

The Historical Evolution of Local Value Internalization through Educational Processes in Indonesia: A Systematic Review

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ABSTRACT

Integrating local cultural wisdom into instructional models is crucial for advancing culturally relevant pedagogy within Social Studies education. This study aims to explore how values embedded in local wisdom are addressed within the discourse of Social Studies in Indonesia. A systematic review was conducted using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework to ensure methodological rigor and transparency. Data were collected from the SINTA database (<https://sinta.kemdikbud.go.id/>), targeting articles published in the *Jurnal Pendidikan Ilmu Pengetahuan Sosial* over the past ten years. The selection process followed established inclusion criteria and quality assessment protocols to ensure the relevance and credibility of the reviewed articles. Out of 78 initially retrieved articles, 25 were included in the final analysis based on their explicit engagement with themes of local wisdom in the context of Social Studies education. The analysis revealed that 40% of the selected articles focused directly on Social Studies-related issues, underscoring the discipline's growing attention to local cultural content. Furthermore, 33% of the articles positioned local wisdom not merely as background content but as a central subject of inquiry, highlighting its pedagogical significance in developing culturally responsive citizenship education. The keyword-based search also indicated that 27% of the reviewed articles did not align with the core values of local wisdom or fell outside the domain of Social Studies. Nevertheless, the findings demonstrate diverse expressions of local cultural wisdom across various Indonesian regions, increasingly being utilized as sources for learning and character development in the Social Studies classroom.

Keywords: Local Wisdom Values, Social Studies Education, Systematic Literature review, PRISMA

JEL Classification:

INTRODUCTION

Every curriculum requires clearly defined objectives, and it is essential to establish its direction with careful consideration of societal and cultural contexts, wherein Social Studies programs must strengthen content relevant to students' needs (Taba, Hilda & Fraenkel, 1971). Local content can be implemented across various components of the learning process to achieve educational goals (Parwati et al., 2018). Such content may be integrated either through a holistic curriculum model or embedded within individual subjects. Diverse forms of

empirically tested local content implementation have been shown to enhance students' competencies through the use of media, teaching materials, learning resources, and instructional models (Avby, 2022). The effectiveness of instructional materials utilizing local wisdom sources has been demonstrated to motivate learners, encourage active participation, and improve overall academic performance (Twizeyimana et al., 2020). An eclectic strategy employing multiple alternative typologies may be applied to address concepts that are fundamentally adapted to specific learning objectives (Nonthacumjane & Nolin, 2023).

In the field of Social Studies, the product of social inquiry plays a critical role, as facts, concepts, generalizations, and theories help individuals to understand human relationships and facilitate informed personal and social decision-making (Banks, 1990). Local wisdom represents the distinctive characteristics of a community within a specific region and must be preserved as a constructive identity, while also serving as a filter against potentially destructive external cultural influences (Bekerman et al., 2007). In this context, local wisdom is understood as a legacy passed down from generation to generation to prevent its erosion by foreign cultural elements. Therefore, integrating local wisdom into learning content is an inevitable necessity, one of which can be achieved through Social Studies education. Social Studies serves as an effective platform for safeguarding local wisdom. The importance of local wisdom lies in the various values created, developed, and preserved by the community, which serve as guiding principles for life (Krebs & Zvi, 2020). The local potential of each region in Indonesia comprising natural, human, technological, and cultural resources must be preserved and developed to enhance the quality of life in a more civilized manner. Local wisdom based learning resources are crucial to supporting character-oriented education, and embedding local wisdom in the curriculum is an important effort to preserve regional cultural heritage.

A review of previous studies reveals a wide spectrum of forms and values of local wisdom that have been integrated into various instructional components within Social Studies education (Schmeck, 2013). Research focusing on instructional components, as well as trends in scholarly inquiry utilizing meta-analysis and bibliometric mapping, has become an increasingly critical necessity in recent years (Miranda et al., 2021). Mapping the knowledge landscape enables a clearer understanding of the extent to which research on local wisdom has been undertaken, providing both theoretical and practical insights for the discipline.

Recent developments in pedagogical model design demonstrate that the transmission of noble values from one generation to the next particularly through the deliberate integration of local wisdom into instructional strategies significantly contributes to the cultivation of positive student character (Parwati et al., 2018). In this process, teachers play a pivotal role as cultural mediators, representing and embedding local heritage within the learning experience. This localization can be operationalized through textbook adaptation (Toledo-Sandoval, 2020) and the development of local wisdom-based learning media, both of which have demonstrated substantial influence on students' character formation (Ali, 2023).

The systematic review approach serves as a rigorous and transparent strategy for conducting comprehensive, objective, and reproducible searches that capture all relevant sources of evidence for the present inquiry (Morte-Nadal & Esteban-Navarro, 2022). In this study, the systematic review was conducted in accordance with established methodological standards, incorporating all relevant materials and articles from the *sinta.kemdikbud.go.id* database. This platform, managed by the Ministry of Education, Culture, Research, and Technology, serves not only to catalogue scholarly works but also to evaluate the research and community engagement outputs of authors in Indonesia (Siddaway et al., 2019).

Furthermore, bibliometric analysis supported by widely adopted software such as VOS viewer and Publish or Perish (PoP) has been employed to identify publication patterns. Findings indicate that while the trend of local wisdom-based Social Studies publications experienced modest growth between 2012 and 2020, citation frequency over the 2012–2021 period remained relatively volatile (Muhammad et al., 2022). The integration of database-driven strategies allows for the synthesis of included research findings and the precise interpretation of results (Xiao & Watson, 2019). Importantly, this analytical approach not only maps existing contributions but also reveals critical research gaps in both methodological approaches and content areas concerning the integration of local wisdom values in Social Studies pedagogy.

This study, therefore, aims to explore and analyze the representation of local wisdom values in Social Studies literature in Indonesia. It addresses the following questions:

Q1. What forms of local wisdom values are most frequently discussed in Social Studies education literature?

Q2. How is the transformation of educational knowledge rooted in local wisdom being utilized by local communities?

Q3. What are the trends in the integration of local wisdom within Social Studies learning as reflected in journal publications indexed in the Kemdikbudristek database (*sinta.kemdikbud.go.id*)?

METHOD

This systematic review was conducted in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. The protocol for this systematic review has not been registered or published.

Search Strategy

In alignment with the objective of this review, the authors developed a protocol using the Subject–Approach–Output (S-A-O) framework:

- S (Subject): Forms of local wisdom values.
- A (Approach): Research methods.
- O (Output): Components within Social Studies education.

This study aims to answer the following research question:

What forms of local wisdom values are most frequently discussed in Social Studies literature?

The reviewers searched the Kemdikbudristek database (<https://sinta.kemdikbud.go.id/>) to retrieve all articles published in *Jurnal Pendidikan Ilmu Pengetahuan Sosial* indexed in SINTA, with a specific focus on local wisdom values covered in the last ten years.

To ensure a comprehensive and rigorous search process, the following keywords were used and combined using Boolean operators AND and OR: "*kearifan lokal*" (*local wisdom*), "*nilai-nilai kearifan lokal*" (*local wisdom values*), "*nilai-nilai budaya lokal*" (*local cultural values*), "*nilai-nilai kultural*" (*cultural values*), "*nilai yang terkandung dalam tradisi*" (*values embedded in tradition*), "*bentuk-bentuk kearifan lokal*" (*forms of local wisdom*), "*kajian budaya*" (*cultural studies*), "*kajian sejarah*" (*historical studies*), "*kajian sosial*" (*social studies*), and "*ilmu pengetahuan sosial*" (*Social Studies*).

Inclusion and Exclusion Criteria

The reviewers established a set of eligibility characteristics to determine which studies would be included in or excluded from this systematic review. The inclusion criteria were as follows:

- a) Studies conducted in Indonesia;
- b) Studies that specifically focus on values of local wisdom in the Indonesian context.
- c) Studies that examine local wisdom within the components of Social Studies education.
- d) Studies that prioritize the context of lower secondary schools (Sekolah Menengah Pertama).
- e) Peer-reviewed research articles published in the Indonesian language.
- f) Research articles regardless of their SINTA ranking.

The exclusion criteria were:

- a) Studies that discuss local wisdom but are not related to Social Studies.
- b) Studies that examine Social Studies but do not address values of local wisdom.

Study Selection

In the initial phase, search results were imported into the EndNote® database, where duplicate records were removed. Only studies discussing values of local wisdom were retained for further consideration. In the second phase, the authors independently reviewed each article retrieved from the database. The initial screening involved reading titles and abstracts. Based on the predefined eligibility criteria, irrelevant articles were excluded. Full texts of potentially relevant papers were then reviewed in detail, allowing the researchers to exclude studies that did not focus specifically on the forms of local wisdom values within Social Studies scholarship.

Data Extraction

The following data were extracted from each selected study: article identification number, author name(s), year of publication, and a summary of key findings. Core information from the relevant articles was organized into a data extraction table (see Figure 1).

Quality Assessment

The authors assessed the quality of evidence using the Grading of Recommendations Assessment, Development, and Evaluation (GRADE) framework (Muzio et al., n.d.). The following criteria were considered for each study: risk of bias, imprecision, inconsistency, indirectness, and other relevant factors. The quality assessment of the selected studies is presented in Figure 3.

RESULTS

The power of computing and big data has opened up new opportunities to explore and understand the social world. However, only a limited number of studies have been approached from an interdisciplinary perspective, indicating a significant research gap in Social Studies education (Abricot et al., 2022). Based on the data and

findings presented above, several conclusions can be drawn. Initially, 78 references were identified. After the removal of duplicates, the authors selected 25 studies deemed relevant for analysis. The results synthesized from the review of scholarly literature successfully identified and categorized various forms of local wisdom values found in Indonesia, as illustrated in Figure 2 below.



Figure 1. A word cloud illustrating various forms of local wisdom found across Indonesia.

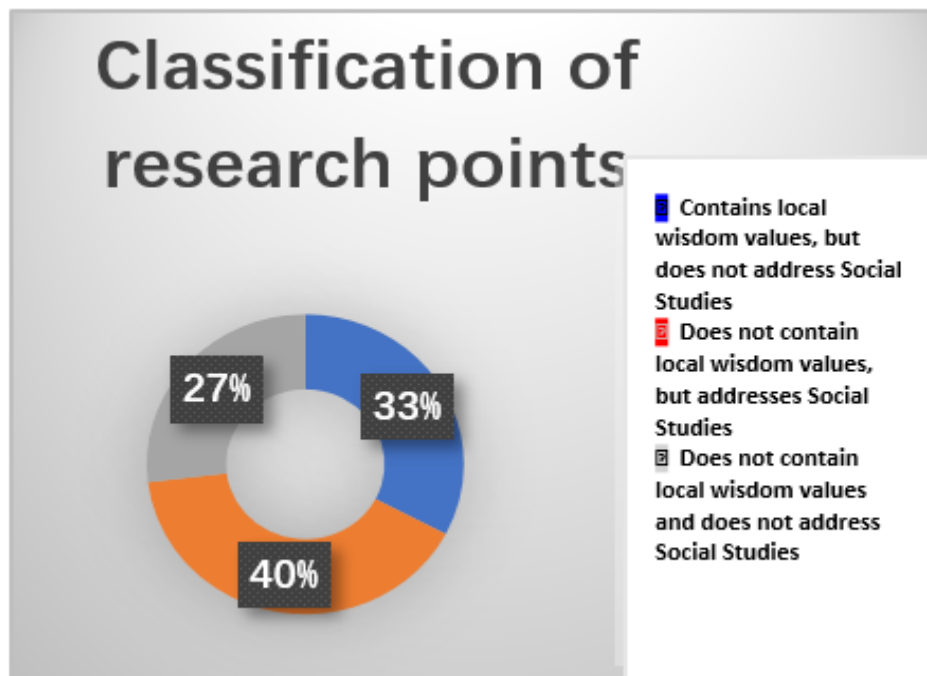


Figure 2. Thematic Classification of Research Findings.

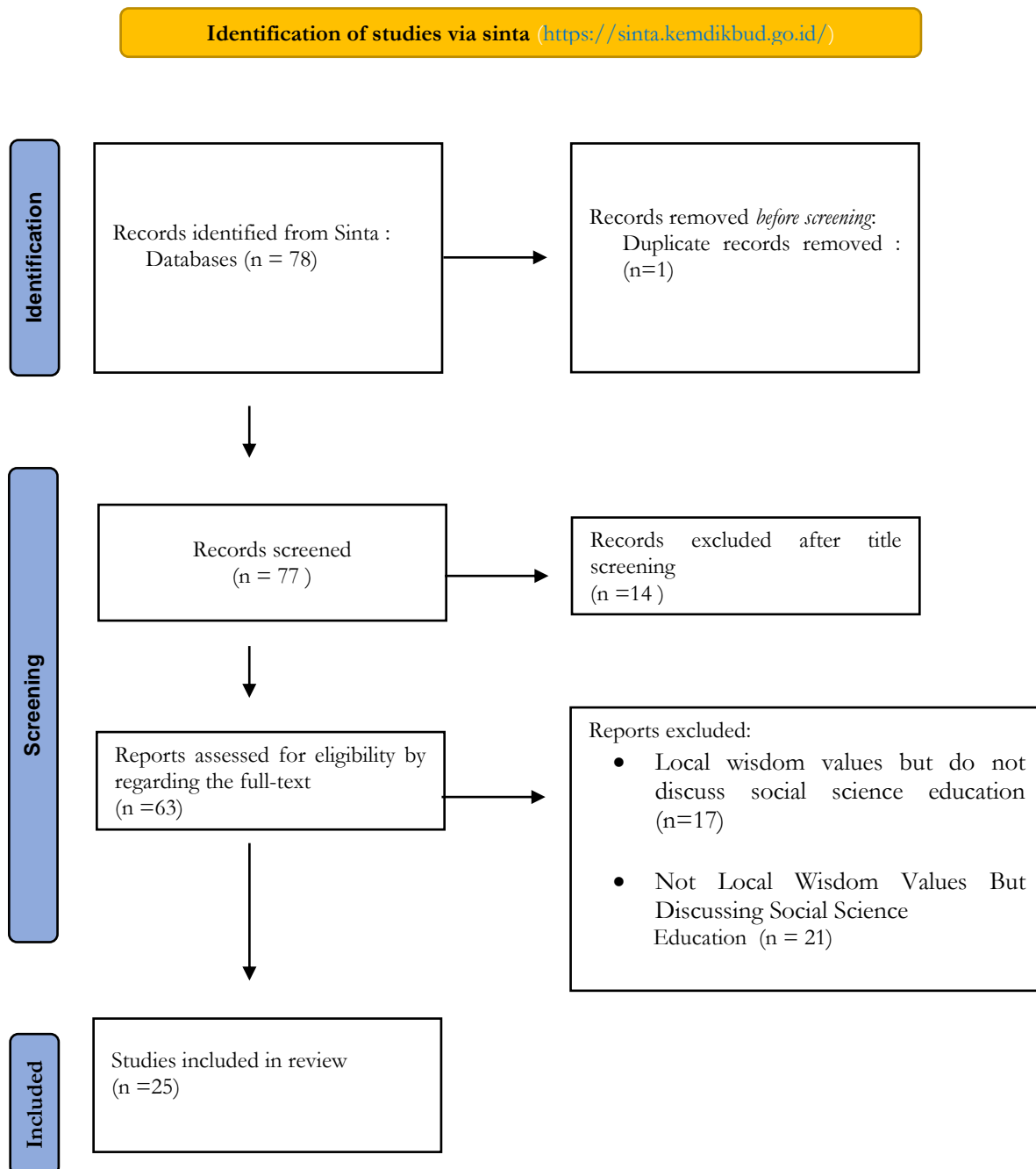


Figure 3. PRISMA flow diagram for new systematic reviews which included searches of databases and registers only.

*Consider, if feasible to do so, reporting the number of records identified from each database or register searched (rather than the total number across all databases/registers).

**If automation tools were used, indicate how many records were excluded by a human and how many were excluded by automation tools

According to the findings obtained from the review of accredited Social Studies journals in Indonesia, it was identified that 40% of the studies focused on Social Studies (Ilmu Pengetahuan Sosial, IPS). This proportion is consistent with the keyword scope used during the article screening process, which specifically targeted the IPS domain. Furthermore, 33% of the selected studies applied local wisdom as the main subject of their research. Meanwhile, 27% of the articles analyzed were found to discuss values that were not related to local wisdom and did not fall within the scope of Social Studies. To provide a clearer overview of the findings, the thematic coding results of local wisdom values identified in Indonesian Social Studies education research are presented in Table 1.

Table 1. Thematic Coding of Local Wisdom Values in Indonesian Social Studies Education Research.

No of coding	Author, year	The value of local wisdom in the study of social studies education
3	Pulung Sumantri Dkk, 2022	This study integrates the topic of social conflict in Social Studies with the specific context of the Ambon conflict and peace education rooted in the <i>Pela Gandong</i> tradition. As a result, students showed significant improvement in knowledge, skills, and attitudes in understanding both conflict and peace education through Social Studies. Moreover, the integration of <i>Pela Gandong</i> helped break cycles of trauma, mutual suspicion, and hatred that students had previously experienced
4	Dodik Kariadi, 2021	Transformation of Earthquake Knowledge Based on the Local Wisdom of the Sasak Tribe and Its Application in Social Studies Learning. The transformation of earthquake knowledge derived from the local wisdom of the Sasak tribe includes religious, educational, and legal values that have been preserved across generations. The analysis shows that integrating this local wisdom makes earthquake knowledge more complex and materially enriched. The study concludes that earlier societies already possessed disaster-related knowledge in the form of local wisdom, which was carefully maintained and passed down to younger generations. One effective channel for its transmission is through education, particularly Social Studies.
5	Wasis Suprpto, 2019	Purun: Weaving Ecology and Tradition in the City of Tikar within the Context of Social Studies. Therefore, efforts are needed to weave tradition, preserve ecology, and transform public perception one of which can be achieved by optimizing the role of education through Social Studies (IPS) subjects. Social Studies is chosen due to its focus on addressing social issues in society. The implementation is carried out through (1) instructional planning by integrating <i>purun</i> traditions and regional identity into the Social Studies core competencies and basic competencies (KI-KD); (2) learning implementation through a scientific approach accompanied by discussion and field trip models to elaborate on social phenomena; (3) assessment of Social Studies learning outcomes through project-based evaluation. These three steps are intended to make Social Studies learning more engaging, meaningful, and capable of fostering students' social awareness. This study was analyzed using a documentation method.
7	Erik Aditia Ismaya, 2021	The Kretek Culture of the Kudus Community as a Learning Resource for Social Studies in Primary Schools. The results of the study indicate that the kretek culture of the Kudus community is highly relevant as a learning resource for Social Studies. This local culture serves as a learning resource in the form of messages, people, and environment. The kretek culture of the Kudus community can be implemented as a Social Studies learning resource in primary schools through integrated-thematic instruction in Grade 5, spanning from Theme 1 to Theme 9.
11	Nurleli Ramli, 2022	Local Wisdom Podcasts as a Medium for Strengthening Student Character in the Social Studies Tadris Program at IAIN Parepare. Local wisdom values were integrated into each learning session with the aim of instilling and fostering students' character development. Using a quantitative descriptive research method, the study found that 85% of students in the Social Studies Tadris Program at IAIN Parepare, out of a total of 30 respondents, expressed enjoyment in using local wisdom podcasts as a learning medium.
14	Yuliyanto, 2021	Tuna Satak Bathi Sanak: Integrating Javanese Local Wisdom into Social Studies Education. <i>Tuna satak bathi sanak</i> is a form of Javanese local wisdom that reflects noble values of cooperation and mutual assistance within the Javanese community. This concept is commonly employed by merchants, conveying the idea that a small loss is acceptable as long as it leads to building stronger social bonds. The research findings indicate that integrating this local value into Social Studies learning can be implemented through strategies such as encouraging students to observe the application of the value in their communities, engaging in classroom discussions, and exploring other forms of local wisdom that can be further developed.
16	Heronimus Delu Pingge, 2020	Ikut Woven Fabric as a Learning Medium for Social Studies in Primary Schools. The study revealed the following findings: (1) The motifs on <i>ikat</i> woven fabric from East Sumba feature representations of local fauna and flora found in the surrounding environment. (2) These motifs reflect the weavers' thoughts, experiences, worldviews, and objects from their daily lives. With its distinctive patterns inspired by fauna and flora, East Sumba <i>ikat</i> fabric can serve as a contextual learning medium for teaching biodiversity-related topics in Social Studies at the primary school level.

20	Agustina Tri Wijayanti, 2018	Instilling Local Wisdom Values to Foster Students' Emotional Intelligence at SMP Negeri 3 Banguntapan, Bantul, Yogyakarta. The strategy for instilling local wisdom values at SMPN 3 Banguntapan employs the PETRUK approach: P for <i>Modeling</i> , E for <i>Empowering</i> , T for <i>Teaching</i> , R for <i>Reinforcing</i> the environment, U for <i>Uniqueness</i> , and K for <i>Comprehensive</i> , which includes collaboration with the community and other institutions through partnerships. The methods used to cultivate local wisdom values include routine activities, role modeling by teachers, and environmental conditioning
24	Dwi Erna Susilaningtyas, 2021	Social Studies Learning Resources Based on Ethnopedagogy.. The study reveals that emphasizing the social and environmental context in learning is essential. Local wisdom values can serve as meaningful resources to enrich instructional content by informing the development of topics or themes. The development of Social Studies learning based on local wisdom values includes several stages: 1. identifying relevant topics or themes; 2. formulating appropriate titles for the selected themes; 3. selecting and analyzing syllabus components; and 4. designing thematic lesson plans by integrating multiple content areas in alignment with the relevant basic competencies.
27	Yusuf Falaq, 2023	Social Values of the Gusjigang Tradition as a Learning Resource in Social Studies Education . The local wisdom values embedded in the "Gusjigang" tradition can be utilized to enrich learning materials by developing relevant topics or themes. The development of Social Studies instruction based on local wisdom values includes the following steps: 1. identifying potential topics or themes; 2. formulating appropriate thematic titles; 3. selecting and analyzing components of the syllabus; and 4. designing thematic lesson plans that integrate multiple content areas in alignment with the relevant basic competencies.
31	Zainul Muttaqin, 2018	Multicultural Education Based on Local Wisdom: A Study at SMA Negeri 1 Narmada. The findings of this study indicate that multicultural education at SMA Negeri 1 Narmada is deeply rooted in local wisdom. Core values such as <i>imtaq</i> (faith and piety) and social care practices known as <i>wales/bales</i> form the foundation of character development. The pedagogical approach is inspired by the local philosophy <i>Alam Takambang Jadi Guru</i> (nature as the teacher), which emphasizes learning from the environment. Cultural expressions like <i>Gendang Baleq</i> are utilized to promote harmony and mutual respect within diversity. Additionally, the school culture itself serves as a critical platform for the socialization and internalization of multicultural values grounded in the community's indigenous knowledge and traditions.
43	Hari Wijaya, 2017	The Role of Karapan Kerbau Culture in Strengthening Social Bonds in Jotang Beru Village, Empang Subdistrict, Sumbawa Besar, West Nusa Tenggara: A Descriptive Analysis Study on the Development of Cultural Values in Social Studies Education. The culture of <i>Karapan Kerbau</i> (buffalo races) in Jotang Beru Village, Empang Subdistrict, Sumbawa, plays a significant role in fostering social cohesion among community members. This cultural tradition promotes cooperative relationships through shared activities, mutual trust, communal work, and a strong sense of togetherness. Embedded within the <i>Karapan Kerbau</i> are core social values such as collaboration, competitive spirit, orderliness, and sportsmanship. These values not only strengthen interpersonal relations but also function as behavioral guidelines, instruments of social control, and mechanisms of social protection within the village. As such, <i>Karapan Kerbau</i> serves as a meaningful educational resource for integrating local wisdom into the teaching of Social Studies.
44	Arif Widodo, 2017	An Analysis of Javanese Philosophical Values in the Book <i>Pitutur Luhur Budaya Jawa</i> by Gunawan Sumodiningrat as a Learning Resource in Social Studies Education. There are several character values conveyed in the <i>Pitutur Luhur Budaya Jawa</i> that are highly relevant for actualization in Social Studies education, even though they are not included in the list of Indonesia's officially recognized eighteen character values. These values—such as patience (<i>sabar</i>), acceptance (<i>neriman</i>), sincerity (<i>rila</i>), vigilance (<i>waspada</i>), selflessness (<i>tanpa pamrih</i>), conscious process (<i>proses sadar</i>), and harmony (<i>menjamin keharmonisan</i>)—are universal in nature and can be applied by anyone, anywhere. The integration of these philosophical values into Social Studies learning offers potential solutions to contemporary social challenges by fostering personal and communal character development rooted in local wisdom.
46	Andi Noprizal Sahar, 2022	Tolerance in Kampung Islam Kapaon, Bali Through the Lens of <i>Tri Hita Karana</i> as a Learning Resource for Social Studies in Junior High Schools. The practice of tolerance in Kampung Islam Kapaon, viewed through the lens of <i>Tri Hita Karana</i> , is reflected in three cultural traditions: <i>Ngejot</i> (sharing food), <i>Magibung</i> (communal eating), and <i>Rodat</i> dance (a traditional performance). These traditions embody character values such as religiosity, tolerance, unity, solidarity, patriotism, social

		bonding, and care for others. The findings of this study suggest that these local traditions can serve as meaningful and contextual learning resources for Social Studies education in junior high schools (SMP/MTs), enriching students' understanding of social harmony and cultural diversity.
47	Anak Agung Gede Agung Darmawan,2022	Integrating Kaja-Kelod Local Wisdom Values into Social Studies Learning as an Effort to Foster Environmental Awareness Among Junior High School Students in SMP Negeri 1 Gianyar. This development research employed a modified 4-D model, simplified into three stages. The environmentally oriented local wisdom values of <i>Kaja-Kelod</i> were integrated into the teaching materials for the topic " <i>The Impact of Agricultural Land Conservation on Industrial and Residential Development in Relation to Spatial Change and Interactions</i> ." The use of Social Studies instructional materials incorporating <i>Kaja-Kelod</i> local wisdom proved effective in enhancing students' environmental awareness. The study recorded a 34% improvement in students' attitudes (from an average score of 51.33 to 85.33), with statistically significant results as indicated by a t-test ($t\text{-value} = 32.781 > t\text{-table} = 1.98729$).
49	Yunan Heri,2021	Developing Local Wisdom Values of the Sasak Tribe as Supplementary Teaching Materials in Social Studies at SMP Negeri 4 Jerowaru, East Lombok Regency. The results of this study reveal: (1) the forms of social and cultural values embedded in the local wisdom of the Sasak tribe include <i>besiru</i> , <i>begawi</i> , <i>besentulak</i> , <i>gendang beleq</i> , and <i>presean</i> ; (2) the relevance of these local wisdom values to Social Studies materials at the junior high school level includes, for example, <i>besiru</i> relating to the topic of forms of social interaction; <i>begawi</i> corresponding to forms of social interaction and social institutions; and <i>besentulak</i> also aligning with these same topics; (3) the development and feasibility test of the Social Studies supplementary materials showed a result of 86.82%, categorized as good with minor revisions, while the practicality test conducted with Grade VIII students yielded a result of 88.32%, also categorized as good with minor revisions. The final version of the teaching materials was completed and deemed ready for classroom use
54	Fahmi Nur Ramadhan,2022	The Noble Values of the Kedempling Dance in Social Studies Learning Based on Behaviorist Learning Theory. One form of local wisdom that contains noble values applicable to daily life is the Kedempling dance. This traditional dance teaches that every individual must have a life goal, and in order to achieve it, one must remain focused and work hard. Therefore, the Kedempling dance can serve as relevant learning material for students, particularly in achieving the objectives of Social Studies education through a behaviorist approach. Behaviorist learning theory itself examines changes in human behavior, making it suitable for integrating the values embodied in the Kedempling dance into classroom instruction.
57	Een Syaputra,2020	Oral Traditions as a Source for Developing Social Studies Teaching Materials in Junior High Schools: A Literature Review. First, oral traditions represent a potential source for integration into social studies education at the junior high school level, as they embody local wisdom and moral teachings that align with the vision of social studies as a form of citizenship education. Furthermore, oral traditions, as part of both anthropology and history, share the interdisciplinary nature of social studies content—which combines various social science disciplines. Second, among the many forms of oral traditions, the most promising for incorporation into social studies materials are traditional expressions, folk poetry, folktales, and folk songs. The selection of these forms should consider three key factors: (a) curricular relevance, (b) richness of value content, and (c) issues related to the school's sociocultural environment. Third, the development of oral tradition as teaching material can be carried out in three stages: (a) the analysis stage (identifying relevant oral traditions and their alignment with the curriculum), (b) the design and development stage (defining the format and structure of the teaching materials), and (c) the implementation stage.
60	Siti Tartila,2022	The Influence of Social Studies Learning Based on Ecopedagogy on Enhancing Students' Ecological Intelligence. The posttest results of the experimental group showed higher scores compared to the control group. Based on the pretest and posttest results, the average N-Gain score was 4.31. These findings indicate that the experimental class, which implemented an ecopedagogy-based approach, achieved a significantly greater improvement. This suggests that social studies learning grounded in ecopedagogy effectively enhances students' ecological intelligence.
63	Ibnu Mustopo Jati ,2022	Local Wisdom Values in the Nyadran Tradition as a Source for Social Studies Learning. The meaning and form of the <i>Nyadran</i> tradition vary across regions, yet they share a common purpose: to express gratitude to God and ancestral spirits. The <i>Nyadran</i> tradition embodies several core values—social, religious, cultural, and

		educational—that are highly relevant to the goals of social studies education. These values align with the purpose of social studies in shaping students into citizens who recognize and appreciate their native cultural heritage.
64	Ali Gunawan, 2019	Implementation of Discipline Character Value Integration in Social Studies Learning at SMP Negeri 1 Boja, Kendal Regency. The findings of this study indicate that the integration of discipline as a character value in Social Studies learning at SMP Negeri 1 Boja is implemented through learning tools, instructional activities, and assessment processes. One of the challenges faced by teachers in instilling this value is the tendency of some students to engage in side conversations during lessons. To address this issue, teachers employ gentle verbal reminders and questioning strategies as corrective measures.
67	Nurul Alfiyanti, 2022	Analysis of Local Wisdom Values in Kandri Village, Gunungpati District, as an Alternative Source for Social Studies Learning at SMP Negeri 22 Semarang. The study reveals that the local wisdom values found in the Kandri community include religious values, mutual cooperation, creativity, environmental awareness, responsibility, and artistic expression. These values align with several topics and basic competencies within the junior high school Social Studies curriculum. As such, the local wisdom of Kandri can serve as an alternative source of learning material, particularly in the form of informative content, for use in Social Studies instruction at SMP Negeri 22 Semarang.
69	Noviani Achmad Putri, 2022	Implementation of Humanistic Learning Theory in Social Studies Learning Based on the Local Wisdom of <i>Sumbang Si Sivah</i> . Social Studies encompasses broad and complex material, as it examines the dynamics of human life across time and space. In this context, learning resources for Social Studies are not limited to textbooks but also include community behaviors and the local wisdom embedded in students' environments. The <i>Sumbang Si Sivah</i> tradition contains values that can be integrated into Social Studies learning, both in the affective aspect—instilling character values—and in the cognitive aspect—enhancing knowledge comprehension. A humanistic approach to learning enables students to holistically develop their potential by using local wisdom as a foundation for meaningful and contextual learning.
73	Eko Prasetyo Utomo, 2020	Character Values of the King Ho Ping Ritual as a Source for Social Studies Learning. The <i>King Ho Ping</i> ritual embodies a range of character values that are highly relevant to be integrated into Social Studies learning. These values include respect for religious and belief diversity, steadfastness, interfaith cooperation, appreciation of national culture, commitment to preserving cultural heritage, respect for ethnic, religious, and cultural diversity, mutual assistance, anti-discrimination, lifelong learning, and social responsibility. The integration of these values can be implemented through a thematic-integrative learning approach, linking social life with disciplines such as geography, history, sociology, and economics. Thus, the <i>King Ho Ping</i> ritual serves as a contextual learning resource that not only enriches the Social Studies curriculum but also promotes multicultural character education.
78	Dianisa Wahyuni, 2022	An Analysis of Cultural Values in Social Studies Learning in Second Grade of Primary School. This study focuses on analyzing cultural values embedded in the Social Studies learning process for second-grade students during the first semester of primary school. The analysis is based on four thematic textbooks used in the 2013 Curriculum. These textbooks were examined to identify the parts that are relevant to Social Studies content and to explore the cultural values intended to be instilled in students through learning activities. The collected data were categorized and described in detail to reveal how cultural values are incorporated into the Social Studies curriculum for second-grade students in the first semester

A critical analysis of the selected studies presented in this paper reveals that the most frequently addressed local wisdom values in Social Studies education in Indonesia reflect the cultural diversity and spiritual traditions embedded within local communities. This directly addresses the first research question (Q1), which concerns the forms of local wisdom values most commonly discussed in the Social Studies education literature

The variety of keywords employed in these articles demonstrates a wide range of values, from religious and spiritual principles to culturally specific norms originating from particular communities. For instance, Code 63 (Ibnu Mustopo Jati, 2022) highlights the religious and spiritual dimensions of the Nyadran tradition a ritual of ancestral veneration deeply infused with social and cultural meaning. Similarly, Code 4 (Kariadi et al., 2021) examines the transformation of earthquake-related knowledge grounded in the local wisdom of the Sasak ethnic group and its application in Social Studies instruction, illustrating how indigenous knowledge can significantly contribute to disaster education. Furthermore, Code 69 on Sumbang Si Sivah (Putri et al., 2022) underscores the

importance of acting and speaking with politeness, adhering to established norms within customary law systems, thereby embedding moral conduct and social etiquette into the civic dimension of Social Studies learning.

Furthermore, Code 4 (Heri et al., 2021) develops the local wisdom values of the Sasak ethnic group as supplementary teaching materials in Social Studies at SMP Negeri 4 Jerowaru, East Lombok Regency. This approach strengthens the integration of local culture into the curriculum and enhances the relevance of learning to students' sociocultural contexts. Likewise, Code 46 (Sahar et al., 2022) illustrates the practice of tolerant living in the Islamic Village of Kepaon, Bali, through the *Tri Hita Karana* perspective, which is proposed as a learning resource for Social Studies at the junior secondary school level. In addition to religious and cultural values, the findings also indicate that social values and the spirit of *gotong royong* (mutual cooperation) are critical elements reflected in Social Studies instruction. This is evident in Code 14 (Yuliyanto, 2021) which explores the integration of Javanese cultural wisdom through the *Tuna Satak Bathi Sanak* philosophy in Social Studies learning. Similar values are also embedded in Code 7, (Ismaya, 2021) which features the Kudus kretek culture as a Social Studies learning resource at the elementary school level, demonstrating how local cultural practices foster solidarity, communal harmony, and cooperative spirit—values that are also reflected in Code 78 (Wahyuni et al., 2022).

Character education values emerge as a prominent theme in several other studies. For example, Code 46 (Sahar et al., 2022), reiterates the importance of tolerance through the *Tri Hita Karana* framework as a Social Studies learning source. Code 73 (Utomo, 2020) discusses the character values embedded in the *King Ho Ping* ritual and its potential as a teaching resource. Similar insights are found in Code 67 (Alfiyanti & Lestari, 2022), which explores the local wisdom of the Kandri community as an alternative Social Studies learning resource at SMP Negeri 22 Semarang, and Code 20 (Wijayanti, 2018), which emphasizes the inculcation of local wisdom values in fostering students' emotional intelligence. The concept of ethnopedagogy is also featured in Code 24 (Susilaningtyas, 2022) and Code 64 (Gunawan et al., 2019), each linking character values and discipline to Social Studies instructional practices at the junior secondary level.

Values of cooperation, peace, and communal harmony are further highlighted in Code 3 (Sumantri et al., 2022) which demonstrates how peace education can be integrated into Social Studies through the *Pela Gandong* tradition in Maluku, emphasizing the importance of brotherhood bonds and inter-community reconciliation. Code 60 (Siti Tartila & Eldi Mulyana, 2022) focuses on ecological intelligence, while Code 43 (Wijaya, 2017) depicts the role of the *Karapan Kerbau* (buffalo race) culture in strengthening community relationships in Jotang Beru Village, Sumbawa Besar, and its potential for developing cultural and multicultural values within Social Studies education (Muttaqin & Wardana, 2018).

Meanwhile, aesthetic, creative, and artistic values are reflected in several studies highlighting cultural practices as instructional media. Code 16 (Pingge & Haingu, 2020) introduces traditional *ikat* weaving as a Social Studies teaching medium in primary schools. Code 54 (Ramadhan, 2022) examines the noble values within the *Kedempling* dance through a behaviorist learning theory approach. Code 5 (Suprpto, 2019) discusses the *Purun* tradition, while Code 57 (Syaputra, 2020) investigates the potential of oral traditions as a source for developing teaching materials in Social Studies. These findings indicate that the most frequently discussed local wisdom values in the Social Studies literature encompass religious values, social cohesion, character formation, communal solidarity, and expressions of aesthetic and artistic creativity. This representation illustrates the complexity and richness of Indonesia's localities, which can be contextually integrated into Social Studies learning. To clarify the distribution of these values, refer to the following table.

Table 2. Representation of Local Wisdom Values in Social Studies Learning.

Value Category	Examples of Representation in Local Wisdom
Religious and Cultural Values	Nyadran tradition, <i>Sesenggak</i> (Sasak ethnic group), <i>Tri Hita Karana</i> concept (Bali), and <i>Sumbang Si Sinab</i> .
Social Values and Mutual Cooperation	Tuna Satak Bathi Sanak philosophy (Javanese culture), <i>Gusjigang</i> values (Kudus), <i>begani</i> , <i>besiru</i> , and values embedded in <i>kretek</i> culture.
Character Education Values	Values of tolerance, environmental awareness, multicultural values, ecological intelligence, and discipline found in various local cultural practices.
Cooperation, Peace, and Togetherness Values	<i>Pela Gandong</i> , ecological intelligence, multicultural perspectives
Aesthetic, Creativity, and Art Values	<i>Ikat</i> weaving motifs, <i>Kedempling</i> Dance, <i>purun</i> , and forms of oral tradition as learning media

To address the second research question (Q2) regarding how educational knowledge rooted in local wisdom is utilized by local communities, several studies demonstrate that such knowledge is not only embedded in everyday practices but has also been transformed into the context of formal education, particularly within Social Studies learning

For instance, the article coded as 4 (Kariadi et al., 2021) examines the transformation of earthquake-related knowledge based on the local wisdom of the Sasak people and its application in Social Studies instruction. This knowledge is passed down through generations via the local proverb *Betegel Eleq Sabuk Belo*, part of the *Sesenggak* tradition, which is rich in religious values, customary law, and educational principles. As noted by Kariadi et al. (2021), this proverb is not only relevant to the Sasak community but also embodies universal values that can be adapted in various educational institutions. Thus, such transformation allows for the use of local wisdom as a contextual and meaningful learning resource.

Integrating local wisdom into Social Studies learning not only strengthens students' cultural identity but also enhances awareness of local potentials and disaster risks, while cultivating social skills relevant to community life. In this sense, the transformation of local knowledge is also regarded as a form of cultural preservation with an inherently educational function. As emphasized by (Suprpto, 2019), there is a pressing need to reweave traditions, preserve ecological balance, and reshape the image of the younger generation. One viable strategy is to optimize the role of Social Studies as a medium for internalizing these local values. The transformation of local wisdom into classroom practice becomes a strategic means to foster environmental awareness, reinforce local identity, and holistically develop students' character.

In response to the third research question (Q3), the review of scholarly publications in the SINTA database reveals several key trends in the integration of local wisdom within Social Studies education in Indonesia. The first trend indicates that local wisdom is extensively utilized as a thematic learning resource, instructional media, and supplementary teaching material across different levels of education. The article coded as 7 (Ismaya, 2021) reveals that the *kretek* culture of the Kudus community is highly relevant as a Social Studies learning resource, as it encapsulates elements of message, human interaction, and environmental awareness forming a holistic source of knowledge. Local wisdom is also used to develop themes and topics in instructional materials, as exemplified by code 14 (Yuliyanto, 2021), which highlights the *Tuna Satak Bathi Sanak* philosophy as a representation of mutual cooperation in social learning.

The concept of ethnopedagogy has also become a significant foundation, as illustrated in code 24 (Susilaningtiyas & Falaq, 2021), which underscores the importance of local culture as a pedagogical framework in Social Studies education. A similar approach is found in code 27 (Falaq, 2023), which incorporates *Gusjigang* values to enrich the development of topics and instructional content, demonstrating a systematic process from theme selection to syllabus formulation and the design of thematic lessons based on core competencies. Furthermore, code 44 (Widodo & Akbar, 2017) integrates Javanese philosophical values from the *Pitutur Luhur* text as a Social Studies learning resource, while code 67 (Alfiyanti & Lestari, 2022) and code 73 (Utomo, 2020) examine local values such as the *King Ho Pingritual* and the cultural practices of the Kandri community as alternative instructional materials rich in character and social dimensions. Even at the elementary school level, as shown in code 78 (Wahyuni et al., 2022), Social Studies learning is analyzed through the cultural values embedded in Grade 2 thematic textbooks.

The second trend reveals that local wisdom is not merely treated as content, but is systematically integrated into all components of the learning process from theme selection and syllabus analysis to lesson plan (RPP) development. Project-based learning models, discussion methods, cultural visits, and scientific approaches are frequently employed. For example, code 46 (Sahar et al., 2022) depicts the traditions of *Ngejot*, *Magibung*, and *Tari Rodat* within the *Tri Hita Karana* framework as sources for character education at the junior secondary level. Similarly, code 47 (Darmawan et al., 2022) applies *Kaja-Kelod* values to address spatial issues and human–environment interactions, while code 49 (Heri et al., 2021) develops Social Studies materials based on the cultural values of the Sasak community. From a more theoretical perspective, code 57 (Syaputra, 2020) emphasizes the potential of oral traditions as a foundation for developing Social Studies that integrates anthropology, history, and civics. Likewise, code 63 (Ibnu Mustopo Jati, 2022) underscores the relevance of the *Nyadran* ritual to Social Studies learning objectives, particularly in cultivating cultural awareness and national identity.

The third trend highlights the use of local wisdom as a vehicle for character formation and the cultivation of contextual values relevant to students' social environments. Values such as discipline, tolerance, responsibility, and cooperation are embedded within character education practices. Code 11 (Ramli, 2022) demonstrates how local values are incorporated into every lecture session to shape students' character. At the secondary level, code 20 (Wijayanti, 2018) presents the PETRUK strategy encompassing modeling, empowerment, environmental reinforcement, and inter-institutional collaboration as a comprehensive approach to local wisdom based character education. Code 43 (Wijaya, 2017) highlights the role of local values as behavioral guidelines, social control, and social protection within the Sumbawa, NTB community. Aesthetic values are also addressed in code 54 (Ramadhan, 2022), which employs the *Tari Kedempling* dance as a teaching medium through a behaviorist approach. Finally, code 64 (Gunawan et al., 2019) examines the cultivation of discipline within Social Studies learning through direct integration into classroom activities.

Overall, publications in the SINTA database demonstrate that the integration of local wisdom into Social Studies education has evolved not only in terms of content but also in methodology, pedagogical approaches, and learning objectives. These three trends utilization as a learning resource, integration into instructional design, and emphasis on local character formation signal a new direction in Social Studies education that is more contextualized, reflective, and culturally grounded. A notable methodological pattern is that most research on local wisdom integration in Social Studies is dominated by qualitative descriptive approaches. Only a small number of studies employ quantitative or Research and Development (R&D) methods. Among all the reviewed articles, only code 47 and code 49 adopt such approaches. Code 47 develop teaching materials based on *Kaja-Kelod* values in the context of land and space conservation, while code 49 (Heri et al., 2021) design supplementary learning materials rooted in the Sasak community's local wisdom.

This finding points to a significant methodological gap and provides a recommendation for future research to move beyond purely qualitative approaches by incorporating quantitative, experimental, or curriculum development based methodologies that are more structured and measurable (Mills et al., 2025). Such approaches are essential to rigorously assess the effectiveness of integrating local values in enhancing student learning outcomes and strengthening character education. From the perspective of research subjects and objects, there is considerable diversity encompassing all educational levels from elementary, junior high, and senior high schools to higher education. This diversity opens broad opportunities for cross-level comparative studies in the application of local wisdom within Social Studies instruction. In other words, the field holds significant potential for further development in line with the demands of 21st-century education (Muff et al., 2025), which requires contextualized knowledge, cultural preservation, and the cultivation of character and global citizenship identity. Accordingly, the scope for developing studies on the integration of local wisdom in Social Studies education remains wide open both in terms of methodological approaches and the expansion of research subjects and educational contexts.

CONCLUSION

The This systematic review maps the trends in integrating local wisdom values into Social Studies education in Indonesia, based on an analysis of journal articles indexed in the SINTA database over the past decade. From the 25 selected articles, three key conclusions emerge. First, local wisdom values in Social Studies education are reflected in a wide range of contextually relevant thematic representations. Religious, social, character-building, mutual cooperation (*gotong royong*), and aesthetic or artistic expressions are identified as dominant elements used as learning resources aligned with Social Studies learning objectives (Code 4, Code 7, Code 14, Code 16, Code 63). This diversity reflects the richness of Indonesia's cultural heritage and its pedagogical relevance.

Second, local knowledge embedded in community practices has been systematically transformed into the context of formal education. This process not only brings culturally meaningful teaching materials into the classroom but also strengthens students' character through culturally contextualized approaches (Code 4, Code 20, Code 24). Social Studies instructional strategies that draw on local values demonstrate significant educational potential in fostering students' identity and connectedness to their environment.

Third, the literature review indicates three main patterns in the integration of local wisdom: (1) utilization as thematic learning resources (Code 7, Code 27, Code 73); (2) incorporation into the structural components of instruction, such as syllabi, themes, and lesson plans (Code 24, Code 46, Code 49); and (3) use as a medium for character formation and social awareness (Code 20, Code 43, Code 64). These findings affirm the role of Social Studies in cultivating civic identity through approaches relevant to the local context.

This study also highlights methodological limitations. The majority of articles employ qualitative descriptive approaches, while quantitative and Research and Development (R&D) approaches remain scarce (Code 47, Code 49). This methodological gap opens opportunities for more varied and measurable approaches, particularly to evaluate the effectiveness of implementing local values in Social Studies learning contexts. Overall, the integration of local wisdom in Social Studies education demonstrates strong epistemological and pedagogical dimensions. Such an approach not only enriches learning content but also contributes to cultural preservation, character development, and the formation of students' identity as citizens grounded in their cultural roots.

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