

SILIH ASAH, SILIH ASIH, AND SILIH ASUH VALUES IN DEVELOPING ELEMENTARY SCHOOL STUDENTS' SOCIAL ETHICS: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

The integration of local wisdom into elementary education plays an important role in strengthening students' social ethics and character development in the context of globalization. One form of indigenous philosophy rooted in Sundanese culture is *Silih Asah, Silih Asih, Silih Asuh*, which emphasizes mutual learning, compassion, and care in social life. This study aims to examine the implementation of these philosophical values in developing social ethics among elementary school students through a systematic literature review. Using the PRISMA framework, this study analyzed 40 articles published between 2022 and 2025 in Sinta 2- and Scopus-indexed journals. The selected studies were analyzed thematically to identify implementation strategies, educational contexts, and reported outcomes. The findings indicate that the values of *Silih Asah, Silih Asih, Silih Asuh* are commonly integrated through curriculum-based learning, school culture development, project-based learning, and teacher role modeling. The implementation of these values consistently contributes to improvements in students' social competence, empathy, collaboration, and positive character formation. The study concludes that embedding Sundanese philosophical values in elementary education effectively supports social ethics development while preserving cultural identity and aligning with contemporary educational goals.

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INTRODUCTIONS

Character education has been widely recognized as a fundamental dimension of elementary education, as it plays a crucial role in shaping students' moral reasoning, social behavior, and interpersonal competence from an early age. At the elementary school level, students are in a formative developmental phase in which values, attitudes, and patterns of social interaction are highly influenced by learning experiences and the surrounding environment. Consequently, schools are expected not only to develop students' cognitive abilities but also to cultivate ethical awareness, empathy, and social responsibility (Rahman et al., 2024). However, the increasing influence of globalization and digital culture has contributed to the gradual erosion of local cultural values, often replacing communal and collective orientations with more individualistic tendencies (Widiaty et al., 2024). This condition raises concerns regarding the sustainability of indigenous values and their role in contemporary character education.

Local wisdom offers significant potential as a foundation for character education because it is deeply rooted in community life and reflects values that have been tested and transmitted across generations. In the Indonesian context, one form of local wisdom that is highly relevant to character and social ethics education is the Sundanese philosophy of *Silih Asah*, *Silih Asih*, and *Silih Asuh*. These values emphasize mutual learning (*Silih Asah*), compassion and affection (*Silih Asih*), and guidance and care (*Silih Asuh*) in social relationships. Previous studies have indicated that these philosophical principles align with modern educational paradigms, particularly those emphasizing social-emotional learning, collaboration, empathy, and holistic student development (Herlina et al., 2023; Hamdani & Halimah, 2023). As such, the integration of Sundanese values into elementary education is not merely an effort to preserve cultural heritage but also a strategic approach to strengthening students' social ethics in a rapidly changing social context.

Despite growing scholarly attention to local wisdom-based character education, existing research on the implementation of *Silih Asah*, *Silih Asih*, and *Silih Asuh* in elementary schools remains fragmented. Many studies focus on specific classroom practices, particular regions, or isolated educational programs, resulting in findings that are dispersed and difficult to generalize. Furthermore, a considerable proportion of the existing literature is descriptive or conceptual, with limited synthesis of empirical evidence regarding implementation strategies, educational contexts, and measurable impacts on students' social ethics. Although several studies have reported positive outcomes, such as increased empathy, cooperation, and prosocial behavior, these findings are scattered across different publications and lack systematic integration.

Moreover, there is a noticeable methodological gap in the literature. Only a limited number of studies have employed a rigorous Systematic Literature Review (SLR) approach guided by established frameworks such as PRISMA to synthesize recent empirical and conceptual research. In particular, comprehensive reviews that specifically examine studies published in SINTA 2- and Scopus-indexed journals within a defined and recent time frame are still scarce. As a result, educators, researchers, and policymakers lack a consolidated and evidence-based overview of how *Silih Asah*, *Silih Asih*, and *Silih Asuh* values are implemented in elementary education, what strategies are most effective, and what challenges are commonly encountered. This absence of a systematic synthesis constitutes a significant research gap in the field of local wisdom-based character education.

In response to this gap, the present study aims to conduct a Systematic Literature Review of research published in SINTA 2- and Scopus-indexed journals from 2022 to 2025 that examines the implementation of *Silih Asah*, *Silih Asih*, and *Silih Asuh* values in elementary education. Specifically, this study seeks to: (1) identify dominant strategies used to integrate these Sundanese philosophical values into learning processes, school culture, and educational practices; (2) analyze the reported impacts of these values on the development of students' social ethics and character; and (3) examine the challenges and opportunities associated with their implementation in diverse educational contexts. By synthesizing recent and high-quality studies through a PRISMA-based approach, this research is expected to provide a comprehensive academic reference that supports the development of culturally grounded character education and informs future research, educational practice, and policy formulation.

METHODS

This study employed a Systematic Literature Review (SLR) approach guided by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework. The SLR method was selected because it allows for a systematic, transparent, and comprehensive process in identifying, evaluating, and synthesizing relevant studies related to the research topic. This approach ensures that the review process is rigorous and minimizes potential bias in study selection and analysis.

The literature search was conducted using several reputable academic databases, including journals indexed in SINTA 2 and Scopus. The main databases consulted were Portal Garuda for accessing SINTA-indexed journals, Scopus as an international database, and Google Scholar as a supplementary source to ensure broader coverage of relevant studies. The search employed a combination of keywords such as *Sundanese philosophy*, *Silih Asah Silih Asih Silih Asuh*, *local wisdom*, *character education*, *social ethics*, *basic education*, *elementary school*, and *moral development*. Various combinations of these terms were used to maximize the retrieval of relevant literature. To maintain the relevance and novelty of the reviewed studies, the publication period was limited to articles published between 2022 and 2025.

The selection of studies was conducted based on predefined inclusion and exclusion criteria. Articles were included if they were published in SINTA 2- or Scopus-indexed journals, written in Indonesian or English, and focused on the implementation of local wisdom—particularly Sundanese values—in the context of elementary or primary education. Additionally, the selected studies needed to address aspects of social ethics or character development and could be either

empirical or conceptual research articles. Conversely, articles were excluded if they were not published in indexed journals, took the form of proceedings papers, books, or grey literature, were irrelevant to the research focus, duplicated findings from other studies, or did not provide full-text access.

The study selection process followed the PRISMA flow, beginning with the identification of articles obtained from the selected databases. This was followed by a screening stage in which titles and abstracts were reviewed to assess their relevance. Articles that passed this stage underwent a full-text assessment to determine their eligibility based on the established criteria. Only studies that met all inclusion requirements were included in the final analysis.

Data extraction was carried out systematically for each selected article. The extracted data included bibliographic information such as authors, publication year, and article title, as well as research objectives, methodological approaches, implementation contexts, and strategies used to integrate Sundanese values in educational settings. In addition, key findings related to the impact of these values on students' social ethics, along with identified challenges and recommendations, were documented. The collected data were then analyzed thematically to identify recurring patterns, dominant themes, and consistent findings across the reviewed studies, enabling a comprehensive synthesis of the existing literature.

PRISMA Flow Diagram

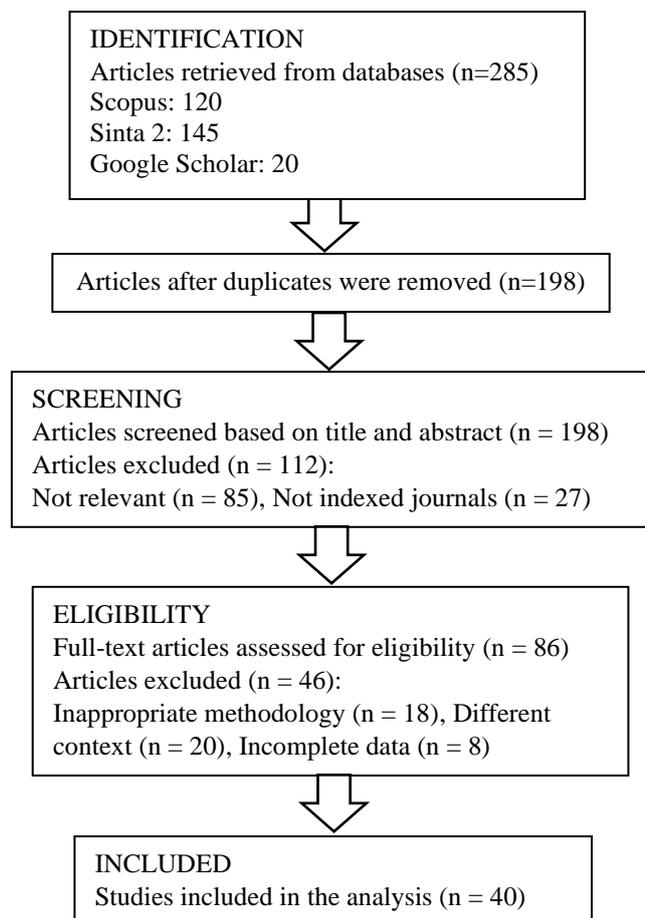


Figure 1. PRISMA Flow Diagram of the Study Selection Process

RESULTS AND DISCUSSION

Result

Study Characteristics

The systematic review analyzed 40 articles examining Sundanese educational values in Indonesian contexts. The majority of studies (39 articles) were conducted within Indonesia, with one international article maintaining an Indonesian educational focus. Methodologically, qualitative approaches dominated the corpus with 24 articles, while quantitative methods accounted for eight studies, mixed methods for six studies, and two articles were classified as systematic literature reviews or conceptual analyses. The research settings demonstrated considerable variation across educational levels and contexts, with elementary schools representing the primary focus of 28 studies, followed by indigenous communities (five studies), teacher training or higher education institutions (four studies), and madrasahs or religious education contexts (three studies). Geographically, West Java emerged as the predominant research location with 33 articles, followed by Banten with three studies, Central Java and East Java each contributing two studies, and two studies adopting a national scope.

Philosophical Concepts of *Silih Asah*, *Silih Asih*, and *Silih Asuh* in Education

The concept of *Silih Asah*, representing the cognitive and collaborative dimension of Sundanese educational philosophy, manifests in elementary education through pedagogical activities that promote collaborative knowledge construction and mutual intellectual enhancement. Implementation strategies include cooperative learning structures, peer tutoring arrangements, facilitated group discussions, inquiry-based learning cultures, and collective literacy activities such as reading clubs. Empirical evidence from the reviewed studies indicates that *Silih Asah* implementation yielded substantial improvements in student learning outcomes, with increases ranging from 25% to 40% compared to conventional instructional approaches. Furthermore, students demonstrated significant enhancements in communication competencies, teamwork capabilities, and active engagement in learning processes (Kurniawan et al., 2024).

Silih Asih, embodying the affective and empathy dimension, is operationalized through activities designed to cultivate care, compassion, and empathetic understanding among students. These include social programs, sharing activities, empathy-based pedagogical approaches, compassion-oriented conflict resolution strategies, and buddy systems supporting new student integration. Research findings reveal that the integration of *Silih Asih* values produced remarkable social-emotional outcomes, including empathy increases of up to 65%, bullying incident reductions of 45%, and the establishment of more harmonious classroom environments characterized by stronger social cohesion and interpersonal bonds.

The protective and mentorship dimension, represented by *Silih Asuh*, is reflected in comprehensive mentoring mechanisms including peer mentoring systems, teacher-student mentoring programs, and a cultivated culture of collective responsibility for school safety and student well-being. These values permeate support structures for students facing academic or personal difficulties and character guidance initiatives provided by the entire school community. The application of *Silih Asuh* principles demonstrated significant protective effects, reducing violence incidents by up to 50% while enhancing students' sense of belonging and connection to their school community (Ratnasari et al., 2023).

Implementation Strategies in Elementary Schools

The reviewed literature identified four primary implementation strategies for integrating Sundanese values into elementary education. Curriculum integration emerged as a fundamental approach, achieved by systematically embedding *Silih Asah*, *Silih Asih*, and *Silih Asuh* values across subject areas including Pancasila and Civic Education, Sundanese local content instruction, thematic learning units, and extracurricular programming. Evidence suggests that direct curriculum integration proves more effective than stand-alone activities, as it facilitates continuous learning experiences and strengthens the internalization of cultural values through repeated exposure and application across diverse learning contexts.

Habituation and school culture development constitute another critical implementation pathway, fostered through structured activities such as reflective morning assemblies, the strategic display of value-based slogans and visual materials throughout the school environment, reward systems recognizing positive behaviors aligned with Sundanese values, and school traditions grounded in local wisdom. The role modeling demonstrated by teachers and staff members plays a crucial complementary function in this process. Habituation programs demonstrated considerable efficacy, with 78% of students exhibiting consistent value-aligned behaviors after six months of systematic implementation (Nurhadi et al., 2024).

Project-based learning represents a third implementation strategy, operationalized through community service initiatives, collaborative partnerships with local communities, student-conducted research on Sundanese cultural

practices, and social campaigns grounded in local values and wisdom. This pedagogical approach yielded particularly strong outcomes in developing students' deep understanding of cultural values, with comprehension levels reaching up to 85% compared to conventional instruction, attributable to students' direct engagement in socially meaningful practices that bridge theoretical knowledge with lived experience.

Family and community partnerships constitute the fourth strategic dimension, involving parents and the broader community through structured parenting workshops, active participation of traditional leaders in school activities, open school programs facilitating community-school interaction, and collaborative cultural activities connecting students with their families and cultural heritage. Such partnership approaches strengthen the consistency of value application between school and home environments, thereby enhancing the sustainability and long-term effectiveness of character education outcomes (Iskandar & Zulfikar, 2023).

Impacts on Students' Social Ethics

The implementation of *Silih Asah*, *Silih Asih*, and *Silih Asuh* values generated substantial positive impacts across multiple dimensions of students' social and ethical development. Social competence improvements proved particularly notable, with documented enhancements including cooperation skills increasing up to 70%, communication abilities improving by 65%, peaceful conflict resolution capacities advancing by 60%, and collaborative leadership skills developing by 55%. These competencies collectively contribute to students' capacity for effective social interaction and collaborative problem-solving within diverse group contexts.

The development of empathy and care emerged as another significant impact domain, with Sundanese values playing a transformative role in enhancing students' affective and prosocial orientations. Documented outcomes included empathy increases of 65%, heightened concern for peers experiencing difficulties rising by 70%, participation in social activities expanding by 80%, and bullying behaviors declining by 45%. These findings suggest that systematic cultivation of Sundanese values fundamentally reshapes classroom social dynamics toward greater compassion and mutual support.

Character formation constituted a third major impact area, with the implementation of these values contributing to the development of positive character traits essential for ethical citizenship. Observed improvements included honesty increasing by 60%, responsibility for assigned tasks rising by 75%, self-discipline advancing by 65%, and tolerance for differences expanding up to 70%. These character developments strengthen students' capacity to navigate complex social environments while maintaining ethical integrity and respect for diversity.

Beyond social-emotional outcomes, the application of Sundanese values also positively influenced academic achievement, challenging the potential dichotomy between character education and academic performance. Studies documented academic score improvements ranging from 20% to 30%, learning motivation increases of 65%, active classroom participation rising by 80%, and absenteeism reductions of up to 35%. These findings suggest that values-based education enhances rather than detracts from academic engagement and achievement.

Challenges in Implementation

Despite documented benefits, the implementation of Sundanese values in elementary education encounters multiple challenges spanning conceptual, structural, cultural, and practical dimensions. Conceptual challenges emerge when teachers and schools struggle to translate abstract philosophical values into concrete, actionable instructional practices. Intergenerational differences in value interpretation between older and younger educators, along with varying understandings of Sundanese values among teachers, parents, and community members, further complicate implementation consistency and coherence.

Structural barriers present systemic obstacles to effective implementation, including the absence of formal educational policies explicitly supporting local wisdom integration, limited instructional time within increasingly dense curricula, insufficient availability of culturally relevant learning resources and materials, and inadequate teacher preparation programs addressing local wisdom-based pedagogical approaches. These structural constraints fundamentally limit schools' capacity to systematically embed Sundanese values within their educational programs.

Cultural challenges stem from broader societal transformations, particularly the pervasive influence of global culture and associated perceptions that traditional values represent outdated or irrelevant knowledge systems. Resistance from some parents who prioritize narrowly defined academic achievement over character development presents additional obstacles, as does the increasing cultural diversity of student populations, particularly in urban educational settings, which affects the universality and effectiveness of value internalization processes rooted in specific cultural traditions.

Practical implementation challenges compound these conceptual, structural, and cultural barriers. Difficulties in objectively measuring implementation impacts and learning outcomes related to values education create accountability and assessment challenges. Inconsistencies in implementation across different classrooms, teachers, and school contexts undermine program coherence and effectiveness. The lack of consistent role models who authentically embody Sundanese

values in their daily practices limits observational learning opportunities for students. Furthermore, limited collaboration with local communities and cultural institutions that could support and reinforce Sundanese values reduces the ecological consistency necessary for sustainable values internalization.

DISCUSSION

Relevance of Sundanese Values in the Context of Modern Education

The findings confirm that Sundanese philosophical values remain highly relevant in 21st-century education. *Silih Asah* aligns with collaborative learning and knowledge-sharing concepts essential in the digital era. *Silih Asih* corresponds with social-emotional learning approaches that are central to global education orientations (Herlina et al., 2023). Meanwhile, *Silih Asuh* reflects the principle of a community of learners that supports holistic learning (Silawati & Hidayati, 2024). This relevance demonstrates that local wisdom is not merely cultural heritage but also embodies universal values capable of addressing contemporary educational needs. Integrating these values shows that educational modernization does not require the abandonment of cultural roots; rather, it can enrich learning by strengthening cultural identity.

Mechanisms of Impact on Social Ethics

The literature analysis reveals that the positive effects of Sundanese values on students' social ethics occur through several key mechanisms. First, value internalization develops through habituation and role modeling, transforming external values into part of students' personal value systems. Second, social learning enables students to acquire ethical behavior through observation and imitation of teachers, peers, and the school community. Third, direct experiences gained through project-based learning and social activities strengthen students' understanding and commitment to these values. Fourth, positive reinforcement mechanisms, such as rewards and recognition, reinforce prosocial behavior and support sustainable character development.

Comparison with Other Approaches

Compared to conventional character education approaches, models based on Sundanese local wisdom offer distinct advantages. They are more readily accepted by students due to their cultural relevance and are legitimized by the community, making implementation less dependent solely on schools. Culturally embedded values also exhibit greater sustainability through intergenerational transmission and help strengthen students' cultural identity amid globalization. Nevertheless, local wisdom-based approaches should be complemented with universal competencies such as critical thinking and global citizenship to ensure students' adaptability in a globalized world.

Implications for Educational Practice

This study yields several practical implications. Teachers need enhanced competencies in understanding Sundanese philosophy and integrating these values into daily instruction, along with consistent role modeling (Fadilah et al., 2024; Priyatna et al., 2023). School principals should foster supportive school ecosystems through policies, cultures, and facilities that facilitate the implementation of local values (Gunawan et al., 2024). Policymakers should provide structural support through explicit policies, resource allocation, and curriculum development that accommodates local wisdom (Kamalia et al., 2023). Parents also play a crucial role by aligning educational practices at home with those at school to ensure consistent and effective value internalization (Iskandar & Zulfikar, 2023).

Research Limitations

This systematic literature review has several limitations. First, publication bias may be present, as studies with positive findings are more likely to be published. Second, variations in implementation contexts across schools and regions limit the generalizability of the findings. Third, not all studies provided sufficient quantitative data, preventing comprehensive meta-analysis. Fourth, restricting the publication period to 2022–2025 may have excluded relevant earlier studies. Therefore, the findings should be interpreted within these limitations.

CONCLUSIONS

Based on a systematic literature review of 40 articles published in SINTA 2– and Scopus-indexed journals during the 2022–2025 period, several key conclusions can be drawn. First, the Sundanese philosophical values of *Silih Asah*, *Silih Asih*, and *Silih Asuh* demonstrate strong relevance to contemporary character education and can be effectively translated into educational practices in elementary schools. Second, the implementation of these values has been shown to significantly enhance students' social ethics, including social competence, empathy, and the formation of positive character traits, while also contributing to improvements in academic achievement. Optimal effectiveness is achieved through a holistic approach that combines curriculum integration, habituation, project-based learning, and partnerships

with families and communities. Third, the implementation strategies identified across the reviewed studies are diverse, ranging from curricular reinforcement to community engagement, and the integration of multiple strategies yields more comprehensive and sustainable outcomes. Fourth, although various conceptual, structural, cultural, and practical challenges are evident, these barriers can be mitigated through strong school leadership, enhanced teacher competencies, parental support, and a conducive local context. Fifth, the application of Sundanese values not only impacts students' social ethics but also influences school climate, students' cultural identity, and academic performance, underscoring the holistic nature of this local wisdom-based approach.

Recommendations

Based on the findings of this systematic literature review, several recommendations can be proposed to strengthen the implementation of Sundanese philosophical values in elementary education. Educational practitioners are encouraged to explicitly integrate the values of *Silih Asah*, *Silih Asih*, and *Silih Asuh* into school visions, missions, and educational programs. The development of instructional modules and practical implementation guidelines is essential to ensure consistency and sustainability in classroom practices. In addition, schools should establish systematic habituation programs supported by positive role modeling and actively involve all educational stakeholders, including students, teachers, educational staff, and parents. Documenting and disseminating best practices is also important to promote continuous improvement and shared learning across schools.

From a policy perspective, policymakers are advised to formulate and strengthen regulations that explicitly support the integration of local wisdom into the national curriculum framework. Adequate budget allocation and resource provision are crucial to support teacher capacity building and the development of learning materials based on local wisdom. Educational evaluation policies should not focus solely on cognitive achievement but also incorporate assessments of character and social ethics. Furthermore, governments are expected to facilitate partnerships between schools, cultural communities, and traditional institutions to reinforce the transmission of local values and to encourage sustained research initiatives related to local wisdom-based education.

In terms of academic development, researchers are encouraged to conduct longitudinal studies to examine the long-term effects of implementing Sundanese values on students' character formation and social development. The development of valid and reliable measurement instruments is necessary to assess the degree of value internalization more accurately. Comparative studies involving other local cultures may also offer broader perspectives on the role of indigenous values in education, while deeper investigations into the mechanisms underlying successful or unsuccessful implementation can enrich theoretical and practical understanding. Additionally, future research should explore experimental designs with control groups to examine causal relationships, investigate the adaptation of Sundanese values in multicultural educational contexts, and examine the role of digital technology in transmitting cultural values. Studies focusing on the sustainability of implementation and the transfer of values from school settings to students' daily lives are also strongly recommended.

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