integrated in three learning domains | It still faces structural constraints and has not been recognized in the dapodic system |
| Learning Planning | Annual evaluation and development of structured P5 themes | Limited adaptation to BMR books from the service without in-depth contextual adjustments |
| Teacher Collaboration | Informal collaboration that develops naturally in practice | Limited and not formally scheduled discussions |
| Learning Methods | Innovative practicum and contextual learning approach | Emphasis on thematic learning and contextualization of material |
| School Support | Development of media and teaching materials by teachers independently | Dependence on teaching materials from the education office |
| Structural Challenges | Lack of cross-subject emphasis | BMR class hours in the dapodic system have not been recognized |
| Sustainability Strategy | Expansion of the P5 theme and utilization of local natural potential | Expectations of structural recognition and collaboration with universities |
| Relevance to Pancasila Student Profile | Integration of religious and social values through religious activities | Emphasis on the value of mutual cooperation and love for culture |

The difference in implementation between the two schools is mainly due to **school policy factors** and **teacher commitment**. MTsN 2 shows higher consistency in integrating local wisdom through various learning domains, while SMPN 2 is still constrained by structural aspects. **Teacher capacity** is also a significant differentiator, where MTsN 2 teachers are more active in developing culture-based learning innovations. However, both schools face challenges in terms of **cross-subject coordination** and the **availability of adequate learning resources**. These findings confirm that the success of local wisdom integration does not depend only on macro policies, but rather on **the commitment of the school community** and **the adaptive capacity of teachers** in developing contextual learning. The differences between the two schools also show the importance of a **specific approach** according to the conditions and resources that each educational unit has.

DISCUSSION

Integration of Local Wisdom and Its Relevance to the Independent Curriculum

Research findings show that the three-domain approach (intra, co-, and extracurricular) implemented at MTsN 2 Tembilahan Hulu reflects holistic local wisdom integration practices. This pattern is in line with Hikam (2022) who emphasized that effective integration of local wisdom must build a sustainable learning ecosystem through various learning domains. The direct practice-based learning approach applied by BMR teachers supports Prasetyo's (2023) findings regarding the effectiveness of experiential learning in increasing students' understanding and appreciation of the value of local wisdom compared to conventional lecture methods.

Contribution to the Pancasila Student Profile

The integration of local wisdom has proven to play a strategic role in strengthening the dimensions of the Pancasila Student Profile, especially the dimensions of faith, piety, noble character, mutual cooperation and global diversity. These findings are encouraging research results from Sari & Utami (2021) which state that the internalization of local wisdom values is effective in shaping student character and strengthening national identity amidst the current of globalization. Ethnic diversity in the classroom actually becomes social capital in multicultural learning. This is in line with the findings of Nasution et al. (2020) which shows that learning based on local wisdom is able to reduce ethnic prejudice and build tolerance between students.

Teachers' Structural and Professional Challenges

Structural obstacles such as the non-recognition of BMR subjects in the Dapodik system have an impact on limited time and resource allocation. These findings confirm the research results of Siregar (2022, 2023) which confirms that structural recognition is the main prerequisite for the sustainability of local content programs. In addition, the limited capacity of teachers in developing contextual teaching materials strengthens the findings of Nasution (2024) and Halim (2023) regarding the importance of training sustainability and development of technology-based learning media to reach the characteristics of the alpha generation.

Teacher Collaboration and Learning Innovation

Collaboration between teachers, which is still informal, turns out to be the main driving force for cross-subject integration. This finding provides a new contribution compared to previous research which emphasized more formal aspects of policy. This is in line with Rahman (2023, 2024) who emphasized that structured collaboration can significantly increase the effectiveness of culture-based learning. The use of practical methods, musicals and audio-visual media supports the findings of Sari (2024) and Fadilah (2023) regarding the effectiveness of contextual and multimedia approaches in increasing students' cultural engagement and retention.

Policy Implications and Scientific Contributions

The main implication of this research is the need for a clearer policy framework and structural support for the integration of local wisdom. Recommendation This research is in line with Marbun (2024) and Fadilah (2024) who emphasize the importance of formal recognition, strategic partnerships, and special budget allocations for the development of culture-based education. Scientifically, this research contributes by presenting contextual analysis of the Merdeka Curriculum, comparisons across educational levels, as well as new findings regarding the role of informal collaboration and learning adaptations for the alpha generation. This strengthens the position of local wisdom as a strategic investment in building the nation's character and cultural resilience in the era of globalization.

CONCLUSION

Based on the results and discussion, this study concludes that the integration of local wisdom into the Independent Curriculum at MTsN 2 and SMPN 2 Tembilahan Hulu has generated meaningful educational impacts, albeit with varying degrees of effectiveness. MTsN 2 Tembilahan Hulu demonstrates a more systematic and consistent implementation through a three-domain integration model that incorporates intracurricular, co-curricular, and extracurricular activities, allowing local wisdom to be embedded not only in formal instruction but also in school culture and daily practices. In contrast, SMPN 2 Tembilahan Hulu implements local wisdom in a more limited and informal manner, largely constrained by structural challenges such as the lack of formal recognition of local content subjects within the Dapodik system. The findings further indicate that experiential and contextual learning approaches—such as traditional games, cultural arts, religious traditions, and the use of local natural resources—significantly enhance students' enthusiasm, cultural pride, and understanding of local heritage, while also contributing to character education aligned with the Pancasila Student Profile, including faith, noble character, mutual cooperation, creativity, and respect for diversity. Classroom ethnic diversity functions as social capital that enriches multicultural learning and fosters tolerance; however, persistent challenges remain, including

limited cross-subject coordination, insufficient contextual teaching materials, lack of structured teacher collaboration and professional training, and reduced student interest influenced by modern and digital culture. Despite these constraints, informal teacher collaboration and pedagogical innovation emerge as key enabling factors, confirming that successful integration of local wisdom depends not only on macro-level policy but also on strong school leadership, teacher commitment, and adaptive instructional strategies.

Based on the conclusions of this study, it is recommended that the integration of local wisdom within the Independent Curriculum be strengthened through comprehensive policy, institutional, and pedagogical support. Formal policy recognition of local content subjects, including their inclusion in national data systems such as Dapodik, is essential to ensure sustainability, resource allocation, and institutional commitment. At the school level, curriculum planning should adopt a structured three-domain integration model supported by regular evaluation and systematic P5 planning to maintain coherence and contextual relevance. Enhancing teacher capacity through continuous professional development, strengthening structured cross-subject collaboration, and developing contextual as well as digital learning resources—particularly to engage Generation Alpha—are also critical priorities. Furthermore, partnerships with universities, local governments, and customary institutions should be expanded to support curriculum development, teacher training, and cultural preservation. Future research employing mixed-method or quantitative designs is encouraged to more rigorously assess the long-term impact of local wisdom integration on academic achievement, character development, and cultural resilience, thereby positioning culture-based education as a strategic foundation for sustainable education in the era of globalization.

REFERENCES

- Agus, C., Saktimulya, S. R., Dwiwarso, P., Widodo, B., Rochmiyati, S., & Darmowiyono, M. (2021). Revitalization of local traditional culture for sustainable development of national character building in Indonesia. *Innovations and Traditions for Sustainable Development*, 347-369.
- Al Idrus, A., Suryadi, D., & Haryanto, D. (2020). *Integrasi Kearifan Lokal dalam Kurikulum Pendidikan di Indonesia*. *Jurnal Pendidikan dan Kebudayaan*, 12(1), 45-56.
- Ardoin, N. M., & Heimlich, J. E. (2021). Environmental learning in everyday life: foundations of meaning and a context for change. *Environmental Education Research*, 27(12), 1681-1699.
- Asror, M., Zainiyati, H. S., & Suryani, S. (2024). The "Gusjigang" Model for Strengthening Local Wisdom-Based Character Education in Digital Era. *Journal of Education and Learning (EduLearn)*, 18(4), 1125-1133.
- Astuti, M., Ismail, F., Fatimah, S., Puspita, W., & Herlina, H. (2024). The relevance of the Merdeka Curriculum in improving the quality of Islamic education in Indonesia. *International Journal of Learning, Teaching and Educational Research*, 23(6), 56-72.
- Brandt, W. C. (2020). Measuring Student Success Skills: A Review of the Literature on Self-Directed Learning. 21st Century Success Skills. *National Center for the Improvement of Educational Assessment*.
- Budiman, A., Samani, M., & Setyawan, W. H. (2021). The Development of Direct-Contextual Learning: A New Model on Higher Education. *International Journal of Higher Education*, 10(2), 15-26.
- Colina Neri, R., Zipin, L., Rios-Aguilar, C., & Huerta, A. H. (2023). Surfacing deep challenges for social-educational justice: Putting funds, wealth, and capital frameworks into dialogue. *Urban Education*, 58(7), 1512-1538.
- Dabamona, S. A., Cater, C., Cave, J., & Low, T. (2021). Cultural identity through an educational school trip: Voices of native Papuan students. *Tourism Management Perspectives*, 38, 100807.
- Darling-Hammond, L., Flook, L., Cook-Harvey, C., Barron, B., & Osher, D. (2020). Implications for educational practice of the science of learning and development. *Applied developmental science*, 24(2), 97-140.

- Delimanugari, D. (2024). Development of Project Based Learning E-Modules with Local Wisdom Content in Grade IV Science Lessons (IPAS). *International Journal of Basic Educational Research*, 1(1), 11-19.
- Duke, N. K., Halvorsen, A. L., Strachan, S. L., Kim, J., & Konstantopoulos, S. (2021). Putting PjBL to the test: The impact of project-based learning on second graders' social studies and literacy learning and motivation in low-SES school settings. *American Educational Research Journal*, 58(1), 160-200.
- Efendi, M. Y., & Lien, H. N. (2021). Implementation of multicultural education cooperative learning to develop character, nationalism and religious. *Journal Of Teaching and Learning In Elementary Education*, 4(1), 20-38.
- Eko, B. S., & Putranto, H. (2021). Face negotiation strategy based on local wisdom and intercultural competence to promote inter-ethnic conflict resolution: case study of Balinuraga, Lampung. *Journal of Intercultural Communication Research*, 50(5), 506-540.
- Fadilah, R. (2022). Pemanfaatan sumber daya lokal dalam pembelajaran kontekstual di sekolah menengah. *Jurnal Pendidikan IPA*, 8(2), 134-145.
- Fadilah, R. (2023). Efektivitas media audio-visual dalam pembelajaran budaya tradisional. *Jurnal Teknologi Pendidikan*, 15(2), 112-125.
- Fadilah, R. (2024). Ekosistem pendukung holistik untuk pendidikan berbasis kearifan lokal. *Jurnal Kebijakan Pendidikan*, 12(1), 45-58.
- Fadilah, R. (2024). Kemitraan tridarma dalam penguatan pembelajaran berbasis kearifan lokal. *Jurnal Manajemen Pendidikan*, 12(2), 134-147.
- Fadilah, R. (2024). Pendekatan kontekstual berbasis budaya dalam meningkatkan partisipasi belajar siswa. *Jurnal Inovasi Pembelajaran*, 10(1), 45-58.
- Garzón-Díaz, E. (2021). From cultural awareness to scientific citizenship: Implementing content and language integrated learning projects to connect environmental science and English in a state school in Colombia. *International Journal of Bilingual Education and Bilingualism*, 24(2), 242-259.
- Hadi, S. (2020). Pengaruh Pengajaran Kearifan Lokal terhadap Hasil Belajar Siswa di Sekolah Menengah. *Jurnal Pendidikan dan Pembelajaran*, 8(3), 72-85.
- Halim, M. (2023). Kolaborasi sekolah-perguruan tinggi dalam pengembangan materi ajar budaya. *Jurnal Partner Pendidikan*, 8(1), 45-58.
- Halim, M. (2023). Pengaruh pembelajaran berbasis budaya terhadap motivasi belajar siswa. *Jurnal Psikologi Pendidikan*, 14(2), 112-125.
- Halim, M. (2023). Strategi pembelajaran budaya tradisional bagi generasi alfa di era digital. *Jurnal Teknologi Pendidikan*, 15(3), 89-102.
- Halim, M. (2024). Inovasi pedagogis berbasis budaya dan dampaknya terhadap engagement siswa. *Jurnal Inovasi Pendidikan*, 10(2), 112-125.
- Halim, M. (2024). Komunitas praktisi guru untuk peningkatan kualitas pembelajaran budaya. *Jurnal Pengembangan Profesi Guru*, 9(1), 78-92.
- Halim, M. (2024). Pendokumentasian kearifan lokal sebagai dasar pengembangan kurikulum. *Jurnal Kajian Budaya*, 9(3), 156-170.
- Haryanto, D. (2020). Integrasi Kearifan Lokal dalam Pendidikan: Potensi dan Tantangannya. *Jurnal Pendidikan Dasar*, 9(4), 99-110.
- Hennessy, S., D'Angelo, S., McIntyre, N., Koomar, S., Kreimeia, A., Cao, L., ... & Zubairi, A. (2022). Technology use for teacher professional development in low-and middle-income countries: A systematic review. *Computers and Education Open*, 3, 100080.
- Hermiono, A., & Arifin, I. (2020). Contextual character education for students in the senior high school. *European Journal of Educational Research*, 9(3), 1009-1023.
- Hidayati, N. A., Waluyo, H. J., & Winarni, R. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198.
- Hikam, M. Z. (2022). Integrasi kearifan lokal dalam Kurikulum Merdeka: Pendekatan holistik untuk pendidikan berkelanjutan. *Jurnal Pendidikan dan Kebudayaan*, 12(3), 45-60.

- Howley, D. (2022). Experiences of teaching and learning in K-12 physical education during COVID-19: An international comparative case study. *Physical Education and Sport Pedagogy*, 27(6), 608-625.
- Jana, J., Hammidah, H., Chand, R., & Haselkorn, J. (2024). Community Spirit and Local Wisdom: Strengthening Character Education through the Ngarot Tradition in Social Studies Learning. *Journal of Social Knowledge Education (JSKE)*, 5(1), 9-20.
- Jasiah, J., Mazrur, M., Hartati, Z., Rahman, A., Kibtiyah, M., Liadi, F., & Fahmi, F. (2024). Islamic Teachers' Implementation of the Merdeka Curriculum in Senior High Schools: A Systematic Review. *International Journal of Learning, Teaching and Educational Research*, 23(4), 394-408.
- Kholis, N., & Mufidah, N. (2020). Community multicultural integration pattern in environment-based learning. *International journal of instruction*, 13(1), 101-124.
- Li, W. (2024). Patriotic education in China and students' affective responses. *British Journal of Sociology of Education*, 45(7-8), 1093-1107.
- Marbun, A. (2024). Analisis kebijakan pengintegrasian kearifan lokal dalam kurikulum nasional. *Jurnal Kebijakan Pendidikan*, 11(3), 156-170.
- Marbun, A. (2024). Dampak pembelajaran berbasis budaya terhadap pembentukan karakter siswa. *Jurnal Pendidikan Karakter*, 13(1), 78-92.
- Mavuru, L., & Ramnarain, U. (2020). Learners' socio-cultural backgrounds and science teaching and learning: A case study of township schools in South Africa. *Cultural Studies of Science Education*, 15(4), 1067-1095.
- Mawarti, R. A., Rizki, A. A., & Isnaini, E. A. (2024). Pelatihan Penyusunan Modul Penyelenggaraan P5 Berbasis Potensi Kearifan Lokal. *WAHATUL MUJTAMA': Jurnal Pengabdian Masyarakat*, 5(2), 267-278.
- Munadzir, M. (2021, November). How to Be Local Wisdom Teacher Integrative Approach of Local Wisdom Curriculum of the Middle School in Salatiga, Central Java, Indonesia. In *6th International Conference on Science, Education and Technology (ISET 2020)* (pp. 597-602). Atlantis Press.
- Nasution, R., Siregar, N., & Harahap, P. (2020). Pembelajaran multikultural berbasis kearifan lokal untuk membangun toleransi siswa di era society 5.0. *Jurnal Ilmu Pendidikan*, 28(1), 78-92.
- Nasution, S. (2023). Dampak alokasi anggaran khusus terhadap pengembangan bahan ajar budaya. *Jurnal Ekonomi Pendidikan*, 8(4), 203-215.
- Nasution, S. (2024). Analisis kompetensi guru dalam pengembangan bahan ajar berbasis kearifan lokal. *Jurnal Kajian Pendidikan*, 12(1), 45-58.
- Nasution, S. (2024). Hubungan pemahaman budaya lokal dengan kemampuan berpikir kritis siswa. *Jurnal Penelitian Pendidikan*, 21(1), 78-92.
- Nasution, S. (2024). Komunitas praktisi guru untuk penguatan integrasi lintas mata pelajaran. *Jurnal Pengembangan Profesi Guru*, 9(2), 134-147.
- Nasution, S. (2024). Pendidikan berbasis budaya sebagai investasi ketahanan budaya nasional. *Jurnal Studi Budaya dan Pendidikan*, 8(3), 156-170.
- Nugroho, A. (2024). Efektivitas pembelajaran kontekstual dalam meningkatkan pemahaman budaya lokal. *Jurnal Kajian Budaya*, 8(3), 156-170.
- Nurhasnah, N. S., & Kustati, M. (2024). Learning Theories According to Constructivism Theory. *Journal International Inspire Education Technology (JIET)*, 3(1), 19-30.
- Pang, V. O., Alvarado, J. L., Preciado, J. R., & Schleicher, A. R. (2021). Culturally relevant education: Think local within a holistic orientation. *Multicultural Perspectives*, 23(1), 3-16.
- Prasetyo, A. (2023). Efektivitas experiential learning dalam meningkatkan apresiasi kearifan lokal pada siswa sekolah menengah. *Jurnal Penelitian Pendidikan*, 15(2), 112-125.
- Pratiwi, D. (2022). Efektivitas pembelajaran musikal dalam retensi memori budaya siswa. *Jurnal Pendidikan Seni dan Budaya*, 9(2), 89-102.
- Pratiwi, D. (2023). Koordinasi guru dalam implementasi kurikulum terintegrasi. *Jurnal Manajemen Pendidikan*, 11(2), 78-92.
- Pratiwi, D. (2023). Mekanisme evaluasi integrasi kearifan lokal dalam kurikulum. *Jurnal Penelitian Pendidikan*, 20(4), 203-215.

- Pratiwi, D. (2023). *Repository digital sumber belajar budaya dalam efisiensi waktu persiapan mengajar*. Jurnal Teknologi Pendidikan, 16(2), 112-125.
- Pratiwi, D. (2024). *Pendekatan bertahap dalam integrasi kearifan lokal di satuan pendidikan*. Jurnal Manajemen Pendidikan, 11(4), 203-215.
- Pratiwi, D. (2024). *Pengaruh komitmen kebijakan sekolah terhadap integrasi kearifan lokal*. Jurnal Manajemen Pendidikan, 12(3), 89-104.
- Rahmadani, A. (2018). *Pengaruh Pengintegrasian Kearifan Lokal terhadap Pemahaman Budaya Siswa*. Jurnal Sosial dan Budaya, 7(1), 30-42.
- Rahman, A. (2023). *Efektivitas kolaborasi terstruktur dalam pembelajaran berbasis budaya*. Jurnal Inovasi Pembelajaran, 7(2), 67-79.
- Rahman, A. (2023). *Model kolaborasi guru dalam pengembangan pembelajaran berbasis budaya*. Jurnal Pendidikan dan Pelatihan, 6(2), 89-102.
- Rahman, A. (2023). *Pengembangan media digital berbasis kearifan lokal untuk pembelajaran abad 21*. Jurnal Inovasi Pendidikan, 9(4), 112-125.
- Rahman, A. (2024). *Dampak integrasi kearifan lokal terhadap hasil belajar siswa*. Jurnal Pendidikan dan Kebudayaan, 13(1), 34-48.
- Rahman, A. (2024). *Model pendampingan berkelanjutan untuk guru dalam implementasi kearifan lokal*. Jurnal Pendidikan dan Pelatihan, 7(1), 45-58.
- Rahman, A. (2024). *Nilai kearifan lokal dalam penguatan dimensi profil pelajar Pancasila*. Jurnal Pendidikan Nasional, 11(1), 34-48.
- Rao, N. J. (2020). *Outcome-based education: An outline*. Higher Education for the Future, 7(1), 5-21.
- Raza, S. A., Qazi, W., & Umer, B. (2020). *Examining the impact of case-based learning on student engagement, learning motivation and learning performance among university students*. Journal of Applied Research in Higher Education, 12(3), 517-533.
- Rijal, A., Kosasih, A., & Nurdin, E. S. (2022, November). *Thomas Lickona and Yusuf Qardhawi: Creating Value for Character Education Through Narrative*. In *International Conference on Language, Education, and Social Science (ICLESS 2022)* (pp. 15-24). Atlantis Press.
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). *Integrating local cultural values into early childhood education to promote character building*. International Journal of Learning, Teaching and Educational Research, 23(7), 84-101.
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). *Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta*. Heliyon, 10(10).
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). *Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta*. Heliyon, 10(10).
- Sari, D., & Utami, L. (2021). *Internalisasi nilai kearifan lokal dalam pembentukan karakter Profil Pelajar Pancasila*. Jurnal Pendidikan Karakter, 11(2), 89-104.
- Sari, N. (2024). *Efektivitas pembelajaran experiential dalam pendidikan budaya*. Jurnal Penelitian Pembelajaran, 10(2), 112-125.
- Sari, N. (2024). *Peningkatan kompetensi guru melalui pelatihan integrasi kearifan lokal*. Jurnal Pengembangan SDM Pendidikan, 10(3), 89-104.
- Sari, N., et al. (2023). *Model integrasi kearifan lokal berkelanjutan dalam Kurikulum Merdeka*. Jurnal Penelitian Pendidikan, 20(1), 34-48.
- Sari, N., et al. (2023). *Pembelajaran berbasis budaya dan keterlibatan emosional siswa*. Jurnal Pendidikan Karakter, 12(4), 203-215.
- Sembiring, R. (2023). *Pembelajaran berbasis pengalaman langsung dalam meningkatkan apresiasi budaya*. Jurnal Penelitian Pembelajaran, 11(3), 134-147.
- Sembiring, R. (2024). *Peningkatan kapasitas guru dalam pengintegrasian kearifan lokal melalui komunitas praktisi*. Jurnal Pengembangan Profesi Guru, 8(1), 76-89.
- Sembiring, R. (2024). *Tantangan implementasi kurikulum muatan lokal di era digital*. Jurnal Studi Kurikulum, 8(1), 90-105.

- Sengul, O., Enderle, P. J., & Schwartz, R. S. (2020). Science teachers' use of argumentation instructional model: linking PCK of argumentation, epistemological beliefs, and practice. *International Journal of Science Education*, 42(7), 1068-1086.
- Siregar, B. (2022). Dampak pengakuan struktural terhadap pengembangan muatan lokal di sekolah. *Jurnal Kebijakan Pendidikan*, 10(3), 67-79.
- Siregar, B. (2023). Analisis return of education dalam investasi pendidikan berbasis budaya. *Jurnal Ekonomi Pendidikan*, 9(3), 134-147.
- Siregar, B. (2023). Payung hukum integrasi kearifan lokal dalam sistem pendidikan nasional. *Jurnal Hukum dan Pendidikan*, 15(2), 67-79.
- Siregar, B. (2023). Pengaruh kebijakan sekolah terhadap integrasi kearifan lokal. *Jurnal Kebijakan Pendidikan*, 10(2), 156-170.
- Siregar, B. (2024). Sistem pendukung keberlanjutan program budaya di sekolah. *Jurnal Manajemen Pendidikan*, 11(4), 78-92.
- Siti Nurbaiti, F. (2019). Pengembangan Pembelajaran Berdasarkan Kearifan Lokal di Bali. *Jurnal Pendidikan dan Kebudayaan Bali*, 15(2), 88-98.
- Suastra, I. W., & Arjana, I. G. (2021, July). Scientific approach-integrated local wisdom content. In *5th Asian Education Symposium 2020 (AES 2020)* (pp. 463-468). Atlantis Press.
- Supriyadi, E., Turmudi, T., Dahlan, J. A., & Juandi, D. (2024). Development of Sundanese Gamelan Ethnomathematics E-Module for Junior High School Mathematics Learning. *Malaysian Journal of Learning and Instruction*, 21(2), 139-178.
- Suri, D., & Chandra, D. (2021). Teacher's strategy for implementing multiculturalism education based on local cultural values and character building for early childhood education. *Journal of Ethnic and Cultural Studies*, 8(4), 271-285.
- Suryani, D. (2017). Pembelajaran Antar-Mata Pelajaran dan Pengintegrasian Kearifan Lokal. *Jurnal Pendidikan dan Pengajaran*, 22(2), 110-120.
- Suwito Eko, P., Eko, H., Munandar, M. A., & Rachman, M. (2020). Local Wisdom: Pillar Development of Multicultural Nations and National Education Values. *Cypriot Journal of Educational Sciences*, 15(6), 1587-1598.
- Swargiary, K., & Roy, K. (2023). *Transforming Education: The National Education Policy of 2020*. LAP.
- Tohri, A., Rasyad, A., Sururuddin, M., & Istiqlal, L. M. (2022). The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia. *International Journal of Evaluation and Research in Education*, 11(1), 333-344.
- Villa, M., & Knutas, A. (2020). Rural communities and schools—Valuing and reproducing local culture. *Journal of rural studies*, 80, 626-633.
- Widodo, S. (2021). Efektivitas Pengintegrasian Kearifan Lokal dalam Pembelajaran terhadap Hasil Belajar Siswa. *Jurnal Pendidikan Nasional*, 19(2), 101-112.
- Wijaya, T. (2023). Dampak pengakuan formal muatan lokal terhadap keberlanjutan program. *Jurnal Studi Kebijakan Pendidikan*, 14(1), 34-48.
- Wijaya, T. (2023). Kolaborasi informal guru sebagai katalisator transformasi pembelajaran budaya. *Jurnal Pengembangan Profesi Guru*, 8(2), 67-79.
- Wijaya, T. (2023). Korelasi pemahaman budaya lokal dengan prestasi akademik siswa. *Jurnal Ilmu Pendidikan*, 29(2), 67-79.
- Wijaya, T. (2023). Pemahaman guru tentang konsep kearifan lokal dalam kurikulum. *Jurnal Pendidikan dan Pelatihan*, 6(3), 134-147.
- Wijaya, T. (2024). Peran pendidikan budaya dalam pembentukan karakter kebangsaan. *Jurnal Studi Pendidikan*, 12(1), 56-69.
- Wijaya, T., Sutarto, & Hidayat, M. (2023). Pendekatan terintegrasi antarmata pelajaran dalam pembelajaran berbasis kearifan lokal. *Jurnal Penelitian Pendidikan*, 20(1), 34-48.
- Xia, H., & You, Y. (2023). China: Fostering Students with All-round Attainments in Moral, Intellectual, Physical and Aesthetic Grounding. In *Key Competences and New Literacies: From Slogans to School Reality* (pp. 101-125). Cham: Springer International Publishing.

- Yetti, E. (2024). Pedagogical innovation and curricular adaptation in enhancing digital literacy: A local wisdom approach for sustainable development in Indonesia context. *Journal of Open Innovation: Technology, Market, and Complexity*, 10(1), 100233.
- Yulia, N. M., & Sutrisno, S. (2024). Developing Local Wisdom-Based Augmented Reality Modules for Science and Social Studies Learning in Elementary Schools. *AL-ISHLAH: Jurnal Pendidikan*, 16(4).
- Yulianto, B. (2022). Pengembangan bahan ajar digital berbasis kearifan lokal. *Jurnal Media Pendidikan*, 7(2), 156-170.
- Yulianto, B. (2023). Pembelajaran kontekstual berbasis kearifan lokal dan identitas budaya siswa. *Jurnal Psikologi Pendidikan*, 14(3), 167-180.
- Yulianto, B. (2024). Integrasi kearifan lokal dalam pembelajaran dan dampaknya terhadap kompetensi siswa. *Jurnal Manajemen Pendidikan*, 12(1), 90-104.
- Yulianto, B. (2024). Optimalisasi peran pemerintah daerah dalam pendanaan pendidikan budaya. *Jurnal Administrasi Pendidikan*, 11(4), 90-105.
- Yulianto, B. (2024). Pendekatan realistik dalam implementasi pendidikan berbasis budaya. *Jurnal Studi Implementasi Kurikulum*, 7(1), 90-104.
- Zajda, J. (2024). Curriculum design and evaluation in the global culture. In *Handbook of Curriculum Theory, Research, and Practice* (pp. 783-797). Cham: Springer International Publishing.
- Zakaria, F. (2023). Hambatan integrasi kearifan lokal dalam sistem pendidikan. *Jurnal Analisis Kebijakan Pendidikan*, 7(2), 145-158.
- Zakaria, F. (2023). Strategi mengatasi resistensi budaya pada generasi alfa. *Jurnal Psikologi Pendidikan*, 15(4), 203-215.
- Zakaria, F. (2024). Peta jalan integrasi kearifan lokal untuk satuan pendidikan dengan sumber daya terbatas. *Jurnal Manajemen Sumber Daya Pendidikan*, 5(2), 78-92.