



## Implementation School Based Local Wisdom in the Learning Process in Elementary Schools

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### Article Info

#### Article history:

Received Jun 05, 2024

Revised Jul 24, 2024

Accepted Sep 05, 2024

OnlineFirst Sep 28, 2024

#### Keywords:

Elementary school

Local Wisdom

School Based Local Wisdom

### ABSTRACT

**Purpose of the Study:** This research aims to explore the understanding of school leaders, development teams, and teachers regarding the concept of school-based local wisdom.

**Methodology:** This study employs a descriptive qualitative approach. The subjects include the school principal, development team, teachers, and students. Data was collected through observations, interviews, and documentation, with data analyzed using reduction, display, and conclusion-drawing techniques. The validity of the data was ensured using triangulation of techniques and sources.

**Main Findings:** The research findings reveal a shared understanding among the school principal, development team, and teachers regarding integrating local wisdom into school-based education. The principal views school-based local wisdom as incorporating cultural elements into the learning environment. The development team interprets it as applying local cultural practices within the curriculum, while teachers link the learning process to local wisdom in the community. At Sendangsari Elementary School, local wisdom such as traditional foods, karawitan (Javanese music), dance, and batik are actively developed. The school employs five key strategies: forming collaborative teams, preparing supporting facilities, implementing strategic plans, partnering with external parties, and fostering community collaboration.

**Novelty/Originality of this Study:** This research offers new insights into integrating local wisdom into curricular and extracurricular activities at the primary school level. It highlights the types of local wisdom developed and presents a model for schools to collaborate with communities and external stakeholders, contributing to the academic discourse on culturally responsive education.

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## 1. INTRODUCTION

In today's society, formal educational institutions, such as schools, have become the primary spaces where individuals acquire education. Schools are often perceived as the most significant contributors to a person's overall education, as they serve as institutions where cultural heritage, values, knowledge, and skills are deliberately transmitted from one generation to the next [1], [2]. Education, in this sense, is not only about intellectual development but also about shaping individuals in accordance with societal and cultural values. As a

result, education is inseparably linked to the culture of the community in which it takes place. The role of education in Indonesia is not merely to produce intelligent citizens, but also to cultivate culturally aware and engaged individuals. Schools are not only sites for the transfer of knowledge, but they also play a crucial role in fostering a sense of pride and love for one's culture [3], [4]. This emphasizes the importance of schools in the preservation of local culture. This “conservative function” of education means that schools bear the responsibility of safeguarding societal values and fostering individuals' cultural identities.

Indonesia, with its vast archipelago of over 17,000 islands, is home to a rich diversity of cultures, languages, and ethnic groups. Each region has its unique cultural heritage, often referred to as local wisdom or local excellence. Local wisdom encompasses various aspects of life, including traditional customs, dances, music, ceremonies, and even regional foods [5], [6]. It is crucial to preserve this cultural diversity, which has shaped Indonesia into a multicultural nation [7], [8]. As globalization and rapid technological advancements pose challenges to maintaining local cultures, the integration of local wisdom into the educational curriculum becomes a key strategy for cultural preservation.

In response to the need for preserving local culture, the Indonesian government has taken concrete steps to incorporate local wisdom into the education system, particularly through the implementation of the Education Unit Level Curriculum (KTSP). This curriculum grants educational institutions the autonomy to develop the potential of their regions, including the incorporation of local cultural elements. Local-wisdom-based education leverages the cultural, economic, ecological, and technological strengths of a region to enhance students' competencies [9], [10]. By doing so, schools not only transmit cultural values but also help students discover the relevance and meaning of their cultural heritage. Schools that embrace a local-wisdom-based approach provide students with opportunities to learn about and engage with their local culture, either through extracurricular activities or annual school events. This method allows students to explore their own cultural identity and encourages creativity, self-expression, and a deeper understanding of academic content through a cultural lens. Teachers play a crucial role in designing and implementing culturally relevant lessons, taking risks to make the learning process engaging and meaningful [11], [12]. However, despite its importance, the adoption of local-wisdom-based education has not been widespread or effectively implemented across all educational institutions in Indonesia.

Despite the government's efforts to promote local wisdom in schools, several challenges remain in the practical implementation of this approach. Based on interviews conducted with local education officials in Bantul Regency, it was revealed that many students lack knowledge of their own cultural heritage, including traditional customs, dances, and regional foods. One reason for this is that the education system often prioritizes cognitive abilities and academic content over cultural education. Additionally, the absence of adequate platforms for cultural learning, such as extracurricular activities that focus on local traditions, further exacerbates the problem. Cultural experts in the region also identified the heavy academic burden on students as a contributing factor to the decline in interest in local culture [13], [14]. Students are often too focused on completing academic tasks, leaving little time or energy for engaging in cultural preservation activities. This situation reflects a broader issue: although local-wisdom-based education is formally recognized in the curriculum, it has not received sufficient attention or emphasis from educators. As a result, the potential of schools to serve as centers for cultural preservation is not fully realized, and local culture continues to be overshadowed by global influences.

While there is increasing awareness of the importance of local-wisdom-based education, research on its practical implementation remains limited, particularly at the primary school level. Most studies have focused on the theoretical benefits of incorporating local wisdom into education or on its role in cultural preservation in broader contexts. However, few studies have examined the specific strategies and challenges faced by individual schools in integrating local culture into their curricula. Additionally, there is a lack of research on the impact of local-wisdom-based education on student outcomes, both academically and in terms of cultural engagement. To address this gap, the present study aims to explore the implementation of local-wisdom-based education at Sendangsari Elementary School in the Display District of Bantul Regency. This school has adopted the vision of “Primary Noble Light,” reflecting its commitment to incorporating local cultural values into its educational practices. The Display District is rich in local cultural traditions, including traditional performances like *jatilan*, *karawitan*, and *ketoprak*, as well as religious ceremonies such as *Sewu Grave Bed* and *Merti Dusun Krebet*. The region is also known for its local food heritage, such as *emping mlinjo* and coconut sugar production.

Given the rich cultural potential of the Display District, Sendangsari Elementary School has made efforts to integrate these local traditions into the learning process to instill cultural values in students from an early age. This study will investigate how the school utilizes the cultural resources of the region in its curriculum, the strategies employed to promote local-wisdom-based education, and the challenges encountered in this process. By focusing on a specific case, this research aims to provide insights into the practicalities of implementing local-wisdom-based education in primary schools and offer recommendations for enhancing its effectiveness. 1) To describe the understanding of the school principal, development team, and teachers regarding local-wisdom-based education at Sendangsari Elementary School; 2) To identify the forms of local

wisdom implemented in the school's curriculum; 3) To explore the strategies used to develop local-wisdom-based education at Sendangsari Elementary School; 4) To assess the implementation of local-wisdom-based education and its impact on students' cultural and academic outcomes. This study will contribute to the growing body of literature on ethnopedagogy and local-wisdom-based education, particularly by offering an in-depth analysis of its application in a specific school context. Through this research, it is hoped that local wisdom can be more effectively integrated into the education system, ensuring that future generations not only excel academically but also remain connected to their cultural heritage.

## 2. RESEARCH METHOD

This study utilizes a qualitative research approach to present data in the form of words and language. The research is descriptive, aiming to systematically depict the facts and characteristics of the phenomena under investigation [15], [16]. Descriptive research focuses on illustrating existing conditions, whether natural or engineered by humans. In this study, the goal is to describe and illustrate the implementation of local wisdom-based schools at Sendangsari Elementary School. The research was conducted at Sendangsari State Elementary School, located in Pajangan District, Bantul Regency, Yogyakarta. The setting provides the context for observing how local wisdom is integrated into the school's programs.

The main subject, the school principal, and a Javanese language teacher, provided insights on the meaning and development of local wisdom-based schools. The local wisdom development team, consisting of two members, Le and Sa, was also involved, as well as four teachers: Suw (Grade IV B), Ri (Grade 5A), Po (Grade 6A), and As (Grade 2A). Ten students were interviewed to gain their perspectives. The research focused on observing the integration of character education and local wisdom-based practices in both subjects and extracurricular activities at the school. The research object is the implementation of local wisdom-based schools, including how character education is embedded within the school's culture and curriculum.

Data was collected using three primary techniques [17], [18]. 1) Interviews, Semi-structured, in-depth interviews were conducted with the principal, teachers, and students. The semi-structured format allowed for flexibility, enabling researchers to explore unexpected topics that emerged during the conversations. An interview guide was prepared to ensure the interview remained focused on the research objectives but allowed room for additional probing questions. 2) Observations, Non-participant observations were carried out to observe the implementation of local wisdom-based practices in a systematic manner. The researcher did not interfere but closely observed the school environment, including classroom interactions and extracurricular activities. A structured observation guide was used to maintain focus. 3) Documentation, Documents such as school work plans, curricula, syllabi, slogan boards, and photographs were reviewed to provide context and corroborate data from interviews and observations.

In qualitative descriptive research, the primary instrument is the researcher themselves, who engages directly with the data collection process. However, supplementary instruments were developed, including interview guides, observation checklists, and documentation lists, to ensure data collection remained systematic and comprehensive. The data analysis followed a systematic process of: 1) Data Reduction, This involved summarizing and focusing on key aspects of the data. The data related to the understanding of local wisdom-based schools and their implementation were filtered to focus on relevant themes and patterns. 2) Data Display, The reduced data was organized in a structured format, such as tables or narrative descriptions, to facilitate drawing conclusions. The displayed data illustrated key themes regarding the integration of local wisdom into the school's programs and culture. 3) Drawing Conclusions, Conclusions were drawn based on the interpreted data, identifying key findings about the implementation of local wisdom-based education at Sendangsari Elementary School [19], [20].

## 3. RESULTS AND DISCUSSION

### 3.1. Understanding of School Principals, Development Teams and Teachers about Local Wisdom-Based Schools.

From the description of the data that the researcher has outlined above, the school principal understands local wisdom-based schools as a school condition that applies local wisdom to the learning atmosphere. The Development Team understands local wisdom-based schools as implementing learning by integrating local wisdom. Teachers understand local wisdom-based schools to link learning with local wisdom around them. The principal, teachers and development team have the same understanding of local wisdom-based schools, namely the condition of schools that implement local wisdom into learning. The understanding of school principals, teachers and development teams is in line with the theory put forward by Prasetyo which defines local wisdom-based schools as conscious, planned efforts through exploring and wisely utilizing the potential of local areas in an effort to create a learning atmosphere and learning process, so that participants Students actively develop their potential to have skills, knowledge and attitudes in an effort to participate in building the nation and state [21].

Based on the definition above, the principal, team and teachers have the same understanding as Prasetyo in interpreting local wisdom-based schools.

### 3.2. Forms of Local Wisdom Developed at Sendangsari Pajangan Elementary School

Sartini said that one form of local wisdom that exists throughout the archipelago is regional language and culture [22]. Ridwan said that this local wisdom will become traditional culture. Based on the two theories stated above, Sendangsari Elementary School has implemented and developed forms of local wisdom within the school [23]. Sum said that in general from Bantul district it is batik, karawitan and dance. Then the local wisdom developed in this school is that we promote local food. The development team reinforced the principal's statement. Le said that at this school the mascot is local food, there is also karawitan, dance and batik. Researchers made observations on extracurriculars and subjects. In extracurricular activities, researchers found forms of local wisdom in the form of local food processing and karawitan, while in subjects researchers found forms of local wisdom in the form of batik and other local wisdom in the form of children's play, pleats, and making food decorations. Le mentioned other forms of activities at school in the interview session. Le said that there is other local wisdom that is placed or integrated in learning. Based on the results of interviews and observations that have been carried out, the forms of local wisdom developed at Sendangsari Elementary School include:

#### a. Food Processing

Local Food processing local is one of form wisdom locally developed at S. Elementary School p the proven based on results interviews conducted to head the school said that exercise food local is form wisdom locally developed at S. Le Elementary School as team developer say that exercise snack local became the mascot of S Elementary School. Le's statement was also reinforced by the statement head schools and S Elementary School teachers. In its development school do cooperation with party outside such as ABT and society. Cooperation with party outside focused on funding and facilities exercise food local meanwhile cooperation with public focused on training like training making arrowroot chips , flour gadung and others. Head school say that development exercise food local done with method put it down to in activity extracurricular. Le and Sa as team developer say that inside activity extracurricular exercise food local given to class V in semester 2.

The purpose of development exercise food local according to head school is For introduce processed food local to children and adults something effort For conserve processed food local. Statement the in accordance with Le's statement. Le addition that other purposes than application exercise food local that is For cultivate a sense of love to product domestic to child.

#### b. Karawitan

Wisdom Another local area developed at S Elementary School, namely art gamelan. Statement the quoted from answer head school is in session interview. Sa as team developer say that activity extracurricular is business For develop gamelan. Activity extracurricular palm oil nature open for all students, meaning anybody students from class 1 to 6th grade is fine follow activity the. In development school establish One fruit building and a set of tools the palm oil obtained from service education regency Bantul. Head school say that objective from application palm oil is For introduce culture sublime to student. Le added objective application palm oil in environment school is For preserve and instill values the sublime that is within art gamelan. On smooth sri slamet there is mark How method welcome and respect visitor. In the game kendhang musical instrument is rhythm tempo control game, so other players must follow him. The desired value be delivered is obedient missed leader.

#### c. Dance

Dance is wisdom locally implemented at S Elementary School and developed into the activity extracurricular. Statement the obtained from results interview to head school and team developer. From the answer students in session interview show that dance ever taught in the form of the kerinci dance, plate dance and welcome dance visitor.

#### d. Batik

Head school say that batik is one of them form wisdom locally developed at the S. Statement Elementary School the strengthened with Le's words as team developer. Sa said that batik education was developed through eye lesson independent. That matter strengthened with exists book guidelines and syllabus batik education. In the syllabus batik education, loading required material taught from class 1 to class 6. That prove that batik education is taught in all level. Other evidence is: results portfolio student form existing batik paintings wall class. The purpose of batik is included into the curriculum school that is For introducing batik to generations young and order generation young more love inheritance its culture so in the end generation young expected capable maintaining and preserving batik.

#### e. Form Wisdom Local Other

As team developer say that there is form wisdom local besides exercise food local, batik, karawitan, and dance. Form wisdom local nature incidental like sesorah, wiru, and others. Based on observation researcher find a number of form wisdom local in nature incidental like dolanan child, pleat, and decorate place Eat with technique fish scales. Le said objective introduce various form wisdom local to child is for the child know that in his area keep various form wisdom local is a must preserved.

### 3.3. Development Strategy School Based Wisdom Local at N Sendangsari Elementary School

The description of the data above shows that the school has implemented 5 strategies in developing local wisdom-based schools, namely creating team work, providing supporting facilities, preparing implementation strategies, collaborating with external parties, and collaborating with the community. The strategy for developing local wisdom-based schools was also mentioned by Ma'mur, who explained several alternative tips for success in developing local wisdom-based schools, including creating teamwork, collaborating with village officials and community leaders, preparing software and hardware, preparing implementation strategies, studying appeal, looking for investors, opening the market, preparing skilled students, preparing a home company, and involving the local community [24]. Based on the opinion expressed by Ma'mur, the school has carried out the 5 methods mentioned.

#### a. Team work

The school has formed a local wisdom-based school development team consisting of two people, namely Le and Sa, as a strategy to develop a local wisdom-based school. This was conveyed by the school principal in the interview session by saying that there was a special team to develop local wisdom consisting of several class teachers. The principal's statement was also supported by Po, As, Suw and Ri as teachers. The principal said that the team's task was to design local wisdom in the school to be applied by all classes starting from what local wisdom would be developed and how to develop it. One who carefully formulated all matters related to this program, including the material, infrastructure, teaching staff, future prospects, and future follow-up [25]-[31].

#### b. Facility

The school has also provided facilities to support activities that utilize local wisdom, such as a set of musical instruments and a set of cooking utensils. This statement is based on the results of interviews conducted by researchers with school principals. Le also strengthened the principal's statement by saying that there was a special room for developing local wisdom, namely the karawitan room. This statement is supported by documentation obtained by researchers.

#### c. Implementation Strategy

The principal has said that the implementation of local wisdom-based schools is carried out by holding extracurricular activities, integrated into subjects and becoming separate subjects. This statement was strengthened by Sa's answer that dance, musical and food processing were developed as extracurriculars, while our batik had become a separate subject. But usually we also often apply integrated local wisdom in subjects. This is in accordance with the opinion of Ma'mur who said that the school implementation strategy is carried out by developing it through extracurricular activities, integrating them into lessons, and creating self-development subjects [24]. Researchers have also made observations 8 times in the learning process and 5 times in extracurricular activities. In learning activities, researchers observed that batik education is a form of local wisdom which is a separate subject, whereas in other subjects, forms of local wisdom are only integrated. In extracurricular activities, the researchers observed two forms of local wisdom developed by the school, namely local food processing and karawitan.

#### d. Collaboration with Outside Parties

The principal said that in developing local wisdom-based schools, they also collaborate with external parties. This statement is reinforced by the opinion of the local wisdom development team at Sendangsari Elementary School. Le said that there was cooperation with other parties. To strengthen the above statement, researchers conducted a documentation study. Researchers found that there was a memorandum of understanding between the school and other parties. In it there is an agreement between the school and ABT which contains cooperation between the two parties regarding the preservation of local wisdom in the field of local food processing. According to the principal, this collaboration was carried out in order to preserve regional food in the Pajangan area.

#### e. Collaboration with the Community

In developing schools based on local wisdom, schools also collaborate with the community. This statement was made by the school principal during the interview. This is reinforced by Sa's statement that there is cooperation with the community. One of the collaborations carried out by the school is asking for help from the community to make a local dish typical of the local area. Researchers also found that there was collaboration between the school and the community during interviews with the development team and documentation studies, that the school had held training in making folklore books in Pajangan District.

### 3.4. Implementation of Local Wisdom-Based Schooling at N Sendangsari Elementary School

The principal said that the forms of local wisdom at Sendangsari Elementary School were implemented through extracurricular activities and integrated into learning. This is reinforced by the US statement that local wisdom is included in lessons. For example batik. Food processing also sometimes comes in. There are also extracurriculars.

#### a. Local Wisdom in Subjects

The principal said that forms of local wisdom are also found in learning, some are subjects such as batik education and there are also forms of local wisdom that are integrated into other subjects. This is reinforced by Sa's statement that batik has become a separate subject. but usually also often apply local wisdom in subjects. The term is integrated. The statement of the school principal and developer team is in accordance with the theory put forward by Ma'mur saying that the learning process organized by the school concerned can be integrated into subjects or become subjects [24].

The principal said that batik education and arts and culture and skills are self-development subjects because these two subjects focus on local wisdom as subject matter. This is proven by the syllabus and learning implementation plan, apart from that it can be seen from the teaching and learning process. In the arts, culture and skills subjects, class IV makes little pithik songs and broken dhalan as learning topics, as well as class V, which makes pleats and techniques for decorating eating places as learning topics. In batik education, class V studies batik coloring techniques, while class IV batik education studies Mataram batik motifs. This is in accordance with the theory put forward by Ma'mur which states that learning educational material based on local wisdom can also be given separately as part of self-development [24]. If the supporting capacity of the school concerned is inadequate to provide local wisdom education, it can be implemented through collaboration with other formal education units or non-formal education units, and organizing relevant programs.

Meanwhile, other subjects integrate local wisdom into learning topics. observations made in first grade, the main topic was the local wisdom environment in the form of kimpul used as media. In class II lessons with the theme of entertainment using a form of local wisdom in the form of caping as a medium for understanding the concept of the sun. Then class V mathematics subjects about the nature of spatial shapes and flat shapes, using puppets and banana leaves as media. This is in accordance with the theory put forward by Ma'mur who says that local wisdom study materials can be integrated into certain subjects that are relevant to the SK/KD of that subject [24].

#### b. Local wisdom in extracurriculars

The principal said that there were several forms of local wisdom applied at Sendangsari Elementary School, developed through extracurricular activities. This is in accordance with the theory put forward by Ma'mur [24] which says that local wisdom can be placed in intracurricular and extracurricular settings. Le said that in this school there are three types of extracurricular activities, namely musical, dance and local wisdom using local food." Sa said that at Sendangsari Elementary School there are several extracurriculars, starting from dance, musical arts, food processing. From the two opinions of the development team, the forms of local wisdom developed at Sendangsari Elementary School are local food, musical instruments and dance.

##### 1) Local Food Processing

Local food processing is a form of local wisdom that is developed as well as being the flagship theme of Sendangsari Elementary School. This is based on the principal's statement in the interview session with the researcher. Le strengthened the principal's statement by saying that at Sendangsari Elementary School, the mascot uses local food. During its development, local food processing was included in extracurricular activities. This is based on the results of interviews and observations. In the interview session, Po said that there were extracurricular activities such as processing local food. Then it was strengthened by observations made by researchers. The results of the researcher's observations show that local food processing is local wisdom developed by schools through extracurricular activities. The material taught is an introduction to tubers and how to process food. This has been proven by researcher observations. Researchers also conducted interviews with several students to strengthen this statement. RW said that he knew the types of tubers and had made local food.

## 2) *Karawitan*

The principal said that musical art is a form of local wisdom developed at Sendangsari Elementary School. Le strengthened the principal's statement by saying that there was also a musical extracurricular. In its development, musical instruments were included in extracurricular activities. This is based on Sa's statement as the development team that dance, musical and food processing are being developed as extracurriculars. Researchers also made observations to prove this statement. The data obtained by researchers shows that karawitan is a form of local wisdom developed at Sendangsari Elementary School. Researchers also obtained data that musical arts are included in extracurricular activities. This is based on the results of researchers' observations carried out every Wednesday at 14.30 WIB. The material taught in extracurricular musical activities includes an introduction to musical instruments, how to drum, and regional songs. This statement is reinforced by the students' answers in the interview session. F said that he could name the musical instrument and could sing children's songs.

## 3) *Dance*

The description of the data above shows that dance is one of the local wisdoms that is developed through extracurricular activities. This is based on the development team's statement. Sa said that dance, musical and food processing were developed as extracurriculars. This was then reinforced by Po's statement as a teacher that dance was an extracurricular activity.

The novelty of this research lies in its holistic and collaborative approach to integrating local wisdom into the educational framework. The study highlights the importance of aligning the understanding and commitment of various stakeholders, such as school administrators, teachers, parents, and the broader community, to successfully embed local wisdom into the curriculum. This shared vision fosters a cohesive strategy for cultural preservation and educational innovation, emphasizing the school's active role in safeguarding local heritage. A key innovative aspect of this research is its focus on practical applications of local wisdom, such as food processing and batik, which provide concrete examples of how cultural heritage can be sustained through formal education. These practical elements help students engage with their cultural roots and equip them with hands-on skills that are valuable for both personal development and community sustainability. Another novel contribution of this study is its emphasis on external collaboration and community involvement. The research underscores a new model of school-community partnership by engaging local experts, artisans, and community members in the educational process. This collaborative approach enriches the curriculum with authentic cultural content and instills a sense of shared responsibility for cultural preservation within the local community. Furthermore, the dual strategy of embedding local wisdom into both the formal curriculum and extracurricular activities represents an innovative educational model. The research ensures that students receive a well-rounded cultural education by incorporating cultural elements into structured lessons and more flexible, creative spaces. This comprehensive method allows for deeper engagement, blending academic learning with cultural identity, which is essential for preparing students to navigate their local and global environments.

The findings of this research suggest several important implications for education, particularly about integrating local wisdom into the curriculum. First, the consistent understanding and alignment across the school community, including administrators, teachers, parents, and students, facilitates stronger collaboration and smoother implementation of local wisdom-based programs. This shared vision enables a unified and cohesive strategy that not only enhances students' academic development but also fosters the preservation of cultural heritage in a meaningful way. The school's approach to embedding local culture into academic and extracurricular activities has significant cultural preservation implications. By integrating local wisdom directly into the curriculum, schools can ensure that students develop academic proficiency and a deep appreciation and respect for their cultural roots. This method positions schools as vital agents in preserving and transmitting cultural knowledge to future generations, ensuring that students are connected to their heritage while engaging in formal education. Furthermore, the successful collaboration between the school and external entities, such as local businesses, artisans, and cultural organizations, demonstrates the potential for broader community partnerships to enhance the sustainability and impact of local wisdom-based education. These partnerships provide valuable resources, expertise, and real-world relevance to students' learning experiences. This collaboration model can serve as a blueprint for other schools seeking to integrate local culture into their curriculum, offering a replicable framework that fosters educational and cultural sustainability. The integration of local wisdom into both core subjects and extracurricular activities also creates a more immersive and hands-on learning environment. Students study cultural heritage through academic lessons and engage with it in practical, interactive ways. This experiential learning approach can lead to deeper understanding, increased student engagement, and improved learning outcomes. Overall, the research highlights local wisdom-based education's potential to enrich cognitive and cultural development, suggesting that this model could be adapted for diverse educational contexts worldwide.

While this study highlights the shared understanding among stakeholders regarding integrating local wisdom into education, it does not fully explore potential variations in the depth or nuance of this understanding. Different interpretations or levels of commitment among teachers, parents, and community members could

impact the consistency and effectiveness of implementation. Future research could investigate these variations and their influence on the success of local wisdom-based education programs. Moreover, the long-term effects of integrating local wisdom into the curriculum on students' cultural identity, sense of belonging, and personal development are not thoroughly examined. Understanding how these initiatives shape students' lasting connection to their cultural heritage would provide valuable insights into the sustainability of such programs. The scalability of these initiatives is another limitation. The study does not address how schools with fewer resources, different community dynamics, or diverse cultural settings could adapt or implement similar programs. Resource constraints, varying local cultures, and levels of external support could pose significant challenges, and future research should explore how these factors influence the feasibility of ethnopedagogical approaches in different contexts. Additionally, the study lacks a detailed analysis of the challenges or barriers encountered during implementation, particularly regarding external collaboration and community engagement. Factors such as coordination with local businesses and organizations, logistical hurdles, or stakeholder resistance may complicate the process. Examining these challenges would offer more comprehensive insights into how schools can effectively collaborate with external partners to support local wisdom-based education. Finally, the study does not assess the comparative effectiveness of curricular versus extracurricular approaches to cultural education. It remains unclear whether embedding local wisdom within academic subjects or promoting it through extracurricular activities yields better educational and cultural preservation outcomes. Furthermore, the influence of students' socio-economic backgrounds on their ability to participate in extracurricular activities and engage with cultural learning is not explored, leaving gaps in understanding how these programs can be accessible and equitable for all students.

Future research should delve into the practical challenges different stakeholders face when operationalizing the integration of local wisdom into education. This includes addressing resource constraints, teacher capacity, and the complexities of community involvement. Understanding these barriers will clarify how to effectively scale and implement similar programs across diverse educational settings. Evaluating the long-term impact of local wisdom-based education on students' cultural awareness, identity, and sense of belonging is essential. Future studies should examine whether this approach fosters a lasting connection to cultural heritage and how it influences students' development over time. Additionally, exploring strategies for adapting this educational model in schools with limited resources or different cultural contexts would broaden its applicability. Further research should investigate the challenges of building and maintaining collaborations between schools and external partners, such as local businesses and cultural organizations. This includes identifying potential conflicts of interest, funding limitations, and the role of government support in sustaining these partnerships. A more detailed analysis of successful collaborations could offer best practices for other schools looking to integrate local wisdom into their curricula. Moreover, comparative studies should assess the effectiveness of both curricular and extracurricular activities in promoting local wisdom. Understanding which approaches better supports cultural preservation, and educational outcomes will guide schools in designing more effective programs. Finally, future research should ensure equitable access to extracurricular cultural activities, particularly for students from lower socio-economic backgrounds. Identifying strategies to make these programs inclusive and accessible will be crucial in maximizing their impact across diverse student populations.

#### 4. CONCLUSION

The understanding of local wisdom-based schools is consistent between the principal, the development team, and teachers at Sendangsari State Elementary School. The principal views a local wisdom-based school as one that integrates local traditions into the overall learning environment. The development team defines it as incorporating local wisdom into the learning process, while teachers see it as connecting the lessons with local wisdom from the surrounding community. At Sendangsari State Elementary School, local wisdom is implemented in various forms, including local food, karawitan (traditional Javanese music), dance, and batik. The school employs five key strategies for developing a local wisdom-based school: fostering teamwork, preparing supporting facilities, implementing specific strategies, collaborating with external parties, and engaging with the local community. The integration of local wisdom is reflected not only in the subjects taught but also in extracurricular activities, ensuring that students are immersed in their cultural heritage throughout their education.

The consistent understanding and implementation of local wisdom across different stakeholders in Sendangsari State Elementary School highlight the effectiveness of a unified vision in promoting cultural education. This approach demonstrates that local wisdom can be successfully integrated into both the academic and extracurricular aspects of schooling, enriching the students' learning experience while preserving cultural heritage. The strategies employed by the school provide a model for other institutions seeking to incorporate local wisdom into their educational framework. The emphasis on teamwork, community involvement, and collaboration with external partners highlights the importance of a comprehensive and collective effort to promote local traditions. Schools adopting similar approaches could foster greater cultural pride and social



cohesion while also enhancing educational outcomes. The integration of local wisdom in schools serves not only as an educational tool but also as a means to preserve and revitalize cultural practices. Policymakers and educators should consider adopting this model to create curricula that are culturally responsive and contextually relevant, ensuring that students develop both academic skills and a deep appreciation for their cultural roots. This approach has the potential to strengthen cultural identity while fostering a more inclusive and holistic education system.

## ACKNOWLEDGEMENTS

Thank You to all team research and parties who have involved.

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