Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

TEACHERS' STRATEGIES IN IMPLEMENTING LOCAL WISDOM-BASED LEARNING FOR CHARACTER EDUCATION IN A COASTAL ELEMENTARY SCHOOL, CENTRAL HALMAHERA

Mawa Basri[1a*], Rustam Hasim[2b], Mohtar Kamisi[3c]

[1]Master's Student of Social Sciences, Universitas Khairun
[2] Lecturers, Universitas Khairun

[a]*E-mail: mawa.basri11@guru.sd.belajar.id*
[b]*E-mail: rustamhasim@unkhair.ac.id*
[c]*E-mail: mohtar.kamisi@unkhair.ac.id*

(*) Corresponding Author
mawa.basri11@guru.sd.belajar.id

ARTICLE HISTORY

Received : 08-05-2026
Revised : 09-07-2026
Accepted : 19-10-2026

KEYWORDS

Character Education; Elementary School; Ethnopedagogy; Local Wisdom-Based Learning; Teacher Strategies

ABSTRACT

Local wisdom-based learning is a contextual way of building character, yet little is known about how teachers in coastal schools apply it in daily practice. This study aims to analyze teachers' strategies for integrating local wisdom into learning, identify the forms of local wisdom and character values reflected, and examine supporting and inhibiting factors. A descriptive qualitative design was applied at SD Negeri 1 Mesa, Weda Sub-district, Central Halmahera. Data were collected through participant observation, semi-structured interviews with one principal and three classroom teachers, and document analysis, then analyzed using the Miles, Huberman, and Saldaña interactive model with member checking. Teachers use the coastal and community environment as a learning resource, embed local values such as gotong royong in group and project activities, and act as role models, with partial support from parents and community figures. These strategies reflect religiousness, discipline, responsibility, cooperation, tolerance, and environmental awareness. Implementation is hindered by digital distraction, inconsistent reinforcement at home, and the lack of standardized teaching modules. When deliberately designed, local wisdom-based learning can be a meaningful vehicle for character education, although the findings are limited to a single school.

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

INTRODUCTION

Education is a fundamental aspect of human life that enables individuals to develop their potential, knowledge, skills, attitudes, and character (Niazi, 2025). Education is not only oriented toward achieving academic proficiency but also plays a vital role in shaping individuals with good personalities, morals, and characters (Fahmi, 2025). Therefore, the educational process in elementary schools must provide balanced attention to both cognitive development and character

Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

building, as elementary school is the golden age that significantly determines the formation of students' attitudes and behaviors (Aen et al., 2025). In Indonesia, character education is a national policy priority, formalized in Presidential Regulation No. 87 of 2017 on Strengthening Character Education and carried into the Merdeka Curriculum through the Pancasila Student Profile, whose dimensions include mutual cooperation (*gotong royong*) and global diversity (PERPRES No. 87 Tahun 2017 tentang Penguatan Pendidikan Karakter, 2017).

Character education is a critical part of the educational process because character relates to the values, attitudes, and behaviors that serve as the foundation for a person's interaction with their environment (Ramadhani et al., 2024). Values such as religiousness, responsibility, discipline, honesty, cooperation, and environmental awareness must be instilled from an early age. However, instilling character values cannot solely be achieved through theoretical delivery; it must be realized through real-life experiences, habituation, role modeling, and contextual learning (Alifah et al., 2026; Maksum et al., 2025).

One applicable approach to contextual character education is local wisdom-based learning. Ethnopedagogy, or local wisdom-based education, is a learning process that utilizes knowledge, values, traditions, and potentials thriving in the community as part of students' learning resources (Putra et al., 2024; Selasih & Sudarsana, 2018). Local wisdom contains various life values, such as *gotong royong* (mutual assistance), mutual respect, and environmental awareness, that can be integrated into learning activities (Afifah et al., 2024; Jayanti & Wulandari, 2024). Through this approach, students not only understand academic concepts but also learn to recognize and appreciate their cultural identity, making learning highly contextual (Purnomo et al., 2026).

This study is framed by social learning theory as its grand theory and by ethnopedagogy as a middle-range framework. Bandura (1977) argues that people acquire values and behaviors by observing and imitating models in their social environment, which makes teachers, peers, and community members potential sources of character formation (Bandura, 1977). Ethnopedagogy treats local knowledge, values, and cultural practices as both the content and the medium of learning (Putra et al., 2024; Selasih & Sudarsana, 2018). Lickona (1992) conceptualizes character as moral knowing, moral feeling, and moral action, which provides the lens for reading how values appear in students' behavior. Together, these perspectives position teachers' strategies, namely contextualized learning, habituation, and role modeling, as the mechanism through which local wisdom is translated into character values (Lickona, 1992).

Weda Sub-district, located in Central Halmahera, possesses a rich socio-cultural and coastal environment that serves as a potent learning resource. The community's life, which upholds social values, traditions, and a close relationship with nature, is a potential that can be utilized in education. However, technological advancements and globalization present specific challenges to the sustainability of local culture. Students are increasingly exposed to external influences, necessitating strategic efforts by teachers to reintroduce local cultural values through education (Fabanjo et al., 2024)

Recent studies have examined ethnopedagogy-based learning in diverse settings, for example the integration of Bugis local wisdom into Islamic education to foster tolerance among primary school students (Darwis et al., 2025) and the implementation of ethnopedagogy-based learning in an Indonesian school abroad (Putri et al., 2024). Earlier work on local wisdom-based character education has centered on Javanese school contexts (Yunianto & Sriyanto, 2026), or on the general conceptualization of the approach (Putri et al., 2024). To the authors' knowledge, few studies describe how teachers in coastal schools of Eastern Indonesia, such as those in Weda Sub-district, translate local wisdom into everyday instructional strategies while facing digital globalization (Setiawan et al., 2023) and a lack of standardized teaching modules. Moreover, existing literature often stops at identifying the values of local wisdom and says less about the instructional strategies teachers use and the contextual barriers they meet in practice. This study differs from previous research in four respects: its location (a coastal sub-district in Central Halmahera), its subjects (the principal and classroom teachers of a public primary school), its time frame (the use of teaching modules under the Merdeka Curriculum), and its theoretical lens (social learning theory combined with ethnopedagogy). Its novelty lies in explaining teachers' strategies, rather than only the values of local wisdom, in a coastal Halmahera context.

Three research questions guide this study: (1) how do teachers integrate local wisdom into learning to build students' character; (2) what forms of local wisdom are used and which character values do they reflect; and (3) what factors support and inhibit its implementation? Accordingly, this study aims to: (1) analyze the strategies teachers use in integrating local

Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

wisdom into learning; (2) identify the forms of local wisdom utilized and the character values reflected; and (3) explore the supporting and inhibiting factors in its implementation.

METHOD

This research employs a qualitative approach with a descriptive research design. A qualitative approach is utilized to obtain an in-depth, naturalistic overview of how teachers conceptualize and execute local wisdom-based learning to shape student character at SD Negeri 1 Mesa. Descriptive qualitative research is specifically used to describe the planning, implementation, and evaluation of teachers' instructional strategies, as well as the ecological factors supporting and hindering the process.

Three key concepts were defined consistently with the theoretical framework. Teachers' strategies refer to the planned and enacted instructional actions through which teachers integrate local wisdom into learning, including contextualization of materials, use of the environment as a learning resource, habituation, and role modeling. Local wisdom refers to the values, traditions, and practices of the community around the school that are used as learning content or resources. Character values refer to the dispositions targeted by the school and reflected in observable student behavior, namely religiousness, discipline, responsibility, cooperation, tolerance, and environmental awareness (Lickona, 1992).

This research was conducted at State Elementary School (SD Negeri) 1 Mesa, Weda Sub-district. The location was selected purposively because the school is situated in an area with strong local cultural potentials and active community engagement, making it highly relevant to the research focus. The research was conducted over a period of four months, encompassing preparation, data collection, analysis, and reporting.

Participants in this study were selected utilizing a purposive sampling technique based on specific inclusion criteria. The primary informants comprised one school principal and six classroom teachers. The principal was chosen based on the prerequisite of having a minimum of three years of leadership experience, coupled with direct oversight of the school's character education curriculum. The three classroom teachers were selected on the condition that they are active educators who have explicitly integrated local wisdom-based learning into their instructional designs (*RPP/Modul Ajar*) for at least one academic year. In addition to these primary informants, students were incorporated as secondary data sources; data from the students were gathered through direct observation to evaluate the actual behavioral manifestation and reflection of the targeted character values within the learning environment.

Data collection was conducted employing three primary methodologies. First, participant observation was utilized to monitor classroom dynamics and broader environmental activities. Second, in-depth interviews were conducted with the principal and participating teachers utilizing a semi-structured interview guide to elicit comprehensive perspectives. Third, document analysis was performed on pertinent materials, including instructional lesson plans, institutional regulations, and photographic records of school activities Specifically, participant observation comprised 6 sessions, each lasting approximately 30 minutes, spanning a 2-month period. In-depth interviews were conducted with seven participants, with each session lasting between 15 and 30 minutes. All interviews were conducted in Indonesian, audio-recorded using a digital voice recorder, and subsequently transcribed verbatim. To ensure conceptual equivalence and maintain the original meaning of the participants' expressions, the transcribed texts and selected quotations were translated into English utilizing a forward-backward translation procedure, which was further verified by an independent bilingual expert in educational research.

The gathered data were subsequently analyzed utilizing the interactive model proposed by Miles, Huberman, and Saldaña (2014), which encompasses three concurrent analytical flows (Miles et al., 2014). The initial phase, data condensation, involved the selection, focusing, and simplification of raw data derived from field notes and interview transcripts; this process specifically targeted the extraction of codes pertinent to "local wisdom strategies" and "character reflection." Following this, data display was executed by systematically organizing the condensed data into coherent narrative texts and analytical matrices, thereby facilitating a deeper understanding of the relationships between pedagogical strategies and student character outcomes.

Finally, the conclusion drawing and verification phase entailed deriving preliminary meanings from the displayed data, contextualizing these findings within the theoretical framework of ethnopedagogy, and rigorously validating the interpretations through member checking with the primary informants to ensure analytical trustworthiness. Trustworthiness

Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

was further supported by triangulation of sources and techniques across interviews, observations, and documents. Methodological triangulation was rigorously executed by cross-verifying the findings from interviews with observational field notes and documentary evidence to identify converging and diverging themes. To ensure the dependability and confirmability of the study, a comprehensive audit trail was meticulously maintained; this included a reflective research journal, raw field notes, and iterative analytical memos, thereby allowing for a transparent external review of the decision-making process.

This study adhered to ethical guidelines. Informed consent was obtained from the principal, teachers, and parents of the students prior to data collection. The anonymity and confidentiality of the informants were maintained by using pseudonyms (e.g., Teacher A, Teacher B) in the reporting of sensitive evaluations.

RESULT AND DISCUSSION

Contextualization and Environmental Utilization as Learning Strategies

Regarding the contextualization and environmental utilization as learning strategies, the findings indicate that educators at SD Negeri 1 Mesa transcend traditional textbook reliance by actively leveraging the surrounding coastal and community environments as primary pedagogical resources. For example, science instruction is contextualized through field visits to local beaches and mangrove ecosystems, explicitly linking ecological concepts with indigenous coastal preservation practices. Similarly, in subjects such as Indonesian Language and Pancasila Education, community leaders are engaged to impart folktales and the local philosophy of *gotong royong* (mutual assistance) utilized in building village infrastructure. This experiential approach is exemplified by Teacher A (October 12, 2025), who noted, “We don’t just teach about ‘cooperation’ on the whiteboard. When there is a community cleanup or a traditional harvest gathering nearby, I bring the students to observe and participate,” thereby allowing students to witness authentic, uncompensated communal cooperation as tangible local wisdom.

Theoretically, this pedagogical strategy resonates deeply with Constructivism and Ethnopedagogy. As posited by (Selasih & Sudarsana, 2018), ethnopedagogy effectively bridges the dichotomy between abstract academic knowledge and students' concrete cultural realities. Furthermore, viewed through the lens of Bandura’s (1977) Social Learning Theory, students internalize character values not merely through didactic verbal instruction, but via observational learning within their natural social milieu, effectively transforming the community into a "living laboratory" for character education (Bandura, 1977). While these results corroborate Rahmat's (2{Citation}019) assertion that local wisdom fosters meaningful learning, this study introduces a distinct novelty: the integration of coastal and maritime local wisdom, such as communal fishing traditions and reverence for the sea, within the Weda context. This offers a critical departure from the predominantly agrarian or Javanese paradigms prevalent in existing literature (Yuliana, 2019). Consequently, the findings imply that character education in rural or coastal settings does not necessitate expensive, high-technology media; rather, the local environment, when deliberately designed pedagogically, serves as a highly effective and cost-efficient medium for contextual learning.

Integration of Local Wisdom Values into Character Education

Character values are integrated into the learning process rather than taught as separate topics. Observation data showed that during group projects, such as creating traditional crafts from recycled local materials, students were observed practicing *gotong royong*, tolerance, and responsibility.

Table 1. Alignment of Observed School Activities, Local Wisdom Contexts, and Reflected Character Values

Observed Activity	Local Wisdom Context	Character Values Reflected
Classroom Group Work	Siri' (Local concept of mutual respect/honor)	Tolerance, Respect for others
School Garden Maintenance	Local agrarian wisdom	Responsibility,

Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

Observed Activity	Local Wisdom Context	Character Values Reflected
	(Caring for nature)	Environmental awareness
Welcoming Guests/Teachers	Local greeting traditions and politeness	Discipline, Politeness, Religiousness

Source: Primary field observation data (2025)

In collaborative school activities, the integration of local cultural frameworks appeared to encourage cooperation and peer support among students. Teacher B described how local concepts of kinship surface in these activities:

> *"When we assign group tasks based on local traditions, like preparing for a school cultural day, the students naturally divide tasks. The older ones help the younger ones. This reflects the local value of 'brotherhood' (pela gandong). I don't even have to force them to cooperate,"*
>
> *(Interview with Teacher B, October 15, 2025)*

The data indicate that character values are not taught as isolated topics but are embedded in the learning process. The observed *gotong royong* and environmental awareness suggest that local wisdom can serve as a medium for character internalization. In (Bandura, 1977) terms, older students helping younger ones illustrates peer modeling, while the cultural framing of the task gives the behavior social meaning and motivation. Students thus appear to experience values such as "responsibility" through the cultural lens of their community rather than merely memorizing their definitions. Because this study did not measure changes in students' character, these interpretations remain tentative.

The Strategy of Role Modeling and Ecological Challenges

The findings identify the educator's role as a direct behavioral model as a core pedagogical strategy, with teachers consciously exemplifying local wisdom values such as discipline, politeness, and environmental stewardship. The principal's leadership, teachers' commitment, and a collaborative school culture support this approach. As evidenced by field observations, this collaborative culture is visibly practiced daily. While observing on field, the principal and classroom teachers gathered at the school gate. They greeted students using local polite gestures and the regional language. Following the greeting, the principal and teachers jointly led the students in a 15-minute environmental care session for the school's medicinal plant garden (Toga), directly modeling environmental stewardship and communal discipline. This collaborative effort is reinforced by the teachers' commitment, as expressed by one of the informants:

> *"We do not merely teach about respecting nature or politeness; the principal and we teachers actually practice it together every morning. When the principal greets the students in our local language and joins us in caring for the school garden, the students immediately emulate it. This shared routine also strengthens the bond among us teachers, as we collaboratively design these character-building activities in the staff room"*
>
> *(Interview with Teacher A, October 15, 2025)*

This data indicates that the principal's instructional leadership and the teachers' collective commitment create a cohesive ecological system within the school, making the role modeling strategy highly visible and consistent for the students. Support from parents and local community figures also helps reinforce the values cultivated at school, although this support is uneven, as discussed below.

However, the implementation of this strategy encounters substantial ecological and social impediments. A primary challenge is digital disruption; the proliferation of smartphones and external digital culture often diverts student interest toward global trends rather than indigenous traditions. Highlighting this tension, the school principal articulated, "The biggest challenge is the gadget. Students come to school talking about TikTok trends, forgetting the local folktales we discussed yesterday. As teachers, we have to be extra creative to package our local wisdom so it competes with digital entertainment" (Interview, October 20, 2025). Additional inhibiting factors include familial inconsistency, where some parents prioritize academic achievement over character habituation, and systemic constraints on educators, who struggle to systematically codify local wisdom into formal lesson plans due to excessive administrative burdens and an absence of standardized modules.

Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

Theoretically, these challenges underscore the broader tension between localized ethnopedagogy and globalized digital culture {Citation}. Furthermore, viewed through the lens of Bandura's social learning theory, the inconsistencies within the family environment can disrupt observational learning, suggesting that conflicting behavioral modeling at home may weaken the character education efforts initiated at school.

CONCLUSION

Based on the findings, teachers at SD Negeri 1 Mesa, Weda Sub-district, integrate local wisdom into character education through three main strategies: using the coastal and community environment as a learning resource, embedding local values such as *gotong royong* in group and project-based activities, and acting as direct role models. These strategies were associated with responsibility, tolerance, discipline, religiousness, cooperation, and environmental awareness in the behavior observed among students. Support from parents and community figures helped reinforce these values, while digital distraction, inconsistent modeling at home, and the lack of standardized teaching modules hindered implementation.

Theoretically, this study enriches the literature on ethnopedagogy by providing empirical evidence from a coastal context in Eastern Indonesia. Practically, it implies that teacher training programs should focus on how to systematically translate local cultural potentials into formal pedagogical designs (*Modul Ajar*) without relying on expensive technological media. Education authorities and school supervisors can support this by providing contextual teaching-module templates developed together with community figures. Furthermore, schools must foster stronger tripartite collaboration (school, family, community) to counteract the disruptive influence of digital globalization on local character building.

This study has several limitations. It covers a single elementary school in one sub-district over a limited period, so the findings are not intended for generalization, although they may be transferable to similar coastal contexts. The data rely mainly on the accounts of the principal and teachers and on classroom observations, and the study did not measure changes in students' character. Future research could use multi-site designs, include the perspectives of students and parents, and apply mixed-methods or longitudinal designs to measure the long-term retention of character values instilled through local wisdom-based learning.

ACKNOWLEDGMENT

During the preparation of this work the authors used Artificial Intelligence (AI), in order to improve the language and readability of the manuscript. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

REFERENCES

Aen, R., Herlambang, Y. T., & Sutini, A. (2025). Character Development in Elementary School Learning from a Philosophy of Science Perspective. *Sosioedukasi : Jurnal Ilmiah Ilmu Pendidikan Dan Sosial*.

Afifah, A., Risky, B., Yanti, C. R., Setiawan, D., & Sari, M. W. (2024). Kampanye Edukasi Budaya Lokal Memperkuat Identitas Lokal Untuk Meningkatkan Minat Wisata Adityawarman. *Jurnal Pengabdian Masyarakat Bangsa*, *2*(5), 1612–1615. https://doi.org/10.59837/jpmba.v2i5.1094

Alifah, F., Aisa, A., & Wardani, D. K. (2026). Integrating Thomas Lickona's Character Education Theory Through the Btq Program: Strengthening Religious Character in Islamic Elementary Schools. *DINAMIKA : Jurnal Kajian Pendidikan Dan Keislaman*, *11*(1). https://doi.org/10.32764/dinamika.v9i2.6934

Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.

Darwis, A. N. H., Marhani, M., Bahtiar, B., & Efendy, R. (2025). Ethnopedagogy: Integrating Bugis Local Wisdom Into Islamic Education to Foster Tolerance Among Primary School Students. *EDURELIGIA: Jurnal Pendidikan Agama Islam*, *9*(2), 164–179. https://doi.org/10.33650/edureligia.v9i2.13081

Fabanjo, M. A., Abdullah, N., & Ahmad, M. A. (2024). Analysis of Local Community Ecological Knowledge on Mangrove Ecotourism Development in Talaga Yenelo, Sagea Village, North Weda District Central Halmahera District. *Jurnal Biologi Tropis*, *24*(1), 33–41. https://doi.org/10.29303/jbt.v24i1.6388

Sosioedukasi
JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL
ISSN: 2086-6135 E-ISSN: 2541-612x
Volume 15 No. 4 Desember 2026 https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/index

Fahmi, F. (2025). The Role of Education in Building Student Character. *Global Education Journal*, *3*(1), 487–497. https://doi.org/10.59525/gej.v3i1.1192

Jayanti, F. D., & Wulandari, T. (2024). Character Education Based on Local Wisdom Hasthalaku. *Jurnal Pendidikan Dan Pengajaran*, *57*(1), 73–83. https://doi.org/10.23887/jpp.v57i1.66260

Lickona, T. (1992). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam.

Maksum, G., Muhtolib, & Mahmurudin. (2025). Religious Values as Foundations of Education: Insights From Teachers' Perspectives. *Research Journal in Advanced Humanities*, *6*(3). https://doi.org/https://doi.org/10.58256/tb06n075

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis*. SAGE.

Niazi, A. (2025). Education is the Foundation of Individual Growth and Social Progress. *Integrated Journal for Research in Arts and Humanities*, *5*(4), 80–83. https://doi.org/10.55544/ijrah.5.4.11

PERPRES No. 87 Tahun 2017 tentang Penguatan Pendidikan Karakter, Perpres Nomor 87 Tahun 2017 (2017). https://peraturan.bpk.go.id/Details/73167/perpres-no-87-tahun-2017

Purnomo, E., Markhamah, M., Prayitno, H. J., Al-Ma'ruf, A. I., & Sabardila, A. (2026). Culturally Responsive Teaching for Academic Writing: A Local-Context Pedagogical Approach to Enhance Indonesian Secondary Students' Scientific Writing Competence. *International Journal of Learning, Teaching and Educational Research*, *25*(5). https://www.ijlter.org/index.php/ijlter/article/view/16938

Putra, Z. A. W., Muryasari, D., & Medilianasari, R. (2024). Integrating Ethnopedagogy and Cultural Arts Education: Preserving Indonesia's Heritage in the Globalized Era. *Indonesian Journal of Educational Research and Review*, *7*(3), 709–718. https://doi.org/10.23887/ijerr.v7i3.76244

Putri, M. S. A., Farisia, H., & Wirya, D. Y. (2024). The Implementation of Ethnopedagogy-Based Learning in an Indonesian School Abroad. *Jurnal Tatsqif*, *23*(1), 58–73. https://doi.org/10.20414/jtq.v23i1.13762

Ramadhani, T., Widiyanta, D., Sumayana, Y., Santoso, R. Y., Agustin, P. D., & Al-Amin. (2024). The Role Of Character Education In Forming Ethical And Responsible Students. *IJGIE (International Journal of Graduate of Islamic Education)*, *5*(2), 110–124. https://doi.org/10.37567/ijgie.v5i2.3064

Selasih, N. N., & Sudarsana, I. K. (2018). Education Based on Ethnopedagogy in Maintaining and Conserving the Local Wisdom: A Literature Study. *Jurnal Ilmiah Peuradeun*, *6*(2), 293–306. https://doi.org/10.26811/peuradeun.v6i2.219

Yunianto, I. B., & Sriyanto. (2026). Strengthening Character Education Based on Local Wisdom in Elementary Schools Through Participation in the Sowan Ngalas Tradition. *Sosioedukasi : Jurnal Ilmiah Ilmu Pendidikan Dan Sosial*, *15*(1).