

Harmonization of Local Wisdom of the Baduy Tribe Community as a Base for Strengthening Education Character in the Schools

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Abstract

Local Wisdom is a valuable unit of human achievement that reflects high historical, artistic and cultural values towards the identity of a society. This is a great capital for the formation of noble character. The strengthening local wisdom is considered important so that existing local wisdom does not simply erode. This research aims to analyze the local wisdom that exists in the Baduy tribe community, Kenekes Village, Banten as strengthening character education and exploring the key role of education in the socio-cultural realm in maintaining local wisdom. A qualitative approach was deemed suitable for use in this research. The result shows that Baduy tribe is a unique group of Indonesian people and has characteristics that are different from other tribes. The Baduy people are a society that is obedient and obedient in carrying out the mandate of their ancestors, their daily life is very strong with various applications of customary law which instructs them to always maintain and protect nature by not changing or destroying it. Instilling local wisdom inherently through education is a movement back to the basis of regional cultural values as part of efforts to build national identity and as a kind of filter in selecting other cultural influences.

Keywords: Local Wisdom, Education Character, Community, Baduy Tribe

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INTRODUCTION

Culture is an important part of human life. Culture is a term that describes the way a group of people live or carry out an activity. Meanwhile, learning is a way of passing on culture, such as language, religion, cuisine, social customs, music and art to the next generation. According to Indonesian anthropologists (Koentjaraningrat: 2002), the definition of culture is a system of ideas, feelings, actions and works produced by humans in social life.

Culture has values that are always passed down from generation to generation, interpreted and implemented in line with the process of social change. Eksistensi budaya dan keragaman nilai-nilai luhur kebudayaan yang dimiliki oleh bangsa Indonesia merupakan sarana dalam membangun karakter bagi warga negara. This shows how important culture and the values contained in culture are as a foundation for building national character. National character is built not based on instant processes and fast conditions, but is built based on community needs by paying attention to community activities that have been developed from generation to generation and systematically.

As time goes by, Indonesian culture itself begins to be eroded by globalization. Globalization has actually shifted the original local cultural values of Indonesia and has had an impact on society itself. Part of the community's life still firmly maintains ancestral traditions, one of which is the Baduy community in Kenekes Village, Banten, West Java, which is different from communities that experience shifts in values, and the reality of shifts in existing cultural values results in local cultural values forgotten.

The existence of information and communication technology accelerates this globalization process. Thus, globalization has brought various problems, for example in the field of culture, such as the loss of regional cultural uniqueness, the loss of a sense of kinship and mutual cooperation, the decline of cultural values, the decline of the sense of nationalism and patriotism, moral degradation, and the loss of cultural values which result in accordance with Indonesian cultural identity. The strong impact is also felt in several aspects (regionally, cross-country and cross-cultural) and can indirectly influence the lifestyle of Indonesian people.

Evidence that explains that Indonesia is currently experiencing moral degradation in society. At the elite (leader) level, the nation's moral decay is marked by the widespread practice of Corruption, Collusion and Nepotism (KKN) in all government agencies. Based on the Corruption Perception Index (IPK), KKN practices in Indonesia in 2012 rose to 2.8% from 2.6% in 2011. Meanwhile at the lower level (the people), the moral destruction of this nation is demonstrated by rampant various crimes and criminal acts in society such as fraud, pickpocketing, theft, robbery, rape, murder, and including acts of violence, both in the name of race, ethnicity, culture, and religion.

The various moral damages above indicate that the character values inherent in our previous nation have been lost, such as honesty, politeness, togetherness, mutual cooperation, responsibility, social concern. This condition should be a matter of mutual concern. For this reason, there must be an effort to make these noble character values return to national culture. One effort in this direction is to improve the education system, namely placing more emphasis on character education. National character education is actually an effort to realize the mandate of Pancasila and the Preamble to the 1945 Constitution which is motivated by the reality of problems such as disorientation and not yet realizing the values of Pancasila, a shift in ethical values in national and state life, fading awareness of the nation's cultural values, the threat of national disintegration.

Efforts to realize character education have been stated in Law Number 20 of 2003 concerning the National Education System (UUSPN), namely "National education functions to develop and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students so that to become a human being who believes and is devoted to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen."

The character values to be developed are: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent (8) democratic (9) curiosity (10) national spirit, (11) love of the country, (12) respect for achievements, (13) friendly/communicative, (14) love of peace, (15) love of reading, (16) care for the environment, (17) social care, and (18) responsibility. The source of the eighteen character values above is actually rooted in religion, philosophy and national culture. So, to develop character education, apart from paying attention to the noble values of religion and state philosophy, it is also necessary to explore the noble cultural values found in Indonesian society. The noble values possessed by this group of people constitute invaluable potential, especially for the formation of national character. Therefore, traditional communities that still exist and maintain their local wisdom are an inseparable part of developing character education.

According to Alwasilah, there are many indigenous communities in Indonesia who to this day still maintain their local wisdom and have proven effective in providing education which is referred to as traditional education, including good moral or character education. One of the indigenous communities in question is the Baduy tribe in the Kenekes area, Banten. Based on these thoughts, this research aims to explore, discover and reconstruct the noble values found in the Baduy tribe community which can later be applied in the development of character education in Indonesia..

METHOD

The approach used in this research uses a qualitative type approach. A qualitative approach was deemed suitable for use in this research. According to Moleong (2012), qualitative research means research to understand and know the phenomena of a subject holistically and made in the form of words (descriptive) by utilizing various existing scientific methods.

The opinion of Siahhan (2002) also states that the type of research that produces several discoveries and is achieved without using cantification procedures is the definition of qualitative research. In line with the opinion above, Strauss and Corbin (in Sujarweni, 2014) also expressed their opinions about qualitative research. According to them, this research will produce discoveries that cannot only be achieved through statistical means. They said that the main aim of qualitative research is to understand social phenomena or a phenomenon by providing a clear explanation of the thing to be researched, and of course using words that will also produce a theory.

Several methods are found in qualitative research, one of which is the descriptive method. The descriptive method is a method used to determine the value of each variable used. The variable in question is a variable that can describe accurately and systematically a particular field or population (Sujarweni, 2014).

The description method according to Arikunto (2005) is research carried out with the aim of collecting information about the status of a symptom as it is according to the conditions when the research was carried out. So, qualitative descriptive research is research that has the aim of providing an overview or description of a social phenomenon and the perspective being studied. Researchers in this research will use existing documents, interviews, literature from books, journals and essays as data sources. Apart from that, the author also conducted interviews which could later become supporting data in this research.

RESULTS AND DISCUSSION

1. Local Wisdom

The term local wisdom or "local genius" was introduced by Wales in Ayatrohaedi, namely "the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life". The word wise has the same meaning as: akil, virtuous, virtuous, bestari, wise, judicious, scholarly, intelligent, astute, agile, mahardika, intelligent, smart, and learned. Local wisdom in foreign languages is often conceptualized as local wisdom, local knowledge or local intelligence.

Local wisdom can be defined as wisdom or noble values contained in local cultural treasures, in the form of traditions, sayings and life mottos. The definition of local wisdom when viewed from an English perspective, consists of two words, namely local and wisdom. Local means local and wisdom is the same as wisdom. In other words, local wisdom can be understood as local ideas, values, views that are wise, full of wisdom, good value, which are embedded and followed by members of the community.

According to Rahyono, local wisdom is human intelligence possessed by certain ethnic groups which is obtained through community experience. This means that local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. These values will be strongly attached to a particular society and these values have gone through a long period of time, throughout the existence of society.

Thus, what is meant by character education based on local wisdom is education that teaches students to always be close to their surrounding environment. Local wisdom-based education is an educational model that has high relevance for the development of life skills by being based on local potential or noble values found in each region. Because the local potential of each region in Indonesia is very large and different, of course the noble values that develop are also different.

2. Socio-Culture of the Baduy Tribe

Baduy is the name of a tribe which until now is still considered a society that is primitive, backward, old-fashioned, traditional, rejects modernity, or other similar terms. If we look at the geographical and demographic conditions, the above mention is justified. Judging from its geographical conditions, the Baduy tribe is in an area that is very far from urban areas and far from the commercial world, and access to the Baduy tribe is very difficult. The Baduy community lives in the Kanekes Village area, Leuwidamar District, Lebak Regency, Banten Province, and is about 50 km from Rangkasbitung City and inhabits around 5000 hectares of forest area.

The Baduy tribe is a unique society. This can be seen from the uniform direction and shape of the houses where they live, namely nyulah nyanda facing North-South; a typical form of clothing color, namely only two colors, white and black; uniformity in farming, namely only farming (ngahuma); and what is no less important is their obedience and obedience to a belief, namely belief in the Sundanese Wiwitan religion.



Picture 1. Uniform Baduy house facing north and south

The lifestyle of the Inner Baduy community and the Outer Baduy community is generally the same, but in certain respects there are quite striking differences. In Baduy, it is strictly prohibited to own and use electronic goods, eating and drinking utensils made of glass, plastic and other household items that come from outside. Houses cannot use nails, that is, they only use pegs and rattan rope and only have one door. They are also prohibited from using footwear, whether sandals or even shoes, they are prohibited from traveling using any type of vehicle, and they are prohibited from wearing clothes like Baduy outsiders.

Meanwhile, the Outer Baduy community, their lifestyle has started to become

looser and more open because their customary rules provide leeway when compared to the customary law for the Inner Baduy community. They have adopted many of the lifestyles of non-Baduy people into their daily lifestyle, although they always display their ethnic characteristics. They are also allowed to travel using motorized transportation services, whether two-wheeled or four-wheeled, some residents even own vehicles, many residents own and use cellphones as a means of communication. The lifestyle of the Outer Baduy people has begun to shift and accept changes little by little according to needs, because their main philosophy of life is not to change and destroy nature.

In terms of government systems, the Baduy people recognize two government systems, namely the customary government system and the village government system. These two government systems have very different workflows and legal powers. The highest leaders of the traditional government structure are held by three puun (kings), namely Puun Cibeo, Puun Cikartawana, and Puun Cikeusik. These three principles are often referred to as the trinity, meaning three people with one decision. The traditional government structure is centralized in Inner Baduy, which is a combination of traditional leaders in Inner Baduy and traditional leaders in Outer Baduy.

3. Noble Values in the Local Wisdom of the Baduy Tribe

Each tribe in Indonesia has its own local wisdom. For example, the Batak tribe is characterized by openness, Javanese is almost synonymous with refinement, Sundanese are synonymous with politeness, Madurese have high self-esteem. Local wisdom certainly did not appear suddenly but was a long process so that in the end it was proven that it contained goodness for their lives. Local wisdom has become a cultural tradition and is firmly embedded in people's lives. This means that to a certain extent there are perennial values that are deeply rooted in every aspect of the cultural locality.

Based on the results of the author's analysis, several noble values were found in Baduy local wisdom which can be transmitted to students in order to shape their character. These values include: obeying the law, caring about the environment, liking to collaborate and work hard, being simple and independent, and honest.

A. Obey the Law

The Baduy people have distinctive traditions, which are different from the people of West Java in general. Their tradition is called Pikukuh Baduy, ties to Pikukuh are determined by where the Baduy tribe lives. The existence of the Baduy community cannot be separated from its Pikukuh tradition. To protect Pikukuh and ensure its sustainability, rules are needed to be able to maintain it, which is called Buyut. (In Indonesian : tabu, In Sundanis : pamali).

The obedience of the Baduy people in carrying out the mandate of their ancestors is very strong, strict and firm, but there is no coercive nature. This is proven by the formation of two communities for the next generation of their tribes at the same time with their respective customary legal rules which are full of distinctive characteristics, but are able to bind them into one complete Baduy unity. First, the community which calls itself the Inner Baduy Tribe (Tangtu) or is called the original Baduy, whose daily life pattern is really very strong in adhering to customary law and is steadfast in carrying out the mandate of its ancestors. Second, the community which calls itself the Outer Baduy Tribe (Panamping) where in their daily life activities they are given a policy or leeway in implementing customary provisions, however there are certain boundaries that still bind them as a typical Baduy traditional community.

The obedience of the Baduy people in applying customary law in their daily lives is truly deeply rooted and binding, so that customary law for them is not just a theory but the law is a rule of life that must be obeyed and applied in all aspects

of their lives so that for them customary law is decorations and clothing that are closely embedded in everyday life without exception. They believe that customary law must be obeyed and implemented, especially if the law is violated, they will be cursed by the Creator and the sorrow of their ancestors, and as a result they will live in misery.

B. Care for the Environment

The Baduy people are a society that from time to time, from generation to generation, has always been steadfast in adhering to the mandate of their ancestors, especially in maintaining harmony and balance in the universe. They view that their main task of being born into this world is to meditate. What is meant by asceticism is in the form of not changing and destroying nature in order to maintain the balance of its functions and benefits for the welfare and harmony of the lives of all humans.

According to their beliefs, protecting and preserving nature is a non-negotiable obligation. If this obligation is not complied with, they will be labeled as sinners because they have violated the advice of their ancestors and also the teachings of Sundanese Wiwitan. The Baduy people's concern for preserving nature is clearly seen in the following Mandate of Buyut, "*Buyut nu nitipkeun ka puun, nagara satelung puluh telu, bangan sawidak lima, pancer salawe nagara, gunung teu meunang dilebur, lebak teu meunang dirusak, larangan teu meunang dirempak, buyut teu meunang dirobah, lojor teu meunang dipotong, pondok teu meunang disambung, nu lain kudu dilainkeun, nu ulah kudu diulahkeun, nu enya kudu dienyakeun.*"

That is, the great-grandparents who entrusted it to the puun, the country thirty-three, the river sixty-five, the center twenty-five, the mountains must not be destroyed, the valleys must not be damaged, the prohibitions must not be violated, the great-grandfathers must not be changed, the long ones must not be cut, the short ones are not may be continued, what is not must be omitted, what must not be denied, and what is true must be justified. In the pattern above, it can be seen that the Baduy tribe has unique traditions, this is a very valuable asset for the continuity of life of the Baduy people when dealing with the natural surroundings. Not only for the Baduy people in particular, but also for the people of Lebak, Banten and Indonesia, and even the world.



Picture 2. Beautiful natural atmosphere in Baduy, Kenekes Village, Banten

C. Likes to collaborate and works hard

Mutual help or cooperation is an inseparable part of the characteristics of Baduy society. Almost every community activity or individual need is always carried out in a spirit of mutual cooperation to help each other. For example, when building a house, when nyacar huma serang, when planting rice (ngaseuk), circumcision ceremonies, making and repairing roads. The Baduy people are known as hardworking people. They spend their days filled with various super busy activities, both inside and outside the home. There, we will not find unemployed Baduy youth and Baduy teenagers who like to hang out. Everyone struggles to fulfill their lives by working hard.

In the morning until the evening the majority of them go to the fields to plant crops (ngahuma). Hard working behavior is also visible when they do activities at home. While sitting on the veranda of the house, Baduy women carry out weaving activities using makeshift looms and also make other handicrafts. Meanwhile, the activity carried out by Baduy men is making palm sugar. Apart from farming (farming), another activity they usually do is selling. They sometimes bring various agricultural products and various handicrafts they make to sell, both to the Baduy Panamping community who need them and to communities outside Baduy. The Baduy community is a productive society, in the sense that they always use their time to fill it with productive and useful activities, especially after the Baduy Cultural Tourism program was opened.



Gambar 3. Beberapa kerajinan tangan yang di buat dan dijualbelikan di Baduy

D. Simple and Independent

The Baduy people are a society that adheres to a simple lifestyle and independently tries to fulfill all their life needs. Their food needs are met in 2 ways. First, by planting rice in the fields (huma) once a year, the results are not for sale, but are stored in each individual's Leuit (rice barn) as a reserve or preparation if one day a natural disaster occurs which results in a food shortage.



Picture 4. Leuit (rice barn in the Baduy Tribe)

Second, to meet their daily food/food needs, they try their best to buy rice and other necessities from traders around their settlement. Their simplicity can be further seen in their lifestyle, especially in terms of clothing and home. Meanwhile, their independence is more visible in the way they respond to things from the "outside" and empower what is "inside". The Baduy people never beg, let alone submit proposals to the Lebak Government or others to meet their living needs. They never do that.



Picture 3. Bedouin children are modest in their clothing and polite in their behavior

E. Honest

For the Baduy people, honesty is self-respect. This means that a person is valued, respected and appreciated by society because of his honesty. Dishonest people have no dignity. Therefore, Baduy people in everyday life speak as is, firmly, concisely, not vaguely, neither subtracted nor added, honest, and avoid confrontation with anyone. Honesty has become a kind of guide and guidance for their lives and this is reflected in their daily lives from the time their ancestors were born to their children and grandchildren today. Honesty is further made a special requirement by the Baduy people to become leaders. In their view, dishonest people should not be chosen as leaders, and people who have become leaders should never lie or act dishonestly. Persyaratan tersebut dapat terlihat jelas pada filsafat dan pepatah Suku Baduy berikut, *"Jadi pamimpin mah ulah nyaur teu diukur, ulah nyabla teu diungang, ulah ngomong sageto-geto, ulah lemek sadaek-daek, nu enya dienyakeun, nu ulah diulahkeun, ulah gorok ulah linyok. Tapi jadi pamimpin kudu landung tali ayunan, kudu laer tali aisan, kudu nulung kanu butuh, nalang kanu susah, kudu nganter kanu sieun, ngoboran kanu poekeun."*

This means, as a leader, don't speak without measure, don't speak without thinking first, don't say anything as you please, say what is right, say what is forbidden, say what is forbidden, don't cheat and don't lie, but as a leader you must be wise in making decisions, you must have a tolerant nature. , must help those in need, give to those in trouble, must guide those who are afraid, and give light to those who are confused (darkness)."

3. Character Education

Etymologically, the word character means character, disposition, mental qualities, morals or manners that differentiate a person from other people. According to Endang Sumantri, the word character can be traced from the Latin words *kharakter*, *kharassein* and *kharax*, which mean tools for making, to engrave, and pointed stake. This word began to be widely used (again) in French character in the 14th century and then entered English as character before finally becoming Indonesian character, which means an unchanging characteristic.

Character education is not just teaching what is right and what is wrong, more than that, character education instills habits (habituation) about what is good so that students become understanding (cognitive) about what is right and wrong, able to feel (affective) values. who is good and used to doing it (psychomotor.) Character education emphasizes habits or habits that are continuously practiced and carried out. According to Ratna Megawangi, character education is an effort to educate children so they can make wise decisions and put them into practice in everyday life, so that they can make a positive contribution to their environment.

From the description above, it can be concluded that what is meant by character education is not a type of subject such as Islamic Religious Education (PAI), Pancasila Moral Education (PMP) or others, but it is a process of internalization or instilling positive values in students so that they have good character in accordance with the values referred to, whether from religion, culture or national philosophy.

4. Local Wisdom in Character Education Development

Local values which are the attitudes and beliefs of community members are internalized and continuously preserved in educational units, families and communities. Forms of internalization in the family and society are carried out through various forms including; taught so they know, accustomed to it so that it becomes a behavior, exemplified. Building national identity through education

with an insight into local wisdom can basically be seen as a foundation for the formation of national identity nationally. Local wisdom is what makes a national culture have roots. Local ethnic culture often functions as a source or reference for new creations, for example in language, art, social order, technology, and so on, which are then displayed in cross-cultural life.

Wisdom needs to be developed to become an integral part of the educational curriculum at all types and levels. Modern educational institutions have removed wisdom from schools and limited their priorities to increasing students' intelligence as measured by the ability to memorize material and skills in performing tasks.

Modern educational praxis pays very little attention to preparing students to become wise thinkers and humans. Academically, students get high grades, but they fail to treat life well, so they often carry out unwise actions that harm themselves and others.

CONCLUSION

Based on the research results above, it can be concluded that the Baduy tribe is a unique group of Indonesian people and has characteristics that are different from other tribes. The Baduy people are a society that is obedient and obedient in carrying out the mandate of their ancestors, their daily life is very strong with various applications of customary law which instructs them to always maintain and protect nature by not changing or destroying it. Instilling local wisdom inherently through education is a movement back to the basis of regional cultural values as part of efforts to build national identity and as a kind of filter in selecting other cultural influences. Local wisdom values provide a strategic function for the formation of national character and identity. Education that cares about local wisdom will lead to the emergence of an attitude that is independent, full of initiative, polite and creative. Building character education in schools through local wisdom brings values that are relevant and useful for education. Character education based on local wisdom can be done by revitalizing local culture. Optimal community role is needed in efforts to develop local wisdom as a basis for character education. Efforts to develop local wisdom as a basis for character education will not be implemented well without optimal community participation. The participation of various elements in society in taking initiatives and becoming organizers of educational programs is a very valuable contribution, which needs attention and appreciation.

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