

Developing Islamic Education and Local Culture Textbooks

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ABSTRACT

This study aimed to determine the need for Islamic education courses and local culture at the Faculty of Tarbiyah and Teacher Training IAIN Palopo and to determine the prototype, validity, practicality, and effectiveness of teaching materials for Islamic education and local culture based on the integrative-interconnective paradigm at the Faculty of Tarbiyah and Teacher Training IAIN Palopo. The type of research used was development research. The research was conducted at the Palopo State Islamic Institute in the 2020/2021 academic year. This study concludes that a textbook that can integrate Islamic education and local culture is needed, consisting of 7 chapters, 28 subchapters, and 28 materials; textbooks are very valid, practical, and effective to be used as teaching materials for Islamic education courses local culture.

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1. INTRODUCTION

Islamic studies in Islamic religious universities today have undergone a shift. The government echoes the concept of religious moderation with one of the goals for Islam to be inclusive, moderate, and open. Kurikulum in universities is designed and designed in such a way that the purpose of religious moderation can be realized. At the Palopo State Islamic Institute (IAIN Palopo), there are courses Pendidikan Islam and Budaya Lokal. This course is a study at the Faculty of Tarbiyah and Teacher Science IAIN Palopo, which embodies or embodies the vision of the mission of institutions and faculties.

As an Islamic religious college, IAIN Palopo has a responsibility to develop Islamic education. IAIN Palopo's vision is leading in the scientific integration and culture of the site. This vision must, of course, be supported by real action or implementation in the field. Rediscovering the value of local culture is essentially an attempt to rediscover an identity that is increasingly eroded by globalization (Suwardani, 2015). Whether or not these values are degraded due to dialectics and acculturation or the inevitable cultural transformation. It is important to know the nation's identity and the identity of several ethnicities, tribes, and races that exist in the archipelago.

Based on the initial study of the course curriculum, it was found that it still occurs in the dichotomy between Islamic educational materials and local cultural materials. It, of course, causes the spirit of integration and the intersection between Islamic acculturation and culture to go further. Scientific integration is defined as an idea or movement born from the actual reflection of the separation (dichotomy) between the religious sciences and other sciences. Therefore, the study of the combination of science is an effort to position science and religious science in a balanced and complementary position, as stated in the Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education (Firman, 2021).

The absence of a consortium of courses is another reason teaching material becomes not uniform and is arranged subjectively by each lecturer. Therefore, serious efforts are needed to compile a teaching material meritorious to the needs of students and valid, practical, and effective lecturers. It needs to be considered because there is a connection between Islamic education and local culture in Indonesia (Mansir et al., 2020). In the context of Luwu culture, it is also important to integrate local culture into the learning process so that students recognize the culture.

Institutions based on Islamic religion are expected to realize an education system that can acculturate religious knowledge and general knowledge. It becomes an obligation because the institution is a medium of character formation obtained through learning activities in the campus environment (Kaharuddin et al., 2021). Moreover, preserving local culture through educational rides is expected to form a positive character, as is still commonly found in rural communities (Munawir, 2019). Therefore, the learning that occurs is expected to always link between religion and culture to form an Islamic character and preserve local culture as a heritage and wealth nation.

Studies on Islamic education and local culture have been conducted by several parties that have relevance to this development research. The study under the title "Reconstruction of Islamic Education Institutions Based on Local Wisdom" concluded that the values of local wisdom could control the exposure of global values. Therefore, it is crucial to rebuilding educational institutions based on local wisdom values that need to be applied. Therefore, local wisdom-based educational institutions, with the advancement of globalization, can be realized by localizing and revitalizing local culture (Zaenuddin, 2017). The study results showed that local cultural values could filter the outside culture that is not by the identity of the Indonesian nation.

Another study titled "Development of Islamic Education and Local Wisdom in Indonesia" concluded that local wisdom is a legacy of past civilizations from the ancestors. Hence, it needs to be preserved if the values in the culture are by Islamic teachings (Fauziah, 2018). Furthermore, the research conducted by Muhammad Priyatna in the village there is Pulo West Java with the title "Character Education Based on Local Wisdom" concluded that the Pulo indigenous people still exist today to hold firm to the tradition of the departure of ancestors because they hold the customary rules if Violated will get sanctions of a sacred nature (Priyatna, 2017).

So far, the study of Islam and the local culture has been widely carried out (Hidayati et al., 2020; Smith et al., 2020; Uge et al., 2019); it is just that the study of the development of comprehensive teaching materials as a course that links between religion and Luwu culture still exists today. Fajarini (2014) stated that local culture is knowledge of community behavior activities to solve problems in community life. In addition to being a solution, knowledge of local culture can also minimize the exposure of someone to a foreign culture that contains values that are not under The identity of the Indonesian nation (Rustan & Munawir, 2020).

Research conducted by Nurul Fauziah under the title "Development of Islamic Education and Local Wisdom in Indonesia" concluded that local wisdom should be preserved under the teachings of Islam as the result of the efforts of ancient scholars, especially the Waliyullah (Fauziah, 2018). Furthermore, Muhammad Priyatna conducted relevant research in the village of Pulo, West Java, under the title "Character Education Based on Local Wisdom." As a result, Priyatna concluded that the Pulo Indigenous village community exists today. However, they adhere to breaking because they adhere to customary rules, the sanctions of which are sacred if revoked (Priyatna, 2017).

The research has revealed the significance of cultural preservation and local wisdom in community life activities. It is just that the research is still limited to revealing the existence of local culture and its benefits to the life of the nation and state. Therefore, it is necessary to continue researching local culture with Islamic education. In addition, this study tried to actualize the principle of religious moderation echoed by the government with one of its goals so that Islam becomes inclusive, moderate, and open.

The purpose of the research is expected to complement the teaching materials of Islamic education courses and local culture. Students are expected to have knowledge and understanding of Islam and local culture. This research produced a product in a textbook that can be used in all studies programs within the scope of Fakultas Tarbiyah and Ilmu Keguruan IAIN Palopo. Teaching materials are developed based on integrative-interconnect paradigms (Abdullah & Riyanto, 2014). Teaching materials were obtained from Islamic acculturation and cultural traditions and cultures in the development process. The integration-interconnection paradigm in this development research is assumed to overcome difficulties in understanding the relationship between Islam and local culture, which are currently considered two inseparable things.

2. METHODS

This type of research is a development study developed by Borg and Gall (2003). The research design used to develop teaching materials is the Borg and Gall model for producing Islamic education teaching materials and local cultures based on paradigms integration-interconnection. This research was conducted at the Palopo State Islamic Institute (IAIN) in 2020/2021. Teaching materials experts, learning media experts, subject lecturers, and Madrasah Ibtidaiyah Teacher Education Study Program students were among the test subjects. The study was conducted from June to November 2021.

Data sources in this study were obtained from teaching material experts, learning media experts, lecturers of, course workers, and students. The following table shows the respondents and experts involved in this study.

Table 1. Research Respondents

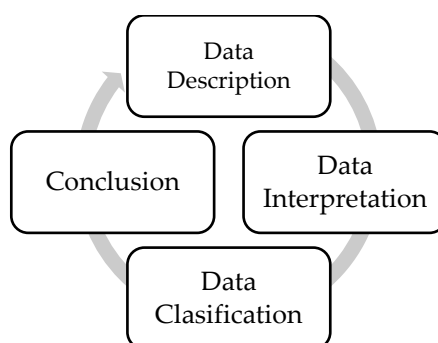
| No. | Full Name | Skill | Information |
|-----|-----------------------------|---|--|
| 1 | Prof. Dr. Abdul Pirol, M.Ag | Islamic Education and Local Culture | IAIN Palopo User/Rector |
| 2 | Dr. Sukirman, M.Pd | Luwu Language and Culture Researcher | Chairman of LPM IAIN Palopo |
| 3 | Dr. A. Muh. Ajigoena, M.Pd | Cultural Expert Tana Luwu | Chairman of the Center for Luwulogy Studies |
| 4 | Dr. Firman, M.Pd. | Language and Development Researchers | Head of IAIN Palopo Quality Standards Center |
| 5 | Dr. Baderiah, M.Ag | Lecturers of Islamic Education and Local Cultural Education Courses | IAIN Palopo Lecturer |

The data in this study is sourced from the validation results of teaching material experts, learning media experts, and student response results to Islamic Education teaching materials and local cultures based on integrative paradigm-interconnection and learning outcomes using Islamic Education teaching materials and local culture based on integration-interconnection. The developed teaching book is then submitted to the validator to evaluate its suitability as teaching material. Validation is done twice to know the feasibility of the teaching book that has been compiled.

Instruments used in the analysis stage of necessity use interviews and in-depth discussions with lecturers and students. Validity and practice data using instrument sheets in the form of questionnaires. Data on the effectiveness of the teaching materials developed were collected through instrument tests with pretest and posttest methods for twenty students in the Madrasah Ibtidaiyah Teacher Education study program.

The aspects assessed in media validation in the form of an assessment of the feasibility of infographics divided into module sizes, module cover design(cover), and module content design, and validation of assessment materials are carried out related to aspects of content feasibility, presentation, language, and contextual. The practicality test is carried out by providing questionnaires to users, in this case, students of the Madrasah Ibtidaiyah Teacher Education study program in the third semester. The number of students who filled out the questionnaire was 47 people who contained aspects of interest, materials, and language. The type of questionnaire used is a closed questionnaire. The procedure for filling out a questionnaire is to fill in the identity and select (model) the appropriate category. Teaching material validation questionnaires and effectiveness tests are distributed directly to validators and test-takers. In addition, practicing questionnaires are distributed online (in the network) to research objects.

The analytical techniques used in this study are divided into two, namely qualitative analysis techniques and descriptive statistical analysis techniques. Qualitative analysis techniques are carried out in four ways: data description, data interpretation, data classification, and conclusion drawing (Miles & Huberman, Michael, 1992). An overview of the research design can be seen on the following chart.



Picture 1. Research Design

According to Sugiyono descriptive analysis method is a statistic used to analyze data by describing or describing the data that has been collected as it is without intending to make conclusions that apply to the public or generalization (Sugiyono, 2017). Descriptive analysis is a statistic used to analyze data by describing or describing the data that has been collected as it is without intending to make conclusions that apply to the public or generalizations. As explained above, descriptive verification research aims to explain and summarize various conditions, situations, or variables arising in the community that the object of the study is based on what happened.

3. FINDINGS AND DISCUSSION

Analysis of Subject Needs

The first step taken in this study is to prepare a Semester Learning Plan (RPS) for Islamic Education and Local Culture courses. The preparation of RPS is done because the lecturers of subjects still use different RPS. Therefore, it is necessary to compile RPS so that lecturers studying Islamic education and local culture can use the same RPS.

The RPS results that were successfully compiled have four-course learning achievements, namely (a) completing the theoretical concepts of pedagogy and the concept of knowledge in Islamic education and local culture; (b) mastering the concepts, principles, and applications of various learning methods, especially those oriented towards life skills; (c) understand and master the terms related to Islam and local culture and be able to associate with Islamic religious learning; (d) Student can politely, wisely, and creatively integrate Islam with local cultural culture and character piercing in the learning with full confidence, flexibility, and full of responsibility.

In addition to the achievements of course learning, it was also formulated brief description course; namely, this course examines the religion of Islam and its intersection with local culture in the

archipelago in general and South Sulawesi and Luwu specifically. Islam responds to local culture anywhere and anytime and opens itself to accepting cultures, customs/traditions throughout the culture does not conflict with the values of the Qur'an and As-Sunnah. The study of local culture is dotted with cultural concepts and Islamic history and cultural development in the archipelago. Understanding Islam and local culture in the archipelago can expand horizons in understanding culture.

The process of forming the Indonesian nation as it is today is multi-ethnic, multi-cultural and multi-religious, and religious. This understanding will grow respect and appreciation of diversity from the perspective of Indonesian nationality. Thus, it is hoped that students' complete understanding of religious moderation can be applied in their daily lives and when performing their duties as educators in schools.

Once the RPS draft is available, the next step is to carry out colloquium activities. Colloquium activities are carried out to analyze the needs of courses based on previously compiled RPS by presenting several users and related experts. The colloquium activities produced several suggestions and inputs in developing teaching materials for Islamic Education and Local Culture subjects, including the following.

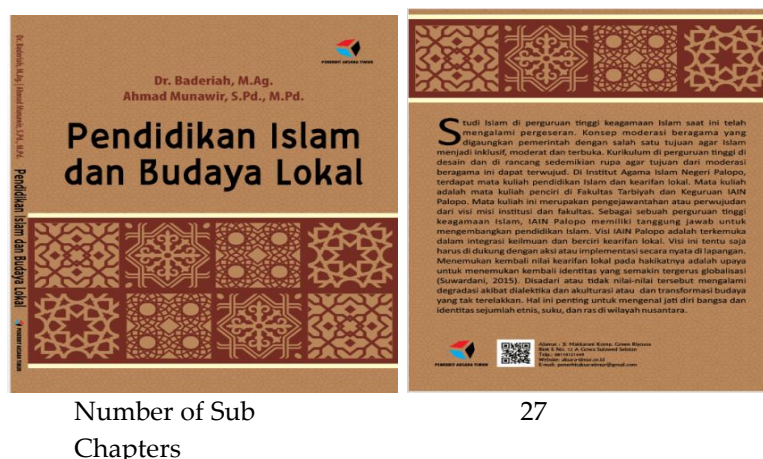
- a. Conceptually difference between Islamic studies and Islamic education.
- b. The gap between Islamic values and local culture can be seen in religion/spirituality, building (architecture), and art and literature.
- c. The study material is arranged starting from a large concept, lowered to a small concept, and then contains a supporting theory.
- d. Islamic education and local culture can be attributed to the art, literature, and behavior of kings/grandfathers in Tana Luwu culture.
- e. It is important to discuss cultural acculturation.
- f. Culture as a material object contains cultural improvements that have value in the form of cultural products to form the character of Islami.
- g. Cultural values such as Acca, Siri, and sipakatau can be used as the main values in Islamic education.
- h. The lyrics of Luwu land songs containing messages that characterize the Tana Luwu can be traced to Islamic values.
- i. Islamicization in the land of Luwu began from the grandfather, who later became Sufistic sharia to form a community aqidah symbolized in the Luwu ri Pajung.
- j. Substantively and easily, this course looks for a point of similarity between Islamic values and cultural values.
- k. Religion and culture are different in principle because religion is static while culture is dynamic.
- l. Islam is derived from God through revelation, while culture is derived from humans formed through habits.
- m. The religion of Islam is present to maintain a culture following Islamic values and eliminates inappropriate cultures.
- n. The subject matter in RPS can be merged or combined with one subject/ subject matter.

Teach Material Plan

The preparation of teaching books is carried out in June and July 2021 by producing specifications that can be seen in the following table.

Table 2. Specifications of Rancangan Teaching Materials

| Name | Information |
|--------------------|-------------------------------------|
| Heading | Islamic Education and Local Culture |
| Size | 15,5 x 23 |
| Number of Pages | 152 |
| Number of Chapters | 7 |



Number of Sub Chapters

27

The front and back cover designs can be seen in the image below.

Figure 2. Front and Back Cover Book

Validity Test Results

Validation carried out in as many as two stages is also used to determine the quality of teaching books developed following the advice and input of experts. First, validation is carried out by validating the media and teaching book materials developed based on the validity criteria developed by Sugiyono as follows.

Table 3. Validity Criteria

| Criterion | Percentage |
|--------------|------------|
| Invalid | 0-20 |
| Less Valid | 21-40 |
| Valid Enough | 41-60 |
| Valid | 61-80 |
| Very Valid | 81-100 |

(Sugiyono, 2017)

The results of media validation of Islamic education and local culture textbooks in the first and second stages can be seen below.

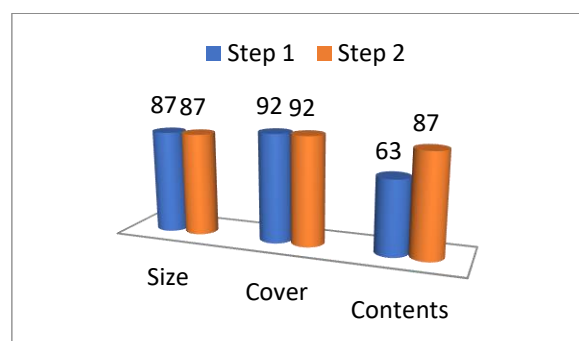


Figure 4. Media Validation Result Comparison

The results of the media validation in the first stage show that the size of the book and the cover design is very valid. Different things are found in content designs that get less valid ratings. As a result, the value for the validation of the first stage receives a score of 73, placing it in the category of quite valid.

Looking at the results of media validation on aspects of book size and cover design that have been categorized as very valid makes the research team not make improvements to these two aspects. Preferably, the research team focused on improving the content design because it only got a score of 63, categorized as less valid.

The media expert validator gave the second validation stage on October 12, 2021. The results of the media validation in the second stage have shown that the three aspects assessed (book size, cover design, and content design) are very valid. Thus, the value for the second validation stage has received a score of 88, so it belongs to the very valid category.

The media validation results show that book size and cover design aspects do not increase in score because these two aspects have been categorically valid in the first stage. On the other hand, aspects of the content are improved because they fall into the category of less valid in the first stage. The results of improvements in the content aspect increased by 24 scores. The results of the media evaluation in the second stage, which is a generally very valid category, led the research team to conclude that the teaching book was valid and could be used for learning.

The results of material validation of Islamic education and local culture textbooks in the first and second stages can be seen below.

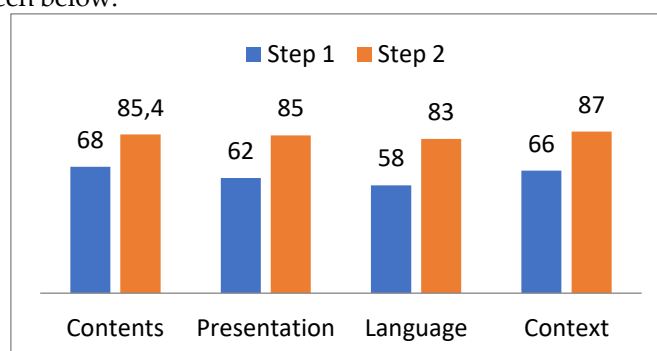


Figure 5. Material Validation Results

The first validation stage for material experts was given to validators on September 28, 2021. The validation of the material in the first stage showed that the four aspects assessed were still categorized as less valid. The general assessment for the developed book material score of 46 is less valid. It led the research team to improve all four aspects based on assessments and suggestions from validators.

The second validation stage for material experts was given to validators on October 12, 2021. The validation of the material in the second stage shows that the assessment of aspects of content and context has been categorically very valid. In addition, the aspect of presentation and language that was

initially categorized as less valid becomes quite valid. Overall the validation results have a score of 85, so it has been categorized as very valid.

The validation of the material in as many as two stages revealed an improvement in all four aspects assessed. The content aspect improved by 17 points, the presentation aspect improved by 23 points, the language aspect improved by 25 points, and the contextual aspect improved by 21 points. The results of the media evaluation in the second stage, which is a generally very valid category, led the research team to conclude that the teaching book was valid and could be used for learning.

Practicality Test Results

According to Suniasih (2019), student response can indicate the practicality of teaching material. Therefore, the practical test is carried out by providing questionnaires to users, in this case, students of the Madrasah Ibtidaiyah Teacher Education study program in the third semester. The number of students who participated in filling out questionnaires was 47 people. Recapitulation of the practical test results can be seen in the table below.

Table 4. Recapitulation of Practicization Test Results

| User | Aspects | | | Overall Value | |
|----------|----------------|----------------|-----------|---------------|----------------|
| | Interest | Material | Language | Score | Category |
| Score | 94% | 90% | 71% | 88% | Very Practical |
| Category | Very Practical | Very Practical | Practical | | |

The results of the participation test show that the aspects of interest and the material have been categorized as very practical, and the language aspects of the category are practical. Overall, the teaching book developed got 88, so it is categorized as very practical for its use. Thus, it was concluded that Islamic education and local culture teaching books could be used and attract students' learning interest in the lecture process.

Effectiveness Test Results

The effectiveness test of teaching books was conducted by providing pretests and posttests to 20 students majoring in Elementary School Teacher Education in semester 3. Student pretest and posttest scores can be seen in the table below.

Table 5. Pretest and Posttest Value Recapitulation

| Sample | Pretest Value | Posttest Value |
|--------|---------------|----------------|
| 1 | 29 | 86 |
| 2 | 43 | 100 |
| 3 | 29 | 71 |
| 4 | 29 | 100 |
| 5 | 14 | 71 |
| 6 | 29 | 71 |
| 7 | 71 | 86 |
| 8 | 43 | 86 |
| 9 | 43 | 86 |
| 10 | 29 | 86 |
| 11 | 43 | 100 |
| 12 | 43 | 100 |

| | | |
|-----|-----|------|
| 13 | 14 | 86 |
| 14 | 43 | 71 |
| 15 | 43 | 71 |
| 16 | 29 | 100 |
| 17 | 43 | 86 |
| 18 | 43 | 86 |
| 19 | 43 | 86 |
| 20 | 29 | 86 |
| Sum | 729 | 1714 |

The effectiveness test uses the normalized gain (N Gain) formula.

$$N \text{ Gain} = \frac{(\text{posttest score} - \text{pretest score})}{(\text{ideal score} - \text{pretest score})}$$

$$N \text{ Gain} = \frac{(1714 - 728)}{(2000 - 728)}$$

$$N \text{ Gain} = \frac{986}{1727}$$

$$N \text{ Gain} = 0.77$$

The N-Gain value generated if indicated is 77%, which according to the interpretation category, N-Gain's effectiveness is in the effective category. Based on this, it can be explained that the teaching books that have been developed are effective for use as teaching materials in Islamic education and Local Culture courses.

Previous research has found conceptions of the importance of cultural preservation and local wisdom in community life activities (Fauziah, 2018; Priyatna, 2017). This study was also found, which was later developed and integrated with Islamic Education. However, previous research has been limited to revealing the existence of local culture and its benefits to national and state life. Therefore, this research complements by acculturating local culture with Islamic education as a form of actualization of the concept of religious moderation echoed by the government with one of its goals so that Islam becomes inclusive, moderate, and open.

Based on this, it can be explained that the development of Islamic Education textbooks and local culture is needed for students to understand the learning carried out more easily. Therefore, teaching books are developed through several stages of testing in order to produce valid, practical, and effective products so that they can be used as teaching materials in Islamic education and local culture courses. As a result, this teaching book is expected to contribute to the Republic of Indonesia's Ministry of Religious Affairs' religious moderation program.

4. CONCLUSION

Based on the results of analysis and discussion, it can be concluded that a teaching book is needed for Islamic Education and Local Culture courses that can integrate Islamic education and local culture by linking Islamic values with local culture, making us about cultural acculturation, and making local cultural values as the main values in the implementation of education. Therefore, Islam. The teaching book developed consists of 7 Chapters, 28 Sub Chapters, and 28 materials with very valid categories so that they are suitable for use, categorized as very practical, and can be interpreted effectively for use as learning materials.

Based on the study's findings, it is recommended for the next researcher to develop the teaching book that has been made and look from several perspectives. For lecturers, it is recommended to use Islamic Education and Local Culture teaching books as teaching materials for Islamic Education and Local Culture courses. Students should make Islamic Education and Local Culture books the main learning source in Islamic Education and Local Culture courses. Islamic Education and Local Culture teaching books need to be disseminated to increase the treasures of science related to Islamic education and culture.

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