

Integrating Local Wisdom in Elementary School to Strengthen Cultural Identity in the Digital Era

Ilham Wahyudi^{1*}, Herwin², Wuri Wuryandani³, Candra Tri Utami⁴

¹⁻³Faculty of Education and Psychology, Universitas Negeri Yogyakarta, Indonesia

⁴Faculty of Education, Universitas Pelita Bangsa, Indonesia

ABSTRACT

Multicultural Indonesia has local wisdom as a marker of national identity, but rapid digitalization—accelerated by the COVID-19 pandemic—has changed students' perceptions, rendering cultural values obsolete. This study describes a strategy for cultural preservation by integrating local wisdom into intra- and extracurricular activities in elementary schools. A qualitative design was implemented through observation, semi-structured interviews, and document analysis. Participants (students, teachers, and principals) were purposively selected in educational units that instill cultural values. Data were analyzed using the Miles, Huberman, and Saldana interactive model (reduction, presentation, and verification) and validated through the triangulation of sources and techniques. These local wisdom-based activities foster students' cultural identity while enhancing cognitive, affective, and psychomotor domains. The implications of these findings include the need for ongoing policy support, targeted teacher training, and the judicious use of technology to maintain cultural content in digital classrooms. The results indicate that schools function as agents of cultural transmission, as local content is integrated into Javanese Language, Fine Arts, and Civic Education subjects. At the same time, Pencak Silat and Karawitan expand their practices into extracurricular areas. These findings underscore the importance of revitalizing local wisdom as a foundation for character education in today's globalized world.

Recommended citation: Wahyudi, I., Herwin., Wuryadani, W., & Utami, C. T. (2025). Integrating Local Wisdom in Elementary School to Strengthen Cultural Identity in the Digital Era. *Jurnal Pemberdayaan Masyarakat*, 4(2), 359-369.

ARTICLE INFORMATION

Keywords:

culture-based learning; digital era; elementary school; local wisdom

*Correspondent Author:

Ilham Wahyudi

Email:

ilhamwahyudi.2021@student.uny.ac.id

INTRODUCTION

Explaining Indonesia as a multicultural country with diverse cultures, races, ethnicities, and religions. This diversity reflects local wisdom, which is the result of interpreting knowledge, values, and norms that develop through the social experiences of people in each region (Charoensupa et al., 2021). This uniqueness becomes a distinctive identity of each region, providing numerous benefits and enriching national culture (Astuti et al., 2022; Wahyudi & Wuryandani, 2024). Local wisdom needs to be respected, preserved, and appreciated in everyday life (Kementerian Sosial Republik Indonesia, 2019). Therefore, local wisdom is an interpretation of the diverse perspectives from the eastern and western regions of the people in Indonesia, consistently benefiting the surrounding environment.

The Pandemic has digitized various aspects of global life, including Indonesia, a multicultural country. The digital era brings fundamental changes in various sectors of life (Lubis, 2019). Moreover, many of them rely heavily on technology (Sari et al., 2020; Watini et al., 2022). In the field of education, the use of technology by teachers is becoming increasingly dominant to support the learning process (Kustandi et al., 2020; Li & Zhai, 2018; Ronzhina et al., 2021). The learning methods are also evolving, with the development of many technologies (Nancy et al., 2020; Sartono et al., 2024; Solidjonov, 2021; Wahyudi et al., 2023). In the field, the application of technology in learning shows benefits, such as the use of computers and projectors that make learning activities more interactive. These learning

activities include organizing, monitoring knowledge, and providing exercises to improve students' cognitive and affective abilities (Maseleno, 2019; Olimov & Mamurova, 2022; Pllana, 2019).

However, behind the use of technology in learning, the digital era also affects students' perceptions of local wisdom. Based on observations and interviews, challenges were found in the assumption that local wisdom is obsolete. This is driven by the intensity of technology use during online learning. Questionnaire data show that as many as 69% of elementary school teachers consider technology to have a negative impact on students' understanding and attitudes towards local wisdom. This condition causes local wisdom values to be increasingly marginalized in students' lives. Communities increasingly dependent on technology tend to view local culture as irrelevant. As a result, local culture is becoming increasingly distant from people's lives, despite its numerous benefits and being a unique wealth of the Indonesian nation (Raja & Priya, 2021; Setyaningrum, 2018; Watini et al., 2022).

This phenomenon of shifting perceptions of local wisdom encourages schools to actively preserve and internalize cultural values through educational activities actively. One strategy is to integrate local wisdom into the curriculum to reshape students' identities (Suprpto et al., 2021). School programs that promote local wisdom are implemented sustainably, allowing them to become an integral part of the school culture (Hanif & Rakhman, 2018; Sidiq et al., 2022; Tanjung et al., 2021). Supporting facilities for activities are also crucial, enabling the program to run optimally (Anwar, 2021). Implementing local wisdom in schools can be realized through classroom learning activities (Hartini et al., 2018; Uge et al., 2019). These activities utilize local wisdom-based teaching materials (Brata et al., 2020; Mudiartana et al., 2021; Sofyan et al., 2019), as well as integration in extracurricular activities. If carried out consistently, this activity contributes to improving students' cognitive, affective, and psychomotor abilities based on local cultural values (Amaliyah et al., 2022; Hidayati et al., 2020; Jumriani et al., 2021; Mardhiah et al., 2021; Sulasmono et al., 2017; Wastuti et al., 2021). This aims to prepare the next generation who have a cultural identity and can compete in the global era.

Local wisdom is a fundamental element in a nation's identity. Therefore, its existence must be maintained by being implemented in various ways in the field of education so that it remains sustainable amidst the onslaught of the digital era. Schools, as educational institutions, have the responsibility not only to transfer knowledge but also to shape character and instill a love for local culture in students, who will become the next generation of the nation and spread Indonesian identity in the global arena. In the latest research we have observed, no one has systematically written about the integration of local wisdom in learning practices within the digital era from a contextual approach.

The formulation of the problem raised will inform the study of the latest understanding of local wisdom-based education strategies in schools, enriching knowledge in the fields of multicultural education and character education. This study explains how the role of schools in implementing local wisdom, with its numerous benefits, becomes a national identity that must be passed on to future generations. The digital era, which changes various aspects of life, tends to distance students from cultural values. Therefore, this study aims to describe the implementation of local wisdom-based activities in elementary schools in the context of the digital era.

METHOD

This study employs Miles and Huberman's qualitative approach, which involves reducing data, presenting it, and drawing conclusions through a discussion that aims to understand the phenomenon in a real-world context comprehensively. Data collection techniques involve three primary methods: direct observation, semi-structured interviews, and document studies. Observations were conducted at Elementary Schools that apply local wisdom values in their learning activities. Interviews were conducted with students, teachers, and principals to obtain relevant views and information on

implementing local wisdom. Additionally, the collection of related documents was also conducted as a means of data complement.

The data studied in this study consisted of primary and secondary data. Primary data was obtained directly from the field through empirical findings. In contrast, secondary data were sourced from various library resources and scientific references that had high credibility and had been verified for validity. This research was conducted from September 12 to November 28, 2024. The research subjects included students, class teachers, and principals from elementary schools who were purposefully selected. Informants were selected through purposive sampling, taking into account their relevance and direct involvement in learning activities.

The teachers interviewed were individuals appointed by the principal. At the same time, students were selected based on input from their class teachers, who routinely assisted them in the teaching and learning process. The data analysis process was carried out using an interactive analysis model developed by [Miles et al. \(2014\)](#), which consists of three main components: data reduction, data presentation, and concluding. To maintain data validity, triangulation of sources and techniques was carried out to ensure the accuracy of the data obtained through observation, interviews, and documentation. This triangulation is a crucial step in verifying the integrity and validity of data in qualitative studies.

RESULTS AND DISCUSSION

The results of this study are presented in two parts. Based on the data, the researchers conducted data triangulation in this study, effectively validating the findings by comparing in-depth teacher interviews, direct observations of classroom teaching practices, and an analysis of curriculum documents. The convergence of these sources will confirm key patterns and themes. At the same time, the differences will reveal complexities or areas requiring further investigation, resulting in robust recommendations for strengthening cultural identity in the digital age. The following are the results: intracurricular activities applied to Javanese language learning, fine arts, Civic Education, and Pancasila student profile strengthening projects, as well as extracurricular activities consisting of pencak silat and gamelan based on local wisdom in elementary schools. The first form of learning that preserves local wisdom is Civic Education. This study is an intracurricular learning in elementary schools that aims to preserve local wisdom in the digital era. The following are various activities in this learning, based on local wisdom, carried out in the digital era, on the subject of Civic Education (Table 1).

Table 1. Activities in the Civic Education Subject Based on Local Wisdom

Data Presentation	Conclusion
Using interactive learning multimedia based on local wisdom	Civic Education learning activities are carried out using local wisdom-based learning multimedia,
Providing examples of mutual respect with local wisdom material called tepo seliro	providing examples of traditional mutual respect activities, such as tepo seliro, and traditional
Providing examples of cooperation with local wisdom material called sambatan	cooperation activities, like sambatan, as well as
Conducting local wisdom ice-breaking.	conducting local wisdom-based icebreakers.

The Civic Education subject plays a crucial role in supporting the preservation of local wisdom amidst the digital era's development. Its implementation is realized through various activities, such as utilizing interactive learning media that incorporate local cultural values. This strategy has been demonstrated to increase student motivation and learning outcomes significantly ([Sartono et al., 2022](#)). Local wisdom is a resource that can be used to enhance various aspects of students.



Figure 1. Interactive Multimedia Display Based on Local Wisdom

Role models are one way to teach students to instill good character. Tepo seliro and sambatan activities are local wisdom that can serve as a basis for teaching students' character, enabling them to help and respect one another (Dianggi et al., 2022; Intania et al., 2021). Local wisdom is one way to foster good character in elementary school students. Ice-breaking is an activity carried out between teachers during teaching activities. This activity is necessary to revive enthusiasm for learning and create a more relaxed atmosphere. Additionally, icebreakers are also used by teachers to help students refocus (Marzatifa et al., 2021). Teachers who teach civics education often create icebreakers based on local wisdom, as it helps students better understand the material (Munadzir, 2021).

Civics education that integrates local wisdom, such as through interactive multimedia, traditional value practices, and culture-based icebreakers, plays an important role in instilling character and increasing students' learning motivation. In the digital era, this approach effectively preserves cultural identity while developing relevant, engaging, and contextually rich learning experiences for elementary school students. In addition, the maintenance of local wisdom occurs in fine arts learning in elementary schools, which helps preserve local wisdom in the digital era. The following presentation shows various local wisdom-based activities in the digital era of the Fine Arts subject (Table 2).

Table 2. Activities in the digital era based on local wisdom in Fine Arts subjects

Data Presentation	Conclusion
Singing traditional songs using digital sound media	Activities carried out in learning local wisdom-based arts include: singing regional songs, making cultural masks, making batik pictures, and performing traditional drama performances.
Making cultural masks	
Making batik pictures	
Performing traditional drama performances	

Efforts by schools to preserve local wisdom in the digital era are realized through the integration of cultural values in extracurricular activities, especially in art subjects. One of the implementations is by singing regional songs using digital media, which has been proven to increase learning motivation, memory skills, and student learning outcomes (Daimah, 2023; Rahmawati & Hidayat, 2023). In addition, traditional mask-making activities are also implemented in various class levels as an educational tool that not only introduces local culture but also teaches the importance of

environmental sustainability. This is achieved by reusing used paper as the primary material for making masks, thereby combining elements of cultural preservation and ecological concern (Maula et al., 2022).

Batik making is one of the activities schools carry out to introduce local wisdom to students. Batik activities are also important for strengthening local wisdom values in schools. Through this activity, students gain cultural knowledge and show increased enthusiasm and creativity (Purnaningrum et al., 2019). Various cultural works created by students will then be displayed at the end of the school year. Learning Javanese in schools in the digital era plays a crucial role in preserving Indonesia's local wisdom. This can be maintained through various activities, such as using traditional food-based learning media, becoming accustomed to using Javanese in daily class communication, and reading books in regional languages. These activities serve not only as intermediaries for learning and preserving local wisdom, but also have a positive impact on strengthening regional language skills and fostering a sense of appreciation for regional cultural heritage in the context of digital globalization. Furthermore, Javanese is one of the activities used by teachers to maintain the existence of local wisdom in elementary schools. The following presents various local wisdom-based activities implemented in Javanese language learning in the digital era (Table 3).

Table 3. Activities in the digital era based on local wisdom in the Javanese Language

Data Presentation	Conclusion
Using traditional food learning media	Activities carried out in Javanese language learning, based on local wisdom, include recording and demonstrating traditional food in front of the camera, practicing daily conversations in local languages, and reading books in local languages with cultural materials.
Recording and demonstrating traditional food in front of the camera in Javanese	
Reading books in local languages with cultural materials	
Practicing regional language conversations in daily life	

Javanese language learning based on local wisdom is implemented through various contextual activities, including recording and demonstrating the use of learning media in the form of traditional food in front of the camera. This approach not only serves as a visual medium but also incorporates symbols and cultural values to reflect the region's identity (Rocillo-Aquino et al., 2021). Thus, students gain a deeper understanding and appreciation of the richness of traditional Indonesian cuisine. Students actively use regional languages while implementing Javanese language subjects in the learning process. This language encompasses linguistic elements, including words, phrases, clauses, and sentences, within the context of everyday communication (Chafidhi et al. 2019). This practice aims to foster regional language habits, thereby indirectly supporting the preservation of local languages in the school environment.

Reading regional language books is one of the activities that maintains local wisdom. Reading books about local wisdom not only preserves culture but will also improve reading and writing skills in students at school (Albantani & Madkur, 2018; Laila et al., 2021). Additionally, reading books in regional languages is also implemented as a strategy to preserve local wisdom. This activity not only contributes to cultural preservation but also enhances students' reading and writing literacy skills. Learning Javanese in schools in the digital era plays a crucial role in preserving Indonesia's local wisdom. This can be maintained through various activities, such as using traditional food-based learning media, becoming accustomed to using Javanese in daily class communication, and reading books in regional languages. These activities serve not only as intermediaries for learning and preserving local wisdom, but also have a positive impact on strengthening regional language skills and

fostering a love for regional cultural heritage amid digital globalization. In addition, the P5 lesson is one of the school activities that preserves local wisdom, which is a valuable part of Indonesia's heritage. In the following explanation, various activities in P5 lessons are outlined to preserve Indonesia's local wisdom in the digital era in elementary schools (Table 4).

Table 4. Activities in the Pancasila Student Profile Strengthening Project Subject (P5)
Based on Local Wisdom

Data Presentation	Conclusion
Recording the results of the work created and uploaded to social media	Project activities include recording the results of the work and uploading them to social media,
Having a habit of behavior according to Javanese tradition by daring to say "sorry," "excuse me," and "thank you."	accustoming students to behave according to Javanese tradition by daring to say "sorry," "excuse me," and "thank you" to others, getting
Writing the material covered in Javanese	used to the ability to write using the regional
The final activity of the P5 lesson is to create a festival project and exhibition of cultural works.	language well, and carrying out a final project in the form of an exhibition and cultural festival.

The first project taught in elementary school during P5 lessons is designed to accustom students to behave in a manner that reflects the character of the people around them. At school, observations were made regarding the application of Javanese culture in the habits of writing and speaking, while maintaining politeness, such as ying "sorry," "excuse me," and "thank you" (Rizal & Nur, 2024). The activity is recorded and posted to social media for learning purposes. This is one effort to maintain and respect the existence of people around. After the P5 lesson, students carried out the process of creating works on the theme of local wisdom. Students carried out a work demonstration activity, a cultural festival work exhibition, by displaying various works in the form of a plenary tumpeng, dances, and cultural fashion shows (Rizal & Nur, 2024; Yuniike et al., 2024). The activities were supported by students, teachers, parents, and the surrounding community.

The P5 project in Elementary Schools is an effective means of shaping students' character through the habituation of Javanese cultural values, such as using polite expressions like "sorry," "excuse me", and "thank you" in everyday communication as a form of respect for others. After completing a local wisdom-based learning process, students showcase their work in a cultural exhibition that features a plenary tumpeng, traditional dances, and fashion shows, with support from teachers, parents, and the surrounding community. In the digital era, which has the potential to erode local values, integrating cultural wisdom through project learning is an important strategy in maintaining cultural identity while fostering creativity, collaboration, and cultural literacy in the students' context.

In addition to intracurricular learning, the preservation of local wisdom in elementary schools in the current digital era is also carried out in extracurricular pencak silat learning, which also aims to preserve local wisdom in schools. The following explanation outlines various extracurricular pencak silat activities in the digital era aimed at preserving Indonesian local wisdom in elementary schools (Table 5).

Table 5. Activities in the digital era based on local wisdom in Pencak Silat

Data Presentation	Conclusion
The movements and uniforms used are part of the local wisdom in pencak silat. Sometimes, learn pencak silat movements from online digital media. It is an intangible cultural heritage. It is carried out after the intracurricular hours are finished by students.	Pencak silat activities involve learning movements and uniforms based on local wisdom, as shared through online digital media, which is an intangible cultural heritage. The implementation is carried out after the intracurricular learning hours are finished. The goal is to develop a strong personality and have the courage to defend the truth.

Pencak silat extracurricular activities are one of the activities carried out outside of classroom learning. This activity is carried out by training the body and soul so that they can appreciate the noble values of the surrounding community (Ruswinarsih et al., 2023). Sometimes, they learn pencak silat activities from online digital media. Pencak silat extracurricular activities, based on local wisdom, are activities that are easy to obtain and help us understand local wisdom better.

Pencak silat is carried out in stages from the elementary level in grade one to grade six. The various movements carried out are characteristic of local Indonesian wisdom, which forms the character of discipline, hard work, and independence (Juwandi, 2022). Various activities are carried out in stages according to the level of development, to cultivate various good character traits. Extracurricular pencak silat, based on local wisdom, plays an important role in forming the character of students through physical and spiritual training that instills the noble values of the surrounding community in elementary schools. Implemented gradually from grades one to six, pencak silat introduces typical Indonesian cultural movements that encourage discipline, hard work, and independence. In the digital era, this activity serves as a strategic means to balance technological developments with the preservation of local culture and the formation of students' character.

In addition to other extracurricular activities that preserve local wisdom, extracurricular karawitan activities in the digital era are one of the forms of extracurricular activities that preserve local wisdom through cultural objects used in schools. The following explanation outlines various extracurricular karawitan activities aimed at preserving Indonesian local wisdom in elementary schools in the digital era (Table 6).

Table 6. Activities in the digital era based on local wisdom in Karawitan

Data Presentation	Conclusion
Karawitan is a famous cultural heritage in the form of objects. Often, we learn to look for song references on digital media online. Forming a personality that loves culture and tolerance. Implemented after the intracurricular hours are finished.	The extracurricular activity of karawitan is a traditional art form famous in the Javanese community, and it is often learned through digital media. Karawitan is a cultural heritage in the form of objects. It is implemented when intracurricular learning is finished. The goal is to form a personality that loves culture and tolerance.

Karawitan extracurricular activities are one of the traditional arts that elementary school students in Yogyakarta widely enjoy. This extracurricular activity is a traditional art that is famous among the people of Java and Indonesia (Patria & Abduh, 2023). Learning karawitan is an extracurricular activity that can be accessed through online digital media. As students of Yogyakarta,

it is beneficial to participate in preserving cultural heritage through the preservation of objects. This extracurricular activity is conducted after the intracurricular hours are completed. The purpose of participating in this extracurricular activity is to provide students with various benefits (Aningrum et al., 2024). Among the benefits are fostering students' love of culture, promoting respect for one another, and encouraging tolerance of diverse cultures (Al-Mubarak et al., 2023; Patria & Abduh, 2023). The karawitan extracurricular activity at Yogyakarta Elementary School is a form of preserving traditional arts that is of interest to students and reflects the richness of Java's and Indonesia's culture. This activity, carried out outside of school hours, not only fosters a sense of appreciation for culture but also cultivates an attitude of mutual respect and tolerance between cultures. In the digital era that tends to blur local identity, karawitan is an important means of strengthening cultural identity amidst modernization and technological globalization.

CONCLUSION

The integration of local wisdom in various educational activities in Elementary Schools—through intracurricular learning, such as Javanese, civic education, fine arts, and Pancasila student profile strengthening projects, as well as extracurricular activities like karawitan and pencak silat—is an effective strategy for character building, cultural preservation, and strengthening national identity. Activities such as learning regional languages, using traditional food media, attending cultural exhibitions, and practicing values of politeness and cooperation encourage the growth of attitudes of tolerance, creativity, cultural literacy, and social awareness in students. In a digital era that has the potential to erode local values, this approach is a crucial means to balance technological progress with cultural preservation, making education more relevant, contextual, and grounded in the values of Indonesian local wisdom.

REFERENCES

- Al-Mubarak, A. A. S. A., Hidayati, N., Saputra, A. W., Soraya, M., & Rizkiyah, S. A. (2023). Accompanying Children in Maintaining Noble Culture Through the Realization of the Pancasila Profile. *Jurnal Pengabdian Kepada Masyarakat Widya Mahadi*, 3(2), 1–9.
- Albantani, A. M., & Madkur, A. (2018). Think Globally, Act Locally: The Strategy of Incorporating Local Wisdom in Foreign Language Teaching in Indonesia. *International Journal of Applied Linguistics and English Literature*, 7(2), 1–8.
- Amaliyah, A., Rahman, F., & Maryam, S. (2022). Enhancement School Competitiveness Through a Literacy Culture Based on Local Wisdom. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(3), 2325–2333.
- Aningrum, F., Aliasas, V. M., & Kim, S. (2024). Optimizing Elementary School Education Through the Implementation of Karawitan-Based Learning Grounded in Local Wisdom. *Journal of Basic Education Research*, 5(1), 40–47.
- Anwar, K. (2021). Manajemen Pendidikan Karakter Berbasis Kearifan Lokal pada Sekolah Menengah Pertama Negeri Kota Banjarmasin. *Jurnal Manajemen Pendidikan Al Hadi*, 1(1), 1–8.
- Astuti, Y. S., Mainaki, R., & Putri, A. E. (2022). Local Wisdom Values of the Pulo Traditional Village Community in Environmental Management. *GEOSI*, 7(1).
- Brata, D. N. P., Mahatmaharti, R. A. K., Istianingrum, R., Hasanudin, C., & Hadi, S. (2020). Developing Pancasila and Civic Education (PPKN) Based on Local Wisdom. *Humanities & Social Sciences Reviews*, 8(1), 743–750.
- Chafidhi, U., Abdullah, W., & Purnanto, D. (2019). Local Wisdom in Javanese Language and Culture Expressed by the Javanese Coastal Community of Banjar Kemuning Village of Sidoarjo (An Ethnolinguistic Study). *Proceedings of the Fifth Prasasti International Seminar on Linguistics (PRASASTI 2019)*.

- Charoensupa, A., Jangsuwan, N., New, K. S., & Dard, D. B. (2021). The Diversity of Local Wisdom, Art and Cultural in Yangon, Republic of the Union of Myanmar. *Turkish Journal of Computer and Mathematics Education*, 12(8).
- Daimah, I. (2023). Improving Student Motivation and Learning Outcomes on Social and Cultural Diversity Material Through Singing Methods. *JPk (Jurnal Pendidikan Keguruan)*.
- Dianggi, K., Anggriana, T. M., & Kadafi, A. (2022). The Value of Mutual Cooperation in the Sambatan Tradition in the Samin Community and Its Implementation in Group Guidance Services. *Seminar Nasional Sosial Sains, Pendidikan, Humaniora (SENASSDRA)*.
- Hanif, H., & Rakhman, A. (2018). *New Productivity Concept Based on Local Wisdom: Lessons from Indonesia*. SSRN.
- Hartini, S., Firdausi, S., Misbah, & Sulaeman, N. F. (2018). The Development of Physics Teaching Materials Based on Local Wisdom to Train Saraba Kawa Character. *Jurnal Pendidikan IPA Indonesia*, 7(2), 130-137.
- Hidayati, N. A., Waluyo, H. J., Winarni, R., & Suyitno. (2020). Exploring the Implementation of Local Wisdom-Based Character Education Among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198.
- Intania, N. I., Fadilah, S. N., Sadewa, A., Khafifah, T. N., Melati, E., Yulianti, E., Sahara, A., & Azizah, P. I. (2021). Implementation of Tepo Seliro Culture as a Form of Character Development for Alpha Generation Students in Social Studies Learning. *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 8(2), 183-201.
- Jumriani, J., Mutiani, M., Putra, M. A. H., Syaharuddin, S., & Abbas, E. W. (2021). The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review. *The Innovation of Social Studies Journal*, 2(2), 103.
- Juwandi, R. (2022). Strengthening Civic Culture Based on Local Wisdom Values Through the Existence of Pencak Silat as a Regional Culture. *Jurnal Moral Kemasyarakatan*, 7(2), 194-205.
- Kementerian Sosial Republik Indonesia. (2019). *Kearifan Lokal sebagai Budaya Harus Dijaga, Dihormati dan Dihargai*.
- Kustandi, C., Fadhilah, D., Situmorang, R., Prawiladilaga, D., & Hartati, S. (2020). VR Use in Online Learning for Higher Education in Indonesia. *International Journal of Interactive Mobile Technologies*, 14(1), 168-181.
- Laila, A., Budiningsih, C. A., & Syamsi, K. (2021). Textbooks Based on Local Wisdom to Improve Reading and Writing Skills of Elementary School Students. *International Journal of Evaluation and Research in Education*, 10(3), 886-892.
- Li, Y., & Zhai, X. (2018). Review and Prospect of Modern Education Using Big Data. *Procedia Computer Science*, 129, 341-347.
- Lubis, F. (2019). Education in the Disruption Era. *Britain International of Linguistics Arts and Education (BloLAE) Journal*, 1(2), 183-188.
- Mardhiah, I., Hadiyanto, A., Amaliyah, A., & Hakam, A. (2021). Developing Learning Competencies of Multicultural and Local Wisdom Values-Based Islamic Religious Education in Higher Education in Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5(1), 81-92.
- Marzatifa, L., Agustina, M., & Peureume, S. (2021). Ice Breaking: Implementation, Benefits and Constraints to Improve Student Learning Concentration. *Al - Azkiya: Jurnal Ilmiah Pendidikan MI/SD*, 6(2), 162-171.
- Maseleno, A. (2019). General Theoretical and Philosophical Aspects of Modern Education. *Revista San Gregorio*, 1(32), 212.
- Maula, L. R., Salsabila, N. A., Susanti, I. T., & Rakhmadi, E. P. (2022). Recycling Paper into Malang Mask Art. *Jurnal Pembelajaran Pemberdayaan Masyarakat*, 3(2).
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (3rd ed.). Sage Publications.

- Mudiartana, I. M., Margunayasa, I. G., & Divayana, D. G. H. (2021). How is the Development of Valid and Practical Android-Based Local Wisdom Teaching Materials? *Jurnal Ilmiah Sekolah Dasar*, 5(3), 403.
- Munadzir, M. (2021). How to Be a Local Wisdom Teacher: Integrative Approach of Local Wisdom Curriculum of the Middle School in Salatiga, Central Java, Indonesia. *Proceedings of the 6th International Conference on Science, Education and Technology (ISET 2020)*, 574, 597–602.
- Nancy, W., Parimala, A., & Merlin Livingston, L. M. (2020). Advanced Teaching Pedagogy as Innovative Approach in Modern Education System. *Procedia Computer Science*, 172, 382–388.
- Olimov, S. S., & Mamurova, D. I. (2022). Information Technology in Education. *Pioneer: Journal of Advanced Research and Scientific Progress*, 1(1), 17–22.
- Patria, W. N., & Abduh, M. (2023). Analysis of Global Diversity Dimension Elements in Karawitan Extracurricular Activities. *Jurnal Elementaria Edukasia*, 6(4), 1947–1960.
- Pllana, D. (2019). Creativity in Modern Education. *World Journal of Education*, 9(2), 136–140.
- Purnaningrum, E., Putranto, K. N., Azies, H. A., & Ningrum, A. S. (2019). Making Jumputan Batik as a Learning Media for Elementary School Students to Increase Student Creativity. *Penamas Adi Buana*, 3(1).
- Rahmawati, M., & Hidayat, H. A. (2023). Learning Strategy for Singing Regional Songs at SMP Negeri 7 Padang. *EduMusika: Jurnal Pendidikan Seni Musik*, 1, 58–65.
- Raja, M., & Priya, L. (2021). Conceptual Origins, Technological Advancements, and Impacts of Using Virtual Reality Technology in Education. *Webology*, 18(2).
- Rizal, Y. K., & Nur, L. (2024). Implementation of the P5 Program in Developing Local Wisdom Values. *Jurnal Pendidikan Progresif*, 24(2), 227–237.
- Rocillo-Aquino, Z., Cervantes-Escoto, F., Leos-Rodríguez, J. A., Cruz-Delgado, D., & Espinoza-Ortega, A. (2021). What is a Traditional Food? Conceptual Evolution from Four Dimensions. *Journal of Ethnic Foods*, 8(1), 38.
- Ronzhina, N., Ronzhina, N., Kondyurina, I., Voronina, A., Igishev, K., & Loginova, N. (2021). Digitalization of Modern Education: Problems and Solutions. *International Journal of Emerging Technologies in Learning (ijET)*, 16(4), 122–135.
- Ruswinarsih, S., Apriati, Y., & Malihah, E. (2023). Local Culture in the Global Era. *Jurnal Pendidikan Sosiologi Antropologi*, 5(1), 50–62.
- Sari, D., Rejekiningsih, T., & Muchtarom, M. (2020). Students' Digital Ethics Profile in the Era of Disruption: An Overview from the Internet Use. *International Journal of Interactive Mobile Technologies*, 14(3), 162–176.
- Sartono, K. E., Ilham, W., Herwin, H., Hendra, P., & Purnomo, Y. W. (2024). Feasibility of Interactive Multimedia Based on Indonesian Cultural Diversity in Learning Pancasila Education. *International Conference on Educational Research and Innovation*, 194–199.
- Sartono, K. E., Sekarwangi, T., & Herwin, H. (2022). Interactive Multimedia Based on Cultural Diversity to Improve the Understanding of Civic Concepts and Learning Motivation. *World Journal on Educational Technology: Current Issues*, 14(2), 356–368.
- Setyaningrum, N. D. B. (2018). Budaya Lokal di Era Global. *Ekspresi Seni*, 20(2), 102.
- Sidiq, R. S. S., Sulistiyani, A., & Achmad, W. (2022). Duanu's Tribe Local Wisdom and Traditional Ecology: A Way to Survive. *Webology*, 19(1).
- Sofyan, H., Anggereini, E., & Saadiah, J. (2019). Development of E-Modules Based on Local Wisdom in Central Learning Model at Kindergartens in Jambi City. *European Journal of Educational Research*, 8(4), 1137–1143.
- Solidjonov, D. (2021). Modern Education and Useful Methods for Teaching. *Educational and Pedagogical Sciences*, 46(7).
- Sulasmono, P., Ekosiswoyo, R., & Sugiyo. (2017). The Integration of Local Cultural Wisdom Values in Building the Character Education of Students. *International Journal of Education and Research*, 5(6), 151–162.

- Suprpto, N., Prahani, B. K., & Cheng, T. H. (2021). Indonesian Curriculum Reform in Policy and Local Wisdom: Perspectives from Science Education. *Jurnal Pendidikan IPA Indonesia*, 10(1), 69–80.
- Tanjung, I. S., Tanjung, H., & Wibowo, Y. S. (2021). Development of Tourism Communication Model Based on Local Wisdom in Padangsidempuan. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 4(4), 9877–9885.
- Uge, S., Neolaka, A., & Yasin, M. (2019). Development of Social Studies Learning Model Based on Local Wisdom in Improving Students' Knowledge and Social Attitude. *International Journal of Instruction*, 12(3), 375–388.
- Wahyudi, I., Nadziroh, & Supartinah. (2023). Challenges and Strategies: Online Learning for Elementary School Teacher Education Students. *MIMBAR PGSD Undiksha*, 11(3).
- Wahyudi, I., & Wuryandani, W. (2024). Integrating Cultural Values in Nationalism Character Education: A Study on Merdeka Curriculum Implementation. *Indonesian Values and Character Education Journal*, 7(2).
- Wastuti, I., Febrianto, P., & Hanik, U. (2021). Development of Advisor Textbook Based on Rokot Tase' Local Wisdom for Class IV Elementary School. *Widyagodik: Jurnal Pendidikan dan Pembelajaran Sekolah Dasar*, 9(1).
- Watini, S., Aini, Q., Rahardja, U., Santoso, N. P. L., & Apriliasari, D. (2022). Class Dojo LMS in the Interactive Learning of PAUD Educators in the Disruption Era 4.0. *Journal of Innovation in Educational and Cultural Research*, 3(2), 215–225.
- Yunike, S., Habibi, S., & Helen, M. (2024). Integration of P5 in Local Wisdom-Based Social Studies Learning as a Form of Strengthening the Pancasila Student Profile in Junior High Schools. *Jurnal Pendidikan IPS*, 14(1), 119–128.