

Adaptation of Minahasa Local Wisdom (*Maleo-Leosan*) as Sociology Teaching Material

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ABSTRACT

This research aims to develop sociology teaching materials in Senior High Schools about the basic competence of recognising and identifying the realities of individuals, groups, and social relations in society. This research was conducted in Minahasa Regency using a development (R&D) method, namely developing a Sociology textbook Class X Semester 1 based on Minahasa local wisdom *Maleo-leosan*. Data were collected with a qualitative approach by conducting in-depth and structured interviews, observation, and documentation. The research results are the Minahasa community's local values in the form of local *Maleo-leosan* ideas. This can be elaborated in several sub-materials of sociology in Class X Semester 1, especially on the essential competencies of recognising and identifying the reality of individuals, groups, and social relations in society. Finally, of course, by developing to become a reference that teachers in schools can use as a reference book.

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1. INTRODUCTION

Learning is a process of interaction between students and educators and learning resources in a learning environment, according to Ministry of Education, Culture, Research and Technology Regulation No. 103 of 2014. The most effort is required to maximise learning materials from diverse sources (Nabawiyah et al., 2021), primarily derived from the environment. A learning resource is anything that is nearby the learning activity area that can be used to help students learn more effectively (Sastrawan, 2018). Edgar Dale defined learning resources as anything that can be utilised to promote and facilitate the learning process (Sitepu, 2014). As a learning resource, students can use any tool to hasten their learning, including people, learning hardware, and others.

Additionally, (Sitepu, 2014) highlighted that the development of learning materials expands learning opportunities and enhances the quality of learning processes and outcomes for everyone. Due

to the advancement of science and technology and the growing number and complexity of human problems, learning is becoming increasingly important regardless of location or time constraints (Sidik et al., 2021). To utilise diverse learning materials, one must possess learning abilities, such as knowing what to study, how to learn it, and where and how to learn it. Teachers might use the appropriate student learning resources to plan the teaching and learning process. Meaningful learning tools will be available to enhance the quality of schooling (Kerebungu et al., 2022). Teachers must leverage learning resources to make learning enjoyable and readily accepted by their students (Cimer, 2007).

In his article (Mustoqin, 2015), he explains that learning is a process that relies on various resources for success. According to the materials and learning conditions that will be implemented, the necessary resources are likewise highly diverse. Therefore, learning resources are essential needs that may serve as a source of information, a source of tools, a source of props, or a supply of other learning necessities. At the stage of the learning planning process, the instructor is expected to be able to outline how the learning process will be carried out, focusing on where and how learning materials will be primarily utilised. Thus, teachers will employ learning resource media to simplify the explanation of each instructional material's messages (Khusniati et al., 2017). As for the pupils, the availability of source media facilitates their absorption of the teacher-delivered learning content (Sanjaya, 2012).

From the preceding discussion, it is clear that learning resources are a collection of everything that can be employed in the learning process. Whose objective is to expand the trainees' knowledge. Everything inside the learning activity environment maximises learning results (Fadli & Irwanto, 2020). Utilising local knowledge is a type of learning resource that is commonly used by educators nowadays. Local knowledge contains the values of wisdom, which are imbued with the virtue of kindness. And it has been accepted for centuries (Lonto, 2015).

The study's findings (Erianjoni, 2017) led to the development of Minangkabau local knowledge as a teaching resource for disaster mitigation. Local Minangkabau knowledge is included in the construction of disaster-related instructional materials. Also designed (Ramdiah et al., 2020) was a methodology for developing teaching materials based on indigenous knowledge in biology education in southern Kalimantan. The findings of the study revealed that student participation in learning was favourable. In addition, their appreciation for the indigenous knowledge of their region flourishes alongside their intensive studies. Applying local wisdom to education is also possible in mathematics studies; learning based on local wisdom can boost students' learning spirit and make learning more participatory (M. K. Abadi et al., 2018).

By analysing the philosophical values of the traditional ceremony of the *Ruwatan Bumi* in the city of Madiun, the research (I. Abadi & Soebijantoro, 2016) determined the importance of the traditional ceremony of the *Ruwatan Bumi*, providing insights into the historical events experienced by the Winogo community. In social studies sessions, the value of local knowledge is thus developed as a source for studying local history. Using learning tools that do not just focus on social studies package books can overcome the issues that some teachers have with the limitations of social studies package books. Contemporary issues concerning the student environment and local knowledge can be utilised as a learning resource to make the learning process in existing textbooks more flexible and less rigid (Holilah, 2015).

Therefore, local wisdom, as an essential aspect of this community's identity, can be used as a real-world example so that students' learning seems authentic. Utilising instructional resources that correspond to students' features and learning environment is essential for effective learning (Kurniawati et al., 2017). In theory, local knowledge will only endure if it is implemented in daily life so that it may respond to and address the changing currents of the times (Mungmachon, 2012). Local wisdom must also be incorporated into official programs, for instance, by developing economic policies based on cooperation and kinship (Fajarini, 2014). Incorporating Pancasila's tenets into a wide range of public policies is crucial to achieving this goal. Therefore, local knowledge will serve better as a weapon than as a legacy that equips its inhabitants to adapt to and react to the prevailing trends of the time.

The impact of cultural change on the way of living that eventually becomes a custom is substantial (Sofiani & Nurfadillah, 2020).

Starting from the thought of improving the standard of living, an old tradition has changed slowly. The impact of globalisation causes all aspects of life to be affected, for example, economic systems, culture, and the human environment. This causes local wisdom that prevails in the community to erode (Azis, 2017). In the end, support from all existing parties is needed to support and collaborate in implementing local wisdom-based learning for students' success in participating in learning at school (Pornpimon et al., 2014). From some of the studies above, it can be assumed that by knowing the basics and benefits of such local knowledge, sociology learning activities are certainly not only the educational goals that are achieved but cultural preservation can be transmitted through teaching materials around local wisdom. Minahasa is one of the tribes in North Sulawesi Province, which is rich in ancestral cultural heritage and local wisdom. So far, there have been many researchers who have explained local wisdom in Minahasa. However, no one has presented the concept of Minahasa local wisdom and adapted it into school teaching material, especially in sociology courses. From the arguments above, this research will explain the idea of Minahasa local wisdom, applied as sociology learning material at Senior High School in class X Semester 1.

2. METHODS

From the aspect of objectives, this research is Research and Development. Based on the local wisdom of the *Maleo-leosan* people, this study developed teaching materials for senior high school Sociology Class X. The teaching materials from this design will be analysed descriptively and qualitatively to answer the process of developing teaching materials. The development model in this study refers to the Four D Model theory. According to (Thiagarajan, 1974), this development model consists of four stages: define, design, develop, and disseminate or adapt into a 4-P model. In this research, the development of textbooks is simplified only to the design stage so that the textbooks that have been designed will later be continued in the following analysis in the development and dissemination stage.

This research procedure consists of stages: analysing and designing teaching materials based on local wisdom *Maleo-leosan*. Meanwhile, at the defining stage, it has been carried out in previous research, which produces local wisdom that can be used in class X. Then, the local knowledge of the Minahasa people about *Maleo-leosan* is used as sociology material. Where the analysis in this stage includes five steps, namely: (a) analysis of textbook material; (b) learner analysis; (c) task analysis; (d) concept analysis; and (e) the formulation of learning objectives. In addition, this research only came to the design stage.

3. FINDINGS AND DISCUSSION

3.1. *Maleo-leosan as Local Wisdom of the Minahasa Community*

The nature of the individual in the unity of Minahasa society has several ideas. Still, the most prominent idea is the idea conveyed by Sam Ratulangi with the motto "*Si Tou Timou Tumou Tou*," which means that a human being becomes a human being in his role of bringing other humans to life (Lobja et al. 2019). But behind the motto "*Si Tou Timou Tumou Tou*," there are many more ideas that are no less important in Minahasa society, namely *Maleo-leosan* (Singal et al., 2019). *Maleo-leosan* means making up each other or "*Baku Bae*"; the realisation of harmony must first begin through mutual improvement. Non-conflicting, harmonious conditions. With the completion of calm conditions, cooperation, mutual help, tolerance, and so on, will be easily formed in harmony in society and state. The meaning and value of *Maleo-leosan* in Minahasa society are interpreted as taking care of each other's kindness (Umaternate et al., 2022).

The formation of a sense of mutual making-up is not conflicting or contradictory. Other harmonious values will also be formed, such as creating a sense of mutual respect, affection, and love

in the form of living in harmony internally in the group. Furthermore, from living in internal peace, the group developed as a forerunner of living in balance between groups, either indigenous people or those who had been assimilated or with immigrant communities. Thus this one idea can frame other ideas, and between one idea and one idea is a unity that overlaps in the life of the Minahasa people. A whole, when one concept and another are interrelated with each other.

Just as *Maesa-esaan* will never be realised without starting through the feelings or concept of *Maelo-leosan* first, making up for each other, caring for each other, and reminding each other, unity will surely be realised during society. This is, as one of the informants put it, the highest of which is the source of everything is *Maleo-leosan: Baku Bae*. Because if it is not started with a sense of mutual goodness, unity, assistance, and cooperation will not be realised. If "*Baku Bae*" has been created, then everything else can be made; when getting along well and being kind to each other, other social activities arise, such as *Mapalus*."

From the data found in the field, many cultural ideas of the Minahasa people have become extinct. This is as encountered during direct observation of the area. From the field data, it can be known that some informants do not know the meaning of *Maleo-leosan*. And after being traced, it turns out that the cultural community specifically in charge of the regional language section has not yet been formed in this society, so the millennial generation is starting to be unfamiliar with these ideas. Thus, a conclusion can be drawn that the meaning and value of *Maleo-leosan* in Minahasa society is undoubtedly a symbol or philosophy of mutually maintaining goodness between each other with the purpose of "*Baku Bae*." Cultural values are still held strongly and firmly in society even though the term *Maleo-leosan* began to fade among millennials. However, the application, meaning, and values of *Maleo-leosan* are still applied in the harmonious life of society, both indigenous and immigrants.

3.2. Developed the Value of *Maleo-leosan* as Teaching Materials.

The design carried out by the researcher followed the steps of the Thiagarajan development model (*model 4-D*). But, in this study, the development of the textbook was simplified only to the design stage with the steps that have been modified. First, at the defining stage, the objective is to establish and define the method and stages involved in producing sociology textbooks for SMA Class X. From this stage, student analysis, concept analysis, task analysis, and formulation of learning objectives are obtained which have been discussed in previous studies.

The defined stage includes five phases:

- Front-end Analysis; Studying the fundamental problems faced by trainees: the study's results showed that in schools, there is still a lack of learning media that supports the improvement of student learning development at SMA Negeri 3 Tondano.
- Learner Analysis; Studying the characteristics of SMA Negeri 3 Tondano students class X Semester 1. The study results show that students of SMA Negeri 3 Class X Semester 1 have the academic ability to accept learning methods. So that with the new learning method, there is an improvement in the quality of learning for the students of SMA Negeri 3 Tondano class X Semester 1.
- Task Analysis; in this stage, an analysis of the assignments given to the students is carried out.
- Concept Analysis; This analysis was carried out to identify the main concepts to be developed on local *Maleo-leosan* wisdom that follows the theme of learning in schools

The design stage includes four phases:

- Constructing Criterion-Referenced Test; This stage is carried out by defining and compiling the theme of Minahasa *Maleo-leosan* local wisdom as learning material.
- Media Selection; media production or themes suitable for the content of sociology learning students of SMA Negeri 3 Tondano.
- Format Selection; Format selection is an advanced stage that develops media selection.
- Initial Design: this stage is carried out by designing prototypes of sociology teaching materials based on local wisdom Minahasa *Maleo-leosan*.

The Develop stage includes two phases:

- Expert Appraisal; and Developmental Testing. At this stage, modifications and adjustments were made to the design of sociology teaching materials based on local wisdom *Maleo-leosan*. In addition, sociology teaching materials were tested to find less than optimal parts so that modifications could be made for maximum results.

The Dissemination stage includes three phases:

- They are validating Testing, packaging; & Diffusion, and Adoption. This stage is the final stage of developing sociology teaching materials at SMA Negeri 3 Tondano based on the local wisdom of Minahasa *Maleo-leosan*. The resulting teaching materials were handed to sociology subject teachers at SMA Negeri 3 Tondano Class X semester 1.

The study of Sociology teaching materials was carried out at the high school level which was carried out by identifying which materials were related to the local wisdom model of the Minahasa community, especially the Tondano / Toulour community. This local wisdom will later be used as a learning resource for teachers in the learning process of Sociology subjects in senior high school class X. Based on the Basic Competencies of Sociology subject number 3.2 (*Recognising and Identifying the Reality of Individuals, Groups, and Social Relations in Society*). So the material for class X Semester I, which has the opportunity to collaborate between the concept of sociology and the local wisdom of the Minahasa community, is listed in Chapter 2, which discusses (*Individuals, Groups, and Social Relations*). In community life, individuals enter into relationships with others within their group. In such relationships, the individual learns the values and norms prevailing in his group through a process of socialisation to be applied in social interactions between individuals, individuals and groups, and groups between groups.

In this chapter, students will learn about sociological concepts related to individuals, groups, and social relations, namely social values and norms, social interactions, relationships, and social order. This stage produces a component of sociological material that is in line with local wisdom contained in the Minahasa community so that teachers can elaborate on sociological materials by using examples of real, local wisdom in the life of the Minahasa community, especially the Tondano / Toulour community.

The analysis of concepts, data on social values and norms, the process of socialisation and personality formation, applying social interaction effectively and efficiently in social life, and understanding the stages of social order formation are obtained. It can be adapted to the local culture or the community's knowledge of social values and societal norms. the values and norms of minahasa society related to the values of *Maesa-esa'an*, *Mangenang-genangan*, *Masawang-sawangan*, *Matombo-tombolan*, *Malinga-linggaan*, *Mapalus*, *Maleo-leosan* which were further developed into social order material.

Based on the description above, it can be said that this idea of local wisdom accommodates its people to behave well and help each other-help which is conceptualised in a word *Maesa-esa'an*, *Mangenang-genangan*, *Masawang-sawangan*, *Matombo-tombolan*, *Malinga-lingaan*, *Maleo-leosan* which is then interpreted by realising various activities to apply the values or ideas of the ancestors. The local knowledge of the Minahasa people learning to unify or adhesive between each other. But, of course, these traditional values will fade with time if they are not maintained and socialised by the next generation.

The process of enculturation is fundamental in maintaining these traditional values, one of which is through formal education channels in schools. Likewise, based on the results of the material analysis that has been carried out in the material sociology of social symptoms contained in essential competencies 3.2. then the value of local wisdom can be used as a reference in teaching sociology in class X semester 1. By including concrete examples in Minahasa society so that learning goals are achieved, it is also hoped that these traditional values will still exist and exist from time to time. This, of course, must first be adjusted to the objectives of learning sociology. After that integrating the material and local wisdom of the Minahasa community follows the learning objectives so that the learning objectives can be achieved. As in the material of social values and norms, it can be attributed

to the ideas of local *Maesa-esa'an*, *mangenang-genangan*, *Masawang-sawangan*, *Matombo-tombolan*, *Malinga-lingaan*, *Maleo-leosan*.

Value is seen as good and evil in society. This can be exemplified by taking the concept of *maleo-leosan*, manifested in mutual affection or good behaviour between each other to create a situation of harmony between peace. Likewise, social norms are a set of rules that bind local communities. It can be elaborated with local ideas of *Maesa-esa'an*, *Mangenang-genangan*, *Masawang-sawangan*, *Matombo-tombolan*, *Malinga-lingaan*, *Maleo-leosan*, which become a reference or guideline for the Minahasa community in behaving so as to realise unity or *Maesa-esa'an*. This condition can also be described through these local ideas or values; social groups such as *Mapalus* groups are formed in each existing village. Likewise, with the process of socialisation and personality formation, applying social interaction effectively and efficiently in social life and understanding the stages of social order formation.

The condition of the Minahasa community can undoubtedly exemplify this, which has the local values of *Maesa-esa'an*, *Mangenang-genangan*, *Masawang-sawangan*, *Matombo-tombolan*, *Malinga-lingaan*, *Maleo-leosan* in the system of social life, so that it gives birth to a commonwealth or *Maesa-esaan* and social order can also be realised. This condition certainly requires a mature analysis of learning objectives to apply them in learning in class x semester 1 in sociology subjects, starting from the goal to the development of teaching materials so that teachers can use this reference in sociology learning.

3.2 Implications of Maleo-leosan Values in the Design of Sociology Teaching Materials

As outlined in the introduction and research methods, this activity continues previous research. In the first stage, the definition has been carried out, with the results of the study in the form of an analysis of the local wisdom of the Minahasa community (*Maleo-leosan*, *Maesa-esa'an*, *Mangenang-genangan*, *Masawang-sawangan*, *Matombo tomboloan*, *Malinga-linga'an*), concept analysis, material analysis, and task analysis as well as the formulation of learning objectives. Furthermore, the research carried out will discuss the design or design stage. Class X social studies (IPS): one of the compulsory subjects of this class is Sociology, while in Class X science studies (IPA), the sociology subject is cross-interest. Based on essential competencies of sociology, subject number 3.2, recognising and identifying the realities of individuals, groups, and social relations in society. So the material for class X Semester I, which has the opportunity to collaborate between the concept of sociology and the local wisdom of the Minahasa community, is listed in CHAPTER 2, which discusses Individuals, Groups, and Social Relations.

In community life, individuals enter into relationships with others within their group. In such relationships, the individual learns the values and norms prevailing in his group through a process of socialisation to be applied in social interactions between individuals, individuals and groups, and groups between groups. In this chapter, students will learn about sociological concepts related to individuals, groups, and social relations, namely social values and norms, social interactions, relationships, and social order. The materials above can undoubtedly be emphasised by expressing, discovering, exploring, and analysing Minahasa cultures, especially the idea of *Maleo-leosan*. *Maleo-leosan* values can be used as a real example of the norms around the student environment, namely Minahasa. So are the values inherent in it. Meanwhile, in the material of social groups, *Mapalus* groups that reflect the form of *Maleo-leosan* values can also be discussed. Thus, the design of the material that has been realised can be seen in the sub-heading of the discussion of sociology class X Semester 1 subjects below.

Table 1. Design of Sociology Teaching Materials Class X Semester 1

Chapter	Sub Chapter Headings	Information
Chapter I: Social Functions	a. Sociology as a social science	Adapted to the topic
	b. Social life as objectivity	Given an explanation of the reality of the Minahasa society.
	c. Social symptoms	Explain the social phenomena that exist in the Minahasa community.
	d. The role and function of sociology	Adapted to the topic.
	e. Summary	Adapted to the explanation
	f. Competency Exams	Adapted to the material
Chapter II: Individuals, Groups and social relations.	a. Values and Norms	Given an explanation, it is explained that the meaning and value of <i>Maleo-leosan</i> is one of the customary norms in Minahasa.
	b. Socialisation and Formation of Personality	Given an explanation of an example of an agent of socialisation of cultural values through education, namely applying teaching materials based on local wisdom <i>Maleo-leosan</i>
	c. Social interaction	Given an explanation of the interaction process that contains and upholds <i>the value of Maleo-leosan</i> .
	d. Summary	Adapted to the explanatory material
	e. Competency Test	Adapted to the explanatory material

The table above shows that the values of *Maleo-leosan* local wisdom can be integrated into sociology learning materials in class X semester one regarding sociological concepts related to individuals, groups, and social relationships, namely social values and norms, social interactions, social relations, and social order. Based on the study's findings, the idea of *Maleo-leosan* began to fade amid the existence of millennials. This is because millennials are no longer introduced to this cultural idea. The concept of *Maleo-leosan* is only socialised by word of mouth, even writings concerning *Maleo-leosan* are still relatively rare. Therefore, the design of the *Maleo-leosan*-based Class X Semester 1 Sociology Senior High School textbook is expected to introduce Minahasa culture and avoid the extinction of these cultural ideas so that the beliefs and values of this cultural ancestor will remain sustainable and develop during the life of the Minahasa People.

The application of sociology learning using teaching materials based on *Maleo-leosan* is expected to provide a path for the socialisation process of the cultural knowledge of the ancestors of the Minahasa People. So *Maleo-leosan* values can exist again in millennials where the material component of sociology is in harmony with local wisdom in the Minahasa community. Teachers can elaborate on sociology material using real examples in Minahasa society.

In the analysis of concepts obtained data on values and social norms, the process of socialisation and personality formation, applying social interaction effectively and efficiently in social life. And understand the stages of the construction of social order, which is further developed into the material of social order.

With this design of *Maleo-leosan*-based sociology teaching materials, it is undoubtedly an effort for us to maintain and preserve the values of cultural ancestors. Moreover, by reintroducing *Maleo-leosan* values to the next generation, it can revive the spirit of local knowledge that can create harmonisation in the life of the nation and state. According to Talcott Parson (Poloma, 2013; Ritzer, 2014; Soekanto, 2010), this is how society survives and runs, following the goal of maintaining the status quo, in this case, nation and state, namely a complete and peaceful unity. And in any social action should be directed towards a specific goal and normatively regulated.

4. CONCLUSION

Based on the discussion above, it can be concluded that the local values of the Minahasa community are in the form of the local ideas of *Maleo-leosan*. It can be elaborated in several sociology sub-materials in Class X Semester 1. Doing some development until it becomes a reference that teachers in schools can use as a reference book in teaching. The idea of *Maleo-leosan* is essential to elaborate in the teaching materials of sociology because the concept of *Maleo-leosan* began to fade during the existence of millennials. This is because millennials are no longer introduced to this cultural idea. The idea of *Maleo-leosan* is only socialised by word of mouth, even the writings concerning *Maleo-leosan* are still relatively few. However, this research only focuses on applying local Minahasa wisdom about the idea of *Maleo-leosan*, so it is highly recommended to continue research on using local Minahasa wisdom about other concepts such as *Maesa-esaan*, *Mangenang-genangan*, *Masawang-sawangan*, *Matombo tomboloan*, *Malinga-linga'an*, and *Mapalus* values.

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