

The Implementation of Local Wisdom-Based Character Education in Elementary School

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Abstract

The majority of people believe that character education based on local wisdom in primary school may help children acquire moral values, great behavior, and character for students who embody society's culture and character. However, the question is what sort of learning model may be used in teaching character in primary schools. The fundamental purpose of this study is to investigate the implementation of a local wisdom-based character education model for moral character development based on local wisdom values. The study used qualitative methodologies in the form of a phenomenological plan (design). Data was acquired through observations, interviews, focus group discussions, and document examinations. Data analysis techniques include data reduction, data visualization, and conclusion drafting. Based on the outcomes of this study, it can be concluded that enforcing the local wisdom-based character education model may be used as an alternative option and that learning models imposing character values may have the benefits and potential of local wisdom values. The model's implementation is incredibly effective in developing students' personalities. The majority of students changed their behavior, attitudes, and character by being more driven to study, more disciplined in their behavior, more responsible for their acts, making commitments, being

honest, and striving for perfection. Why do they become like that? As part of their learning process, they always ponder why the norms, values, and regulations should be followed.

Keywords: Character education, Local wisdom, Elementary school

1. Introduction

Transforming cultural values in society necessitates teaching the next generation so that they are acknowledged, accepted, and lived up to by the community (Satianingsih et al., 2021). The human life chain in the past cannot be overlooked. The past is a fundamental component of the human experience that has a considerable effect on how we live today and in the future. As a result, the outstanding moral ideals of the past are incredibly valuable and must be passed on to today's young generation (Satianingsih et al., 2021). It denotes that moral value education, also known as local wisdom, is an important component of moral value education in society. The values included in local wisdom are a possible aspect of education that must be reinforced in this process, notably in the form of social integration in community life through the integration of local values or local wisdom in the curriculum, particularly in primary school. Character education based on local wisdom in primary school may assist in building children's potential to develop moral values, great behavior, and students who reflect the culture and character of the community. Local wisdom-based character education has been found to increase kids' cognitive, emotional, and psychomotor skills. Local wisdom is important in people's lives since it was previously used as a tool and basis for solving various problems (Kardana et al., 2022). Even local wisdom is used to build and improve the character of the next generation, not just to address problems. Character education is the best technique to instill noble qualities in students while also supporting the nation's good ideals. Understanding and enhancing character education in students necessitates local wisdom in each location (Umah, 2021). Knowledge and technology advanced rapidly, reflecting a country's acceptance of globalization. Globalization has had both positive and negative consequences. Globalization has affected nationalism and cultural beliefs (Umah, 2021). Individuals, from the young to the elderly, are losing sight of their local values as technology advances. This globalization affects Westernized society's human lifestyle and destroys nations' values, morals, and identities, particularly in Indonesia. Furthermore, in the global era, the morals and values of the Indonesian nation's young generation today tend to be very low, and a lot of foreign cultures come into Indonesia that can influence the nation's behavior, morals, and character and even trigger the erosion of the country's culture and noble values. This is often referred to as moral decay. To retain the existence of moral values in the culture, particularly in a local community, it is necessary to inculcate a sense of love for local wisdom and maybe local culture, which may begin with children in school. One such strategy is to incorporate values of local wisdom into various student activities, both intracurricular and extracurricular. For example, character education is based on local wisdom (Payuyasa, 2017). Education is one of the most effective ways for children to build noble character. Education is vital to forming and improving a society's character, culture, and civilization. Education works to generate, develop, and expand human abilities and capacities, as well as establish the character and culture of a dignified nation, in order to educate the nation's life in either soft or hard skills. Character education in

schools is one method for developing skills by taking into account local wisdom in the region (Suastini & Sumada, 2022).

Local wisdom-based character education in schools, particularly in Mukomuko's primary schools, must be continually fostered and enlarged in order to promote local excellence, justice, national interest, and global rivalry in world civilization. Educational institutions, whether formal or informal, will be able to lay the groundwork for the growth and development of high-skilled human resources' character and personality, an intensive learning culture, and a culture of serving people fairly and sincerely by applying and enforcing the Mukomuko community's local wisdom.

Many children today act immorally or without conscience, as seen by juvenile delinquency, which includes students mistreating instructors, having free sex, drinking, and other such behaviors. This is an extremely unique phenomenon in the sphere of education, which should lead, infuse, and mold noble morals and personalities since education must be capable of building noble values and national character, not just developing smart and intelligent individuals (Sopacua et al., 2020). Indonesian education feels responsible and challenged to continually improve noble ideals via character education based on a pearl of local wisdom in order to have noble and dignified morals.

Quality development innovation, access expansion, and the relevance of education based on culture, wisdom, and local excellence are expected to increase and improve people's love for the nation's culture as sociocultural and spiritual capital in the construction of a new civilization of modern school education with Indonesian character (Suastini & Sumada, 2022). According to their study's findings, White and Shin (2016) concluded that character education must be capable of playing a part in shaping a nation's character based on the socio-cultural environment that exists in a nation. They also stated that local wisdom character education not only exposes students to the reality of their country's local wisdom conditions but also directs and guides their students to be able to live side by side and cultivate an attitude of mutual understanding, respect for one another, and respect for differences, particularly local wisdom differences. It teaches us fundamental principles about how to use local wisdom-based character education to shape and enhance the nation's character so that it may become a civilized and dignified people. Unfortunately, some educational institutions continue to disregard the basic purposes of education, preferring to deliver easy knowledge. They should achieve all aspects of educational objectives, such as gaining information and instilling and shaping moral values, attitudes, and skills, in a balanced and integrated way. As a result, the proportion of people developing attitudes, behaviors, values, and morals remains low. As a result, the purpose of character education is being examined and reinvented in light of these conditions. To solve the challenges, it is necessary to include components of local wisdom values into the character education system in order to improve the national education system.

2. Method

2.1 Research Model

In this study, the researcher uses a qualitative descriptive technique in the form of a

phenomenological approach to better understand experience as it manifests itself.

2.2 Sampling Method

In this study, purposeful sampling was used with the following criteria: research subjects, resource persons, and informants were local government officials related to regional socio-cultural management (such as the head of the socio-cultural sector and the head of its section), the section head of the education service and the section head of the curriculum, school supervisors, cultural and customary leaders, and educators who are aware of local wisdom.

2.3 Data Gathering and Analysis

The researchers obtained information regarding the Mukomuko community's local cultural knowledge and regional laws or regulations about the readiness to include local wisdom into the school curriculum through group discussion forums (FGD), in-depth interviews, and the collection of papers. The data was collected using a triangulation method, but the data was processed inductively or qualitatively, and the qualitative research results prioritized meaning rather than generalization. The collected data was assessed interactively and continuously until it was complete, at which point the data was saturated. Furthermore, the process of data analysis was carried out jointly among the activities of data collection, reduction, presentation, and conclusion. Data collection and analysis were carried out through in-depth interviews and informant triangulation. The activity is followed by data reduction by summarizing, picking the major items, focusing on the important things, and looking for patterns. When discovering things that are not important or have unclear patterns, the data is reduced or left aside. After being reduced, the data is presented and assessed for relevance. After you've seen the correlations and patterns, you may draw conclusions. The results of the analysis are presented below. The following diagram depicts the procedure:

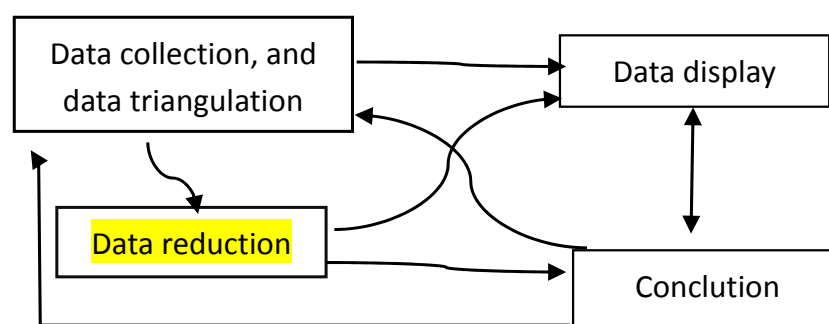


Diagram 1. Data analysis process

3. Discussion and Results

Character education is the process of developing the attitudes, beliefs, and behaviors necessary for humans to be responsible citizens. Character education is an intentional and

planned human action aiming at empowering and teaching students' ability to become citizens who benefit all parties. Character education is an educational undertaking that is based on core ethical values and is conducted with a loving heart (Thomas Lickona, 1991). Because it emphasizes the importance of assisting children in learning and practicing behavior that reflects universal ethical norms that apply in their culture, excellent character education may provide a foundation for standards for human life for both adults and children. In this situation, a teacher wants students to be able and willing to distinguish what is declared to be right and wrong, care deeply about what is right, and do what they believe is right—even when faced with external pressure. Character education may be characterized as an educational system that instills certain moral principles and manners in students, resulting in the competency of information, awareness, will, and actions to put these values into reality. Character education aims to increase students' ability to discriminate between good and bad actions, to maintain what is good, and to apply virtue in their daily lives.

In formal education, such as elementary schools, character education is a pattern of instilling in students character and moral values that include aspects of knowledge, awareness, and willingness, and its implementation to carry out these aspects, both towards God Almighty, ourselves, environmental neighbors, and nationality, so that they become who we are. Character and moral education in elementary school must also include curriculum content, the learning process and assessment, subject management, school management, the use of co-curricular and extracurricular activities, the utilization and empowerment of infrastructure, financing, work ethic, and the school environment.

At least four integrated techniques can be used to administer education in schools. To begin, the character education curriculum has been integrated throughout all disciplines. Second, character development should be interwoven into normal school activities. Third, character education is woven throughout the activities that are organized. Fourth, encourage collaboration between schools and children's parents (Wiyani, 2020). Some educational institutions in Mukomuko remain illiterate and have not addressed character concerns, notably in basic education (elementary and junior secondary school levels). This means that character education in elementary schools must incorporate components such as information, feelings, emotions, attitudes, and behaviors. Education implementation will fall short of expectations if these three components are not present.

Strengthening Character Education (PPK/SCE), the National Education System has the role of improving talents and establishing the character and civilization of a noble and dignified country to educate the dignified nation. (2017 Indonesian Presidential Regulation Number 87). The national education system also aims to create the human character of a dignified nation, which is defined by the ability for excellence of a civilized and noble local culture. This indicates that students must accommodate all possibilities, including the existing local wisdom riches (Juliawan & Widana, 2020). As a result, it is critical to construct student learning that allows instructors to produce local wisdom-based character content that occurs throughout the learning process, namely accommodating learning in terms of local wisdom excellence, as shown in Figure 1 below.

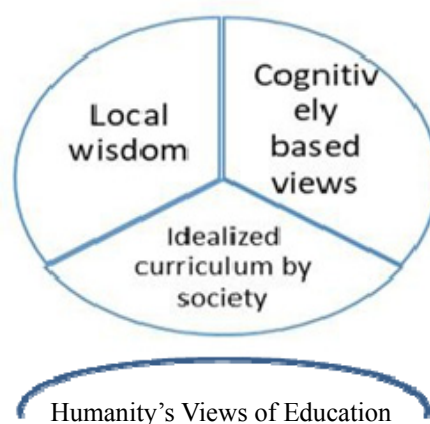


Figure 1. Humanistic view of education

Local wisdom is a type of knowledge, cognition, perception, and belief, as well as traditional practices or ethics, that governs human behavior in ecological and systemic life. Local wisdom guides a person's behavior in a group, makes a person aware of status, and helps him to comprehend what other people expect of him and what will happen if he fails to meet those expectations (Anh & Marginson, 2013). Local wisdom may also help a person evaluate how far he can play an autonomous role and how much commitment he has to the collective (Eun, 2010). Local wisdom is defined as the ideas, practices, abilities, arts, and implements or tools that identify a distinct group of people in a certain civilization (John-Steiner, 1996). In other words, each person is determined by local wisdom in the context of affective and cognitive activity, which serves as a pattern for social and individual existence.

Local wisdom is described as a condition of ingrained behavior, expression, and perception in a particular organism or group (Vgan, 2011). Existing characters have become a part of local wisdom and, hence, a part of themselves. These two compositions are intricately related, and one cannot separate them without losing their value; consequently, in character education, one must also incorporate the local wisdom in the situations where it is found (Englund et al., 2018). Local wisdom-based character education is a means of exchanging meaning among community leaders from distinct local wisdom lifestyles. A character education method may continuously infiltrate and develop a person's cognitive processes, feelings, and actions depending on their experiences.

Character education based on local wisdom is an integral component of the interaction between social culture and cognition. Cognitive cultural patterns and freedom are sometimes clearly related in action, such as when a culture's manner of behavior is a determining factor. Local wisdom, according to Munafiah (2019), may shape a person's personality. It suggests that the approach is demonstrated based on what is presented in books, issues, findings, conclusions, and character learning and teaching concepts (Shabani, 2016). It is based on three principles: (1)

internal motivation as the key motivator for learning; (2) internal self-confidence as a critical starting point for achievement; and (3) character and culture as a link.

In this case, character education research focuses on the substance of meaning, seeing it from the perspective of function as essence. This functional technique combines significant character education within its social and cultural framework, which is vital and closely connected. As a consequence, the model and instructional materials used in the learning process of secondary schools in Mukomuko and Bengkulu were packed and generated with a functional approach through the integration of local wisdom-based character education and relevant disciplines in the community's school.

According to information gleaned from interviews with school administrators, principals, and teachers, they did not fully know how character education should be implemented, let alone how to apply character education based on local wisdom. Teachers, principals, and school administrators think that a teacher has completed their responsibility as an educator if they have taught learning content, provided examples of the norms and values included within, and conveyed the norms, values, and rules that exist in society or the country. They feel that by doing so, they have achieved character education.

In this regard, the researchers visited schools, conducted observations, and interviewed teachers and principals. In addition, the researchers held a group discussion forum (FGD) with school officials, which resulted in an agreement on how to execute character education based on local expertise. The agreement is depicted in Figure 2.

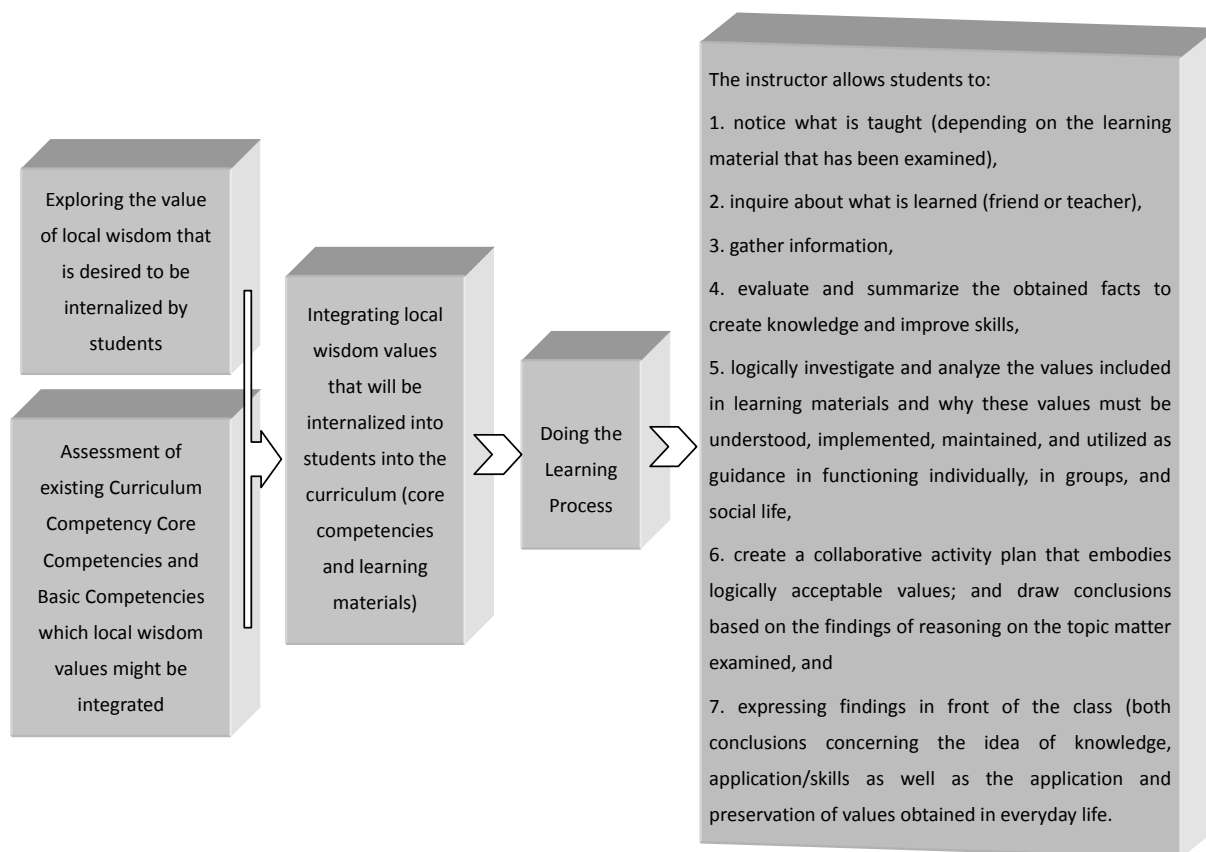


Figure 2. Local wisdom-based character education model

To integrate local wisdom-based character education in specific educational institutions, such as elementary and secondary schools, teachers must first assess present curriculum competency core competencies and fundamental abilities into which local wisdom values can be infused. Second, teachers must integrate in the curriculum the values of local wisdom that students will learn (core skills and learning materials). Third, each instructor engages students in a process of character education based on local wisdom by allowing them to (a) observe what they should be learning (based on the learning material that has been studied), (b) inquire what is learnt (friend or teacher), and (c) apply what they have learned either from friends or teachers, (c) collect data, (d) analyze and conclude the collected data to construct knowledge and develop skills, (e) rationally explore and discuss the values contained in learning materials as to why these values must be understood, applied, maintained, and used as a guide in behaving individually, in groups, and in social life, (f) create a collaborative activity plan that is a manifestation of logically acceptable values, and (g) present the findings in front of the class (both conclusions concerning the notion of knowledge, application/skills, and the application and preservation of values learned in everyday life).

This means that incorporating character education into the learning process should be as well-planned as possible, beginning with identifying challenges and needs (need analysis).

That is, continuing to develop materials and learning strategies by assessing existing curriculum competency core competencies and basic competencies into which local wisdom values could be integrated, incorporating local wisdom values that students will internalize into the curriculum (core competencies and learning materials), and finally evaluating their effectiveness and efficiency. There were further signals in this series of frameworks that were grouped into four categories: (1) may be split into smaller pieces or subsystems; (2) each part has its own purpose; (3) all the parts execute functions together; and (4) this combined function has a specific goal. The framework clearly supports the purpose of character-integrated learning.

Furthermore, the overall model framework for character education comprises several components, including input, process, and output, as well as results. Students, subjects, approaches, media, learning tools, and lesson preparation/planning can all be incorporated in the character education component of the input. Process indicators are actions that are linked to numerous inputs, such as student input or raw input, tool input, which may include teachers and curriculum or instrumental input, and environmental input (physical and non-physical environmental input).

A teacher should allow students to (a) observe what they should be learning (based on the learning material that has been studied), (b) ask what is learned (friend or teacher), (c) collect data, (d) analyze and conclude the collected data to construct knowledge and develop skills, (e) explore and discuss the values contained in learning materials rationally why these values need to be understood, applied, and (f) create a joint activity plan that is a manifestation of logically acceptable values, and draw conclusions based on the results of reasoning on the subject matter studied; and (g) present the conclusions in front of the class (both conclusions about the concept of knowledge, application/skills, and the application and preservation of values gained in everyday life).

Furthermore, character education must be included into courses at their school and requires favorable feedback from a range of parties, notably students and instructors, who are both actors and targets in character moral education. One of the most essential duties is to do this through the development of local wisdom-based character moral education). With the expectation that the implementation of character moral education based on local wisdom can notice the aspects of local wisdom excellence in their community, a culture in the form of norms and values that are thick with hospitality and heterogeneity, as well as the philosophy or ideology of life of their community's people, which includes the ways of life of the people both as personal and interact with newcomers and their social environment.

The third indicator is the end result of the character development process in the form of output. In other words, the output of some continuing education resources is a direct or indirect depiction of the character learning process. Learning achievement, changes in self-attitudes, changes in self-behavior, inputs, processes, outputs, outcomes, scores, or values demonstrating mastery of certain abilities, and other important issues may comprise the learning output.

The fourth indicator in a learning system is the importance of the output in broader, relevant

systems. An outcome, on the other hand, might be understood as a result or measure of the impact of production. If it is related to the example output, the character learning outcome can be defined as the extent to which the noble values attained in character learning have meaning or can sustain everyday attitudes and behavior in the school social environment, the family social environment, or the community social environment.

The introduction of character education into the National Curriculum strives to increase the quality of the process and its consequences, which contribute to the formation of human character and are integrated and adjusted by the Graduation Competency Standards in each educational unit. Furthermore, the National Curriculum places an emphasis on competency as well as character-based, thematic, and contextual approaches. It is hoped that students will be able to explore and use their knowledge and talents on their own, as well as integrate and internalize character principles so that they manifest in everyday life behavior (Panoyo et al., 2019). The National Curriculum instills in students the habits of watching, asking, and reasoning about the knowledge and abilities they have acquired, and then rationally considering why they should be implemented. Students are given learning materials based on integrated learning subjects in order to better comprehend life and the environment, as well as to establish a strong personality foundation in local wisdom life. In other words, character education will have a substantial influence on people's affective and mental attitudes in daily life activities.

According to Regulation of the Minister of Education and Culture Number 65 of 2013, teaching and learning objectives include the development and molding of knowledge, attitudes, and skill domains that are fully outlined for each educational unit according to the Graduate Competence Standard. Because each of the three domains of competence has a unique entrance point, it is critical to develop teaching and learning materials that are relevant to local wisdom-based character education while employing the engaging and entertaining meaningful learning paradigm.

Students' character education competency is supposed to be focused on life skills that are appropriate to their stage of psychological development. The education curriculum in primary and secondary schools is established by each educational unit and school committee, which is coordinated and controlled by the county or municipal education office for basic and secondary education, according to Article 38 of the System of National Education Law. Thus, in the classroom application of character education learning, teachers as field actors have the right to contribute to developing and organizing the curriculum imposed by their schools because the problem of understanding students' and schools' conditions places teachers who only intersect with problems in implementing curriculum in their school, particularly in implementing character education. As a consequence, teachers' ability to implant character based on local wisdom is expected to improve, allowing them to be more inventive and creative in developing learning models and materials based on local cultural understanding and wisdom.

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This trend of enhancing the application of character education will surely be extremely beneficial in terms of exploring the available natural and human resources and producing excellent graduates. Character education teaching and learning materials generated for each topic become the key source in the teaching and learning process between instructors and students. As a result, educators must be experienced in developing character education teaching materials, particularly those based on local wisdom. Thus, local values and wisdom may be a feature in developing character education learning materials with the purpose of maintaining the superiority of local culture's noble or superior values in the form of local wisdom. That is why students must not forget the values of regional and local culture so that in the future, the spirit of nationalism, religious beliefs, patriotism, integrity, cooperation, and independence will become local pride and wisdom in the long run, used as a local, regional, and national identity instilled in the students. The presence of anarchist attitudes and the fading of nationalism in today's Mukomuko indicate that the children of the nation have been introduced to the values contained in their regional culture in the form of local wisdom, but they still lack the principle of awareness, resulting in negative attitudes and character. On the other hand, far too many of the country's youngsters are imbued with other cultures, which they unwittingly carry with them in their everyday lives. As an autonomous nation responding to this fact, character and moral education based on local wisdom in every lesson is an alternative endeavor to lessen the effect of an unavoidable foreign culture.

The majority of Mukomuko County schools that implement the local wisdom-based character education model, whether elementary or secondary, have claimed that the method is exceptionally beneficial in molding students' character. After two months of adopting the model, the majority of students changed their behavior, attitudes, and character in the form of enhanced learning motivation, discipline in their conduct, responsibility for their acts, promise, honesty, and perfection. Because of their learning process, they always think about why the norm, values, and regulations should be done, and why the norm, values, and regulations should be done.

4. Conclusion

The use of a local wisdom-based character education model is an alternative solution to the implementation of character education through regional and local wisdom excellence in forecasting, preventing, overcoming, moral commitment, and national character. In other words, using the model to shape students' personalities is extremely beneficial. The majority of students changed their behavior, attitudes, and character by improving their learning motivation, conduct discipline, accountability for their acts, promise, honesty, and perfection. Why do kids develop in this manner? As a consequence of their learning process, they constantly consider why the norm, values, and regulations should be followed.

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