



Ethnosocial Learning Based on Socio-Cultural Literacy: An Exploratory Study in Elementary School

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Abstract

This research aims to explore the application of the ethnic social learning model, which is grounded in socio-cultural literacy, at the Miftahul Ulum Elementary School in Loram Kudus. The study utilizes an exploratory qualitative approach to understand phenomena where existing information is scarce comprehensively. This research includes fieldwork, with researchers conducting direct observations at the site to obtain and collect pertinent data. Data collection techniques employed in this study included observation, interviews, and documentation methods. Credibility was assessed through three forms of triangulation to ensure the validity of the data: source, technique, and time. Data analysis followed the Miles and Huberman model, which entails data reduction, data presentation, and drawing conclusions alongside verification processes. The findings underscore the effectiveness of the ethnic social learning model in integrating local cultural values, social literacy, and interpersonal interactions into the educational process. This approach cultivates educational experiences that are both contextually relevant and meaningful. A notable aspect of the research is incorporating the local tradition 'Ampyang Maulid' into the Miftahul Ulum curriculum, which is reflected in both curricular and extracurricular activities. This strategy reinforces character development among students and enhances their cultural awareness and social literacy skills. The study concludes with practical recommendations, including the need for teacher training, improvements in educational facilities, and the encouragement of community collaboration. Overall, this research offers significant theoretical insights into advancing the concept of ethnic social learning within the Indonesian educational context.



INTRODUCTION

Today, globalization presents several challenges, including economic growth, international competition, and various environmental, cultural, and political issues (Amalia et al., 2022). In this global era, technological advancements and the rapid flow of information create significant obstacles to preserving local values. As a result, the younger generation is often exposed to global culture, which can alter their understanding and appreciation of local traditions. They may not realize that people's lives are deeply rooted in the social and cultural frameworks that evolve within their regions. This is particularly true for Indonesian society, which is known for its multiculturalism and showcases a variety of distinctive traits across its diverse communities. This diversity plays a key role in shaping the local identity of each region (Deiwi et al., 2021).

Culture is crucial in shaping global development dynamics (H. P. Sari et al., 2025). Additionally, elementary schools are vital in shaping the nation's ideology. It is important to instill in young students values related to nationalism, concepts of citizenship, and a sense of responsibility toward their country (Saputra et al., 2023). To counter the encroaching threat of local cultures and traditions fading away in the wake of globalization, it is essential to foster pride and awareness in local identity. By actively working to preserve, develop, and promote these local cultures and traditions, we can reinforce our identity and appreciate the rich cultural heritage we possess (T. Y. Sari et al., 2022). This local identity needs to be handed down from generation to generation to ensure it remains an integral part of community life.

Local wisdom within society holds pedagogical values that contribute to the formation of the personality and character of prospective members of society. Individuals can maintain their identity while navigating the challenges posed by modernization and the wave of globalization (Sugiyanto et al., 2023). In our current era, people face various advancements in different aspects of life, characterized by the emergence of modern culture, especially in science and information technology.

The rise of individualism, materialism, pragmatism, and hedonism among Indonesians reflects a form of moral degradation. Additionally, there is an erosion of the noble values of the nation's culture, often replaced by foreign cultures that may conflict with local traditions (Hamimah et al., 2022). Consequently, many students experience moral degradation. Therefore, education is needed to bridge modern educational requirements with preserving local socio-cultural values.

One relevant learning model is ethnosocial learning, which integrates ethnic and socio-cultural values into the educational process. Ethnosocial learning aims to build learners' awareness and understanding of local cultural values and develop their ability to interact socially with various community groups. Integrating social values and local wisdom into a learning context is called ethnosocial learning. Ethnosocial learning emphasizes the contextual application of local wisdom related

to social aspects, which is organized based on values and applied according to students' experiences. This approach focuses on how individuals relate to their environment (Hamimah et al., 2022).

According to Yasin, the socio-cultural-based learning model guides students to think concretely based on learning resources developed from their culture or the identity of a region. The use of local culture helps learners to grasp the material in a concrete manner (Yasin et al., 2023). Based on this concept, the social and cultural-based learning model is structured around social and cultural values and is aligned with the environmental experiences of students. This structure allows students to understand the material better and tangibly.

The phenomenon unfolding within communities is closely tied to the gradual erosion of the nation's social and cultural identity, a change fueled by the forces of globalization and modernization. In light of this, studying educational approaches that incorporate regional social and cultural values is essential for developing effective teaching strategies. Consequently, the author focused on researching culturally based learning models, specifically gathering data from elementary schools. The aim is for these findings to contribute to educational practices across all levels, with particular attention to Madrasah Ibtidaiyah.

Previous research has indicated that the ethnosocial learning model can positively impact education, especially in social studies within elementary settings. This approach allows students to engage with social studies directly through local wisdom and technological advancements. Furthermore, the ethnosocial learning model is deemed suitable for implementation in elementary classrooms and must be tested to validate its effectiveness in learning. Central to this model is the recognition of local culture's significance within the community. Teachers can readily adopt the ethnosocial learning model, customizing it to reflect their community's cultural framework.

This research introduces a fresh perspective on ethnosocial learning-based education, highlighting sociocultural literacy as its core element. The distinctiveness of this study lies in merging ethnosocial learning with sociocultural literacy, an intersection not extensively explored in elementary education. Unlike previous studies that primarily focused on secondary education or the broader public, this research investigates how the ethnosocial approach can be effectively implemented at the elementary level. The study delves into theoretical frameworks and develops teaching strategies rooted in local wisdom and sociocultural practices in students' environments, making the educational experience more contextual and relevant. Ultimately, this research aims to contribute to advancing educational theory and practice by presenting an innovative approach to sociocultural learning in elementary schools.

METHODS

The method used for this article is a qualitative approach with an exploratory study. According to Creswell (2018), an exploratory study is employed as a research method for new phenomena because it is considered a supportive approach for examining information from similar events in schools (Mareita Ismail et al., 2024). The use of an exploratory study in this article aims to answer questions related to ethnosocial learning based on socio-cultural literacy. Qualitative research explores and understands the meanings and experiences of research subjects in a social context (Subhaktiyasa, 2024).

The qualitative approach used in this study has implications for understanding qualitative phenomena, emphasizing that its mechanisms are consistently carried out from initial data processing to concluding without relying on mathematical and statistical calculations. Instead, it focuses on interpretative studies or descriptive analysis (Creswell, 2007). This type of research includes field research, which seeks to find out specifically about the realities of what occurs at a particular time concerning the research object. The researcher conducted direct research at the Islamic Elementary School (Madrasah Ibtidaiyah/ MI) of Miftahul Ulum Loram Kulon Kudus.

According to Moleong, this form of research is qualitative. It aims to understand the phenomena experienced by the research subjects to produce descriptive data in the form of written or spoken words from people and observed behavior. Therefore, it can be said that this research is descriptive qualitative; researchers analyze and describe the research objectives objectively and in detail to achieve accurate results (Heirman & Anhusadar, 2022).

Data collection techniques included observations, interviews, and documentation methods. The validity of the data was tested using credibility with three triangulations (source, technique, and time). The data analysis technique was carried out using the Miles and Huberman model, which involved three stages: (1) data reduction, which included analyzing the collected data and making reflective notes related to it; (2) data presentation, conducted in an informative manner; and (3) drawing conclusions and verification, which involves interpreting data that can be presented in the form of descriptions or summaries of research results (Siskayanti & Chastanti, 2022).

RESULTS

Implementation of Ethnosocial Learning-Based Socio-Cultural Literacy at Miftahul Ulum Elementary School, Loram Kudus

The results of interviews and observations conducted by researchers reveal that implementing learning at MI Miftahul Ulum Loram Kulon Kudus has unique characteristics influenced by local cultural interactions. Kudus Regency is one of the

districts that follows a life philosophy known as 'Gusjigang.' This philosophy, adopted by the Kudus community and taught by Sunan Kudus, encompasses ideals of excellence in behavior, the pursuit of knowledge through religious studies, and the spirit of entrepreneurship.

Gusjigang is an acronym representing 'bagus' (good), 'ngaji' (to study or recite), and 'dagang' (to trade). This philosophy is reflected in the Kudus community, particularly in Loram Kulon village, which, despite being classified as a developed and modern society, still maintains its traditional customs. This includes the historical heritage in the 'Masjid Wali,' commonly known as the "Wali Mosque" in Loram Kulon Village. The "Wali Mosque" was founded by Sultan Hadirin, a student and son-in-law of Sunan Kudus.

In addition to the relics of the "Wali Mosque," the Loram Kulon community continues to practice the teachings of Sultan Hadirin, including "keipeilan," "ngantein mubeing gapuro," and "ampyang maulid." As an Islamic preacher, Sultan Hadirin blended the culture of the Hindu Loram Kulon community with Islamic culture in his teachings. This blending is evident in the historical heritage of the "Wali Mosque" and the tower, symbolizing the acculturation between Hindu and Islamic cultures. Furthermore, the "ampyang maulid" ritual, which introduces the Prophet Muhammad through Hindu ornaments, serves as a subtle form of acculturation in the preaching of Sultan Hadirin.

Madrasah Ibtidaiyah (MI) Miftahul Ulum, an Islamic educational institution in Loram Village, is dedicated to preserving local culture by weaving it into its curriculum. One significant cultural tradition embraced by the school is the 'Ampyang Maulid,' which celebrates the birthday of the Prophet Muhammad. By incorporating such traditions, the school highlights the importance of local culture as a vital component of the national identity.

The social studies curriculum at MI Miftahul Ulum effectively integrates cultural values derived from the 'Ampyang Maulid,' making them relevant to the student's everyday experiences. This approach is essential in helping students develop an appreciation and understanding of their regional heritage, thereby protecting it from the encroachments of globalization. Community involvement during the 'Ampyang Maulid' celebration, which features parades and artistic performances, allows students to actively participate in these cultural festivities, strengthening their sense of belonging and connection to their roots.

Integrating local culture into the learning process unfolds in three main stages: planning, implementation, and evaluation. Based on insights from interviews, the planning phase begins with a systematic approach to ethnosocial learning rooted in socio-cultural literacy at MI Miftahul Ulum in Loram Kudus. Initially, a needs analysis is performed to understand students' familiarity with local culture and to evaluate their social skills. Teachers then develop a syllabus that weaves sociocultural content throughout various subjects, such as Indonesian, Social

Sciences, and SBDP. The learning materials reflect the vibrant culture of the Kudus community, incorporating traditions like 'Ampyang Maulid' and the values of mutual cooperation found in daily life. This stage also involves selecting appropriate teaching methods and resources, which include group discussions, hands-on observations, interviews with community leaders, and community-based project development. Learning materials are crafted to fit these needs, incorporating cultural documentary videos, folk tales, and visits to significant historical sites around Kudus.

The second stage focuses on applying ethnosocial learning through various engaging strategies. The learning journey begins with exploring socio-cultural literacy through discussions and introductions to local customs. Students are encouraged to share their own experiences related to their social and cultural backgrounds. Activities include community-based projects integrated into co-curricular learning, such as designing dresses from recycled materials that will later be showcased at the Geibyar Ampyang Maulid event.

Finally, the evaluation of the ethnosocial learning implementation encompasses formative, summative, and reflective assessments. Formative evaluations occur throughout the learning process to gauge students' understanding at different points. Teachers use observations, anecdotal notes, and short quizzes to monitor how well students grasp the material. At the end of the learning period, a summative evaluation, which could involve a project or exam, is conducted to assess students' comprehension of socio-cultural literacy, particularly concerning the project of creating dresses from waste materials. Reflective evaluation gathers feedback from students, teachers, and parents about the overall effectiveness of the learning experience. Students share their insights on understanding local culture and how this educational journey has influenced their lives.

Integrating Ethnosocial Learning in Curricular and Co-curricular Contexts

The implementation of social learning at MI Loram Kudus is integrated into intracurricular learning, specifically in social studies and SBDP, as well as in co-curricular learning through the P5RA program.

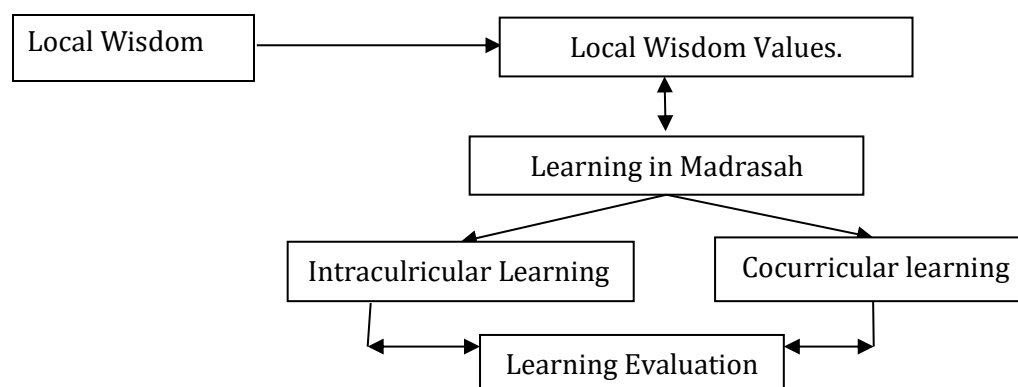


Figure 1. Sociocultural Integration in Learning

Cultural values play a crucial role in education, mainly through integrating local traditions into formal school learning activities. This integration involves utilizing the values of Ampyang Maulid in educational practices. This approach aims to enhance the relevance of learning to students' lives, strengthen culturally-based character development, and preserve local traditions amid social changes, especially at MI Miftahul Ulum Loram Kulon. By connecting science, local culture, and character growth, this strategy aligns the formal curriculum with local wisdom, resulting in relevant, contextualized, and meaningful learning experiences.

Cultural values are integrated across three main dimensions: 1) Cognitive: Leveraging local culture as a resource to grasp academic concepts. 2) Affective: Instilling moral and ethical values embedded in local culture. 3) Psychomotor: Engaging students in activities that reflect traditional skills, such as arts and crafts, which will be featured in the Ampyang Maulid expo. The implementation of ethnosocial learning at MI Miftahul Ulum Loram Kudus can be illustrated in the following table.

Table 1. Ethnosocial Learning at MI Miftahul Ulum Loram

Fase / Class	Form of Ethnosocial Learning Activities
A (1 and 2)	Integrated into both extracurricular and co-curricular learning, students will be introduced to the culture of "Ampyang Maulid." Throughout this process, students will take turns sharing the history of Ampyang in their language based on their understanding of the topic. At the end of the learning experience, there will be a project where students can create an art performance that reflects their story about the history of Ampyang Maulid, which will take place a week before the peak of the celebration.
Fase B (3 and 4)	In co-curricular learning, P5RA promotes children's work by making necklaces and bracelets from beads (grade 3) and making "Kumpulan batik" on t-shirts (grade 4). The children's work will be exhibited at the Loram Expo, the "Ampyang Maulid" exhibition venue.
Fase C (5 and 6)	The Class 6 students participated in the "Ampyang Maulid" Geibyar carnival, wearing outfits inspired by Kudus City's anniversary clothing, including sarongs, white shirts, women's headscarves, and traditional shoes. They formed a drum band for the event, which took place on the 12th of Robiul Awwal, starting from Loram Weitan Kongsi Field and finishing in front of the Loram Kulon Guardian Mosque. The head of the sub-district attended the carnival, and the regent of Kudus and representatives from the Kudus Tourism Office were present.

The following is a description of the participation of MI learners in the Ampyang Maulid activities. The learners showcased their designs of clothing made from processed plastic waste as part of a project-based learning initiative (P5RA). This project emphasized creativity, environmental awareness, and cultural preservation.



Figure 2. Examples of practical implementation of ethnosocial learning

The results of this study revealed important findings regarding the support components in the implementation of ethnosocial learning based on socio-cultural literacy at MI Miftahul Ulum Loram Kudus. This study shows that the surrounding community, including the parents of students, traditional leaders, and cultural communities, significantly contributes to efforts to preserve local culture.

Community participation is seen in various forms, including involvement in learning activities. The community acts as an educational resource, sharing knowledge about traditions, arts, and social values passed down from generation to generation.

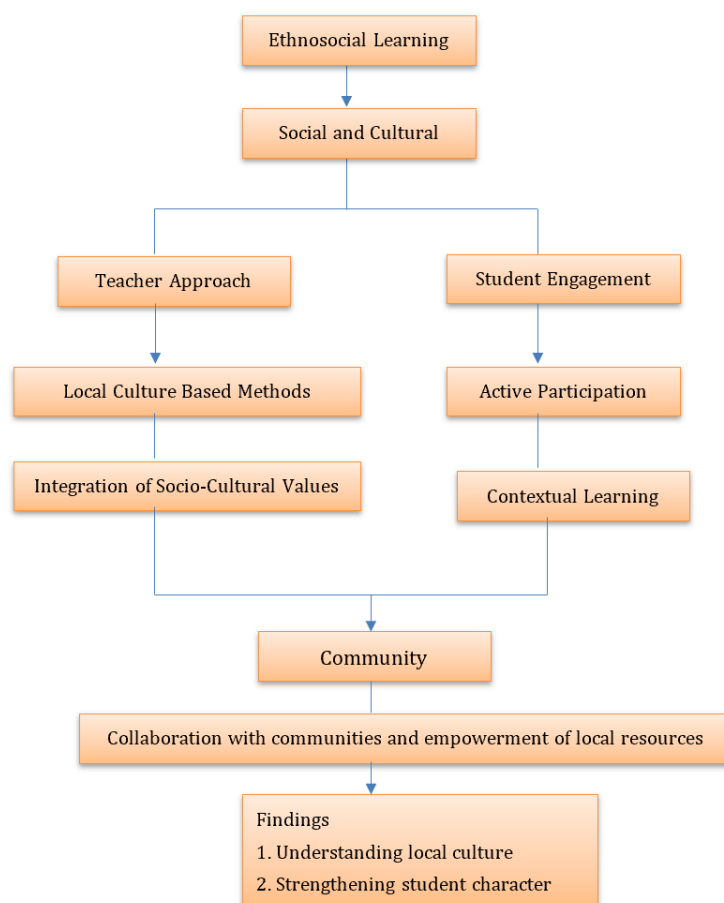


Figure 3. Exploratory Study of the Implementation of Ethnosocial Learning Based on Socio-Cultural Literacy in Elementary Madrasah

This research, which focuses on applying the ethnosocial learning model based on socio-cultural literacy in MI Miftahul Ulum Loram Kudus, is expected to provide various significant benefits for developing education at the local level and theoretical contributions in the academic world. One of the main hopes is that the results of this study can serve as a guide for teachers in designing contextual, meaningful, and relevant learning to local culture. By understanding this model's concepts and implementation steps, teachers are expected to effectively integrate social and cultural values into their curriculum.

This approach helps students comprehend the subject matter and shapes their character through exploration and appreciation of the cultural richness in their environment. Additionally, this research aims to provide new insights to schools and education policymakers regarding the importance of a culture-based approach in building social literacy. By adopting this model, schools can create a more inclusive learning ecosystem where students learn to appreciate diversity and develop essential social skills for life in society. Furthermore, this research is expected to encourage the active participation of parents and communities in supporting culture-based learning, thereby fostering a more harmonious relationship between schools and communities.

DISCUSSION

The importance of ethnosocial learning rooted in socio-cultural literacy within elementary education, particularly in Madrasah Ibtidayah, aligns well with the educational characteristics emphasizing Islamic values. Socio-cultural literacy seeks to embrace universal human values within a socio-cultural context (Machmudah et al., 2022). This approach effectively intertwines religious values such as tolerance, empathy, and cooperation through social interactions linked to local cultural traditions and practices (Fitriani et al., n.d.). By integrating academic learning with cultural values and social skills, this model establishes a strong foundation that shapes students into competent, character-driven, and culturally aware individuals.

Elementary school students, who are at a pivotal stage for character development, require education that resonates with their cultural and religious values. Students can better understand and appreciate their cultural heritage by engaging with local culture through learning activities, reinforcing their identity within the community and the nation. Integrating local culture and community engagement within character education programs can mold a generation with strong character and an appreciation for cultural diversity (Sakti et al., 2024).

One of the most significant roles of culture is its capacity to help societies address global issues within the context of modernity (Tolochko et al., 2023). Culture permeates all aspects of human lifestyles (Adeibayo et al., 2020); therefore,

social and cultural literacy should be introduced to students early. This exposure lets them become acquainted with Indonesian culture, customs, traditions, ethnicities, etc. Additionally, students should foster a sense of love for their homeland and strive to uphold Indonesian culture. This approach nurtures patriotism and respect for others (Umi Hanik & Noor Agustin, 2023). With a socio-cultural learning model, individuals learn by observing, interacting, and conveying the socio-cultural information necessary to sustain the values embedded in society (Garcia-Nisa et al., 2023).

This model focuses on knowledge transfer and developing students' character, cultural identity, and social skills. In an age of globalization, ethnosocial learning plays a crucial role in preserving and introducing local culture to the younger generation. By understanding their cultural heritage, students can appreciate and uphold the values existing within their communities. This approach teaches social values such as tolerance, cooperation, and mutual respect. Culture-based education can enhance national excellence; thus, merging character education with local culture proves influential, helping to shape students' character through local values (Tasrif et al., 2023).

Ethnosocial learning makes education more relevant and meaningful by connecting subject matter to students' daily lives. This enhances student engagement and aids in understanding abstract concepts through cultural and social contexts (Nurhadi & Latifah, 2021). The model encourages collaboration, communication, and problem-solving skills among students by facilitating social interaction during learning experiences. This interaction boosts students' ability to work together in teams, appreciate different perspectives, and constructively resolve conflicts (Santoso, 2020).

Teachers implementing ethnosocial learning are encouraged to design culture-based learning activities creatively. This model inspires students to think creatively and innovatively when faced with new and contextualized learning situations. The implementation of this model involves teachers acting as facilitators who design culturally and socially relevant learning activities. Teachers must observe local culture, assess students' needs, and develop contextualized learning plans. As a result, students gain a deeper understanding of the subject matter while developing essential social skills and cultural awareness.

The socio-culturally based learning model can be implemented by utilizing the social and cultural environment in which students live and integrating it into their learning materials. This model allows teachers to create innovative and engaging student learning experiences (Kaspar & Massey, 2023). Connecting learning with students' daily experiences makes grasping concepts easier, making the process enjoyable and meaningful (Yasin et al., 2023). Bandura suggests that learning in the context of the learners' surroundings allows them to acquire relevant information

about various life skills and adaptive behaviors reflective of their social and cultural environment, thus shaping their behavior based on their experiences (Feiri & Husna, 2022). This approach emphasizes theoretical aspects and real-life applications, establishing a culturally enriched educational framework that enhances students' cognitive and emotional development. It is crucial in fostering inclusivity, mutual respect, and a deeper understanding of cultural diversity (Fitriadi et al., 2024).

In the context of Madrasah Ibtidaiyah, an ethnosocial learning model grounded in socio-cultural literacy can strengthen learners' comprehension of their cultural identity while equipping them with essential social skills for everyday interactions (Rahmawati & Peilu, n.d.). Socio-cultural literacy encompasses understanding, appreciating, and applying local cultural values in social interactions. Research by Marlina and Halidatunnisa (2022) underscores the importance of instilling socio-cultural literacy in elementary school students. These educational institutions need to ensure that children not only grasp but also practice socio-cultural literacy within their school environment, preparing them to incorporate it into their lives beyond the classroom. This has significant implications for their behavior outside of school.

In order to effectively implement the ethnosocial model, it is essential to promote socio-cultural literacy as a key competency for students. Socio-cultural literacy involves understanding, reflecting upon, evaluating, and developing knowledge, attitudes, plans, and actions related to national commitment, tolerance, non-violence, and inclusive design across various disciplines. This capacity is vital for advancing knowledge and engaging in social organizations (Marlina & Halidatunnisa, 2022).

The socio-cultural literacy discussion is increasingly relevant within educational circles, including schools and madrasahs. Its implementation is imperative to prevent behaviors that may contribute to the disintegration of society. Furthermore, cultural literacy is significant in nurturing students' critical and analytical thinking skills. The government has structured the socio-cultural literacy framework, encompassing national commitment, tolerance, non-violence, accommodation, and inclusiveness. This initiative is designed to be introduced not only at the higher education level but also from the onset of a child's education, particularly in primary schools and madrasahs, thus laying a robust foundation for the development of a promising future generation (Marlina & Halidatunnisa, 2022).

The challenges and solutions associated with ethnosocial learning, grounded in socio-cultural literacy, are critical to shaping the future of our nation's civilization. Through this culturally-based learning process, learners can construct meaningful understanding from the information they encounter. Engaging with their cultural heritage enables students to appreciate local values, which is essential for fostering a harmonious community life (Lidya Sumarni et al., 2024).

However, implementing this learning approach presents several challenges that may impact its effectiveness. A primary concern is the limited resources

available, particularly regarding teachers' knowledge and skills in integrating socio-cultural values into their curricula. Additionally, there is a lack of relevant teaching materials that accurately reflect local cultural contexts. The rigorous demands of the current curriculum also pose a significant obstacle, as they can hinder the effective adoption of a project-based learning approach due to constrained instructional time. Ultimately, the future of education relies on the strength of partnerships among schools, parents, and communities. Collaboration among these stakeholders is essential to drive positive change and enhance educational outcomes (Chima Abimbola Eiden et al., 2024).

CONCLUSION

The socio-cultural literacy-based ethnosocial learning model is an innovative approach that integrates local cultural values and social interactions into the learning process, particularly within Madrasah Ibtidaiyah (MI). This approach has significant potential to shape students' character, enhance cultural awareness, and develop essential social literacy skills vital for their lives. By connecting the subject matter to the context of local culture and traditions, this model creates a more relevant and meaningful learning experience for students. Additionally, this culturally-based learning supports the strengthening of moral values, diversity, and tolerance, all closely aligned with the values underpinning Islamic education in MI.

However, implementing this model faces several challenges, such as limited resources, insufficient technological support, restricted learning time, and lack of active involvement from parents and communities. These barriers highlight the need for teacher training and mentoring, enhancements to learning facilities, and closer collaboration between schools, parents, and local communities to ensure successful implementation. This research is expected to yield both practical and theoretical benefits in education. The results can serve as a guide for teachers and schools to develop effective culturally-based learning. Additionally, this research contributes to enriching the concept of ethnosocial learning, which can be referenced for further studies. Thus, this model promotes cultural awareness and supports strengthening character education that is contextualized, sustainable, and aligned with the needs of the 21st century.

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