

REVITALIZING LOCAL BALINESE TRADITIONS IN EDUCATION THROUGH AN ETHNOPEDAGOGICAL APPROACH

I Gede Sugiarka*

*STKIP Agama Hindu
Amlapura, Karangasem,
Bali, Indonesia

*email:
sugiarkaigede@gmail.com

Abstract

This article explores the importance of revitalizing Balinese local traditions within the education system through an ethnopedagogical approach. Balinese traditions contain noble values such as community spirit, harmony with nature, and spirituality, which can serve as the foundation for character education. Using a qualitative approach and literature review, this study examines how local cultural values can be integrated into the curriculum and learning processes. The ethnopedagogical approach enables students to acquire not only academic knowledge but also to understand and internalize ancestral cultural values. Findings suggest that education based on local culture can strengthen students' identity, ethics, and social responsibility, and serves as a crucial strategy in facing the challenges of globalization and modernization.

Keywords:

*Ethnopedagogy
Local tradition
Balinese education
Cultural values
Revitalization*



© year The Authors. Published by Yayasan Al Jawiyah. This is Open Access article under the CC-BY-SA License (<http://creativecommons.org/licenses/by-sa/4.0/>).

INTRODUCTION

Globalization has brought significant changes to various aspects of life, including education. Amidst the tide of modernization, local cultural values are often marginalized, even though they play a vital role in shaping national character and identity. In Bali, local traditions and wisdom, such as Tri Hita Karana, Subak, and various traditional ceremonies, constitute a cultural heritage rich in educational values. However, in formal education practices, the integration of these values remains suboptimal. In the current era of globalization and modernization, social and cultural change is occurring at a rapid pace, posing unique challenges to the preservation of local traditions. In Bali, as a region with a rich and diverse culture, the preservation of traditional values is crucial for maintaining regional cultural identity and uniqueness amidst the homogenization of global culture. Education, as a social institution, plays a key role in instilling and maintaining these cultural values in the younger generation. Unfortunately, the current formal education system is still largely oriented towards national and global standards, which tend to ignore the local context. Consequently, Balinese traditions and local wisdom are at risk of declining understanding and appreciation among students.

In response to these issues, the ethnopedagogical approach emerged as an educational paradigm that prioritizes the use of local culture as the primary learning resource. This approach not only maintains cultural continuity but also provides a more meaningful and relevant learning context for students. In Bali itself, with its rich traditions such as the Subak system, the Tri Hita Karana philosophy, and various traditional rituals,

ethnopedagogy has great potential for effective application to realize education rooted in local wisdom while preparing a generation capable of adapting to global dynamics.

This article examines the importance of revitalizing local Balinese traditions in education through an ethnopedagogical approach, with an in-depth analysis of how the integration of cultural values can strengthen students' identity and character. Through case studies, implementation strategies, and reflections on the challenges faced, this article aims to make a substantial contribution to the development of education that values and utilizes cultural richness as the foundation for holistic and contextual learning.

Ethnopedagogy, as an educational approach rooted in local culture, offers a solution for integrating traditional values into the formal education system. This approach emphasizes the importance of utilizing local culture as a primary resource in the learning process, thereby making education more contextual and relevant to students' lives. In Bali, the application of ethnopedagogy can be an effective strategy for revitalizing local traditions and strengthening cultural identity amidst the challenges of globalization.

This study aims to explore how local Balinese traditions can be revitalized through an ethnopedagogical approach in formal education. The main focus of the research is on the integration of Balinese cultural values into the curriculum and learning practices in schools, and its impact on the formation of student character. Education plays a strategic role in shaping the character and identity of a nation. In the context of Balinese society, which is rich in cultural heritage and traditions, education should not solely pursue academic achievement, but also be a means of preserving the noble values of local culture. Local Balinese traditions, such as the yadnya ceremony, the Subak system, dance, gamelan, folklore, and the concept of menyama braya, contain ethical, aesthetic, and spiritual values that are highly relevant to strengthening the character of today's students. However, the current of globalization and an education system that tends to be oriented towards national and international standards, without considering the local context, have eroded the space for the existence of local culture in the world of education.

One approach considered relevant for integrating local cultural values into the education system is ethnopedagogy. Ethnopedagogy is a pedagogical approach based on local culture, where the educational process is developed from the values, norms, and knowledge systems that exist within a community (Suastra, 2019:45). Within this framework, learning takes place not only in formal classrooms but also in social interactions within the community, where cultural values are transmitted contextually and meaningfully.

Bali, with its strong indigenous community structure and social system still based on traditional values, has significant potential as a model for implementing an ethnopedagogical approach. In Balinese tradition, education has been passed down through generations through the processes of pawintenan (traditional education), pasraman (traditional school), nyantrik (students), and active participation in traditional and religious activities. However, modernization of education often marginalizes these local elements, rendering them merely complementary or even neglected altogether.

Revitalizing local Balinese traditions through an ethnopedagogical approach is not only a cultural necessity but also a strategic step in developing contextual, relevant, and meaningful education. This aligns with the Pancasila Student Profile policy, which emphasizes the importance of strengthening national identity

and local wisdom values in shaping the character of Indonesian students who are globally competitive while remaining grounded in their cultural roots.

Research and implementation of ethnopedagogy in various regions demonstrate that this approach can increase student participation, strengthen a love of local culture, and create a contextual and humanistic learning environment (Tilaar, 2004:38; Rasna et al., 2016:277). Therefore, it is important to examine more deeply how local Balinese traditions can be revitalized in education through an ethnopedagogical approach, both in the context of policy, learning practices, and the role of local communities.

Based on this background, this article aims to examine in depth the concept of revitalizing local Balinese traditions through an ethnopedagogical approach, highlighting case studies, implementation strategies, and reflections on the challenges and opportunities faced in this process. It is hoped that this article will provide theoretical and practical contributions to the development of education rooted in national culture, particularly in the context of Balinese society.

Theoretical Basis

The Concept of Ethnopedagogy

Ethnopedagogy is an educational approach that emphasizes the importance of local cultural values in the teaching and learning process. The word "ethno" comes from the Greek word "ethnos," meaning a particular nation or community group, while "pedagogy" comes from the word "paedagogia," meaning the science or art of educating children (Sutarjo, 2007:12). Therefore, ethnopedagogy is an approach that utilizes local culture as a source of inspiration and foundation for education.

This approach is based on the recognition that every society possesses a system of values, knowledge, and traditions that can be incorporated into learning. Ethnopedagogy helps build students' cultural identity and protects them from cultural alienation brought on by globalization (Tilaar, 2004:38). In the Balinese context, this approach is highly relevant given the rich culture and spirituality of its people. Education is no longer simply about transferring universal knowledge; it must also internalize local values such as Tri Hita Karana, Tat Twam Asi, and the concept of menyama braya into students' daily behavior. As a writer, I believe that the consistent application of ethnopedagogy can shape a generation that is not only academically intelligent but also has character, deeply rooted in cultural identity, and capable of competing globally without losing its identity. Therefore, ethnopedagogy is not merely a methodological approach, but also a cultural movement that returns education to its local roots, full of meaning and wisdom.

Local Traditions as a Source of Education

Local traditions are not only related to traditional ceremonies, but also encompass the mindset, language, arts, spiritual values, and social systems of the community. In the Balinese context, local values such as Tri Hita Karana, Tat Twam Asi, menyama braya, and the concept of karma phala are part of the cultural and religious teachings that are deeply rooted in the community (Suardana, 2015:90). These values have great potential as sources for character education and the moral development of students. By instilling these values

early in the learning process, students will not only understand their culture intellectually but also internalize it spiritually and socially in their daily lives.

According to Geertz (1973:89), culture is a system of meanings inherited historically, embodied in symbols, and practiced in the social life of a community. Education that explores and integrates these meanings into learning will provide depth and high contextual relevance. In this regard, the author believes that ethnopedagogy-based education has the advantage of grounding the learning process, making it not merely theoretical but also applicable and character-building.

For example, the concept of *Tat Twam Asi*, meaning "I am you, you are I," can be taught as a principle of empathy and social tolerance, highly relevant in building an inclusive and peaceful school environment. Similarly, *Tri Hita Karana*, which emphasizes harmony between humans, nature, and God, can serve as a foundation for environmental and spiritual education. By utilizing local culture as a learning resource, teachers and students will develop a strong emotional connection to the learning material, because the values taught are not derived from external sources but from their own lives.

Based on the above description, the integration of local traditions into education should not be considered an add-on, but rather the core of a contextual and sustainable educational process. Amid the challenges of globalization, which often brings massive foreign cultural influences, education based on local wisdom serves as a bulwark against the nation's cultural identity. Therefore, learning strategies rooted in local values will not only strengthen students' competitiveness but also strengthen their identity as the next generation of cultural heritage.

The Importance of Revitalization in Education

Revitalization is the process of reviving values or traditions that have been marginalized due to changing times. In education, revitalizing local traditions through an ethnopedagogical approach aims to create a learning model that not only fosters intellectual development but also fosters cultural awareness and social responsibility. This approach is highly relevant amidst the identity crisis often experienced by today's younger generation, who tend to be more familiar with foreign cultures than with their own.

According to Sedyadi (2012:57), education that is detached from its cultural roots will produce students who lose their sense of value orientation and identity. Therefore, an ethnopedagogical approach is not only a pedagogical strategy but also a form of resistance against cultural homogenization caused by modernization. In the Balinese context, this is even more important, given that local traditions and wisdom are an integral part of the fabric of community life, encompassing spiritual, social, and ecological aspects.

Thus, revitalizing local traditions through ethnopedagogy is not a romanticization of the past, but rather a long-term investment in the development of national character and civilization. Tradition is not merely a legacy, but a source of values and inspiration that can shape students' personalities with a balance of intellectual, emotional, and spiritual intelligence. By integrating traditional values into the education system, schools become arenas that produce not only academically outstanding graduates but also individuals with social responsibility, a love of culture, and a concern for the environment and others.

Therefore, a commitment from all stakeholders in education is needed to make this approach the basic framework for curriculum development and learning. Revitalizing traditions is not merely the task of local content teachers, but the collective responsibility of all elements of education in developing a culturally intelligent and identity-strong generation.

METHODOLOGY

This research employed a qualitative approach with a descriptive-analytical design. Data were collected through literature review and document analysis related to the integration of Balinese local wisdom in education. Data sources included journal articles, books, and relevant education policy documents. Data analysis was conducted using content analysis techniques to identify key themes related to the application of ethnopedagogy in education in Bali.

Furthermore, this study also drew on previous research findings addressing the integration of Balinese local wisdom in education, such as the study by Sahar et al. (2024), which explored the integration of Tri Hita Karana values into an ethnopedagogy-based curriculum. The analysis of these studies provides in-depth insights into best practices and challenges in implementing ethnopedagogy in Bali.

Discussion

The Concept of Ethnopedagogy in the Balinese Context

Ethnopedagogy is an educational approach that emphasizes the use of local culture as a primary resource in the learning process. In Bali, this concept is relevant to the Tri Hita Karana philosophy, which emphasizes harmony between humans and God (Parahyangan), fellow humans (Pawongan), and the environment (Palemahan). This philosophy can serve as a basis for designing curriculum and learning practices that are contextual and meaningful for students.

Sahar et al. (2024) in their research demonstrated that integrating Tri Hita Karana values into the curriculum can create learning that strengthens ecological awareness, strengthens social relationships, and deepens students' spirituality. This approach not only preserves local culture but also addresses the challenges of globalization by shaping students' character that is rooted in local culture and adaptable to changing times.

Integrating Balinese Local Wisdom into the Curriculum

The integration of Balinese local wisdom into the curriculum can be achieved through various means, such as incorporating cultural values into subjects, developing locally based teaching materials, and implementing extracurricular activities related to Balinese traditions. For example, in science lessons, the values of the Subak system and traditional ceremonies can be used to teach scientific concepts contextually (Jurnal Educational, 2024).

Furthermore, character education in elementary schools can be strengthened by integrating Balinese local wisdom values, such as *tattwan asi*, *menyama braya*, and *swadharma*, which can shape the profile of Pancasila students with strong character and culture (Santika, 2024).

The Role of Teachers and Educational Institutions in Revitalizing Tradition

Teachers play a central role in implementing ethnopedagogy in the classroom. They serve not only as transmitters of material but also as facilitators, connecting students with local culture. In Bali, the concept of a teacher extends beyond formal teaching to traditional and spiritual leaders who play a role in transmitting cultural values to the younger generation (Sumantra, 2024).

Educational institutions also need to support the implementation of ethnopedagogy by providing a supportive learning environment, such as the use of regional languages in daily communication, holding traditional ceremonies in schools, and collaborating with local communities in learning activities.

Implementation Challenges and Strategies

While the application of ethnopedagogy has many benefits, several challenges need to be addressed, such as limited resources, teachers' lack of understanding of local culture, and the pressures of an inflexible national curriculum. To address these challenges, teacher training, the development of locally based teaching materials, and educational policies that support the integration of local wisdom into the curriculum are necessary. Furthermore, a fundamental obstacle is the public perception that often views local traditions as outdated and irrelevant to modern developments. As a result, cultural values that should be passed down through education are marginalized. This is where the role of educational institutions and traditional leaders is crucial in building synergy to revitalize pride in local culture. Furthermore, this revitalization must be carried out systematically, from lesson planning and the development of teaching materials to extracurricular activities that showcase the richness of regional culture. Implementation strategies also need to consider the social and geographical context of each region, so that the ethnopedagogical approach does not remain merely a cultural discourse but is truly integrated into students' daily learning lives.

Furthermore, collaboration between the government, educational institutions, and local communities is crucial in supporting the revitalization of traditions through education. With effective synergy, education can be an effective means of preserving and developing local culture amidst globalization. The government has a strategic role in establishing policies that support local cultural preservation, such as allocating funds for culture-based teacher training, developing local content curricula, and empowering cultural figures as resource persons in the learning process.

Educational institutions, on the other hand, must become centers of innovation capable of integrating cultural values into every aspect of learning, both through intracurricular and extracurricular activities. Educators need to be given space to be creative in developing contextual teaching materials relevant to local traditions. This can be done, for example, by inviting local artists, traditional leaders, or village elders to share their knowledge in class, so that students learn not only from textbooks but also from lived experiences and authentic cultural practices.

Local communities also play a vital role as guardians of cultural heritage. Active community participation in the educational process, such as providing culture-based learning spaces, supporting student cultural activities, and maintaining the continuity of traditional practices, will strengthen students' emotional attachment to local wisdom values. The author believes that with this collaborative approach, education becomes not only a tool for strengthening culture but also a platform for the growth of identity, pride, and

love for ancestral heritage. This is a form of education that is down-to-earth, contextually relevant, and maintains a global outlook without losing its local roots.

In the context of education in Bali, it is important to recognize that the revitalization of local traditions focuses not only on academic aspects, but also on developing the character and social values inherent in Balinese culture. Ethnopedagogy-based education can create a space for students to understand and appreciate their cultural heritage, while equipping them with relevant skills to face future challenges. Through this approach, students are encouraged to actively participate in cultural activities, such as traditional ceremonies and performing arts, which not only enrich their knowledge but also build a sense of pride in their cultural identity. Thus, education is not only a process of knowledge transfer, but also an effort to preserve and strengthen local culture, which can contribute to the development of a competitive national character.

Furthermore, it is crucial to involve parents and the community in the ethnopedagogy-based educational process. Parental involvement in school activities, such as cultural workshops or discussions on local values, can strengthen the relationship between the school and the community. Local communities, including traditional leaders and artists, can serve as valuable resources in providing authentic and contextual learning experiences for students. By involving various stakeholders, education can be more inclusive and reflect Bali's cultural diversity.

On the other hand, the challenges faced in implementing ethnopedagogy also need to be addressed with innovative approaches. For example, information technology can be utilized to document and disseminate knowledge about local traditions to the younger generation. Digital platforms can be a means to introduce Balinese cultural values more broadly, allowing students to access information and learn about their cultural heritage outside the school environment. In this way, ethnopedagogy-based education is not limited to the classroom but can reach students in various locations.

Finally, to ensure the sustainability of the revitalization of local traditions through education, ongoing evaluation and development of curricula and learning practices are necessary. Further research on the impact of implementing ethnopedagogy in education in Bali is crucial to identify best practices and address emerging challenges. With a strong commitment from all stakeholders, it is hoped that education in Bali can be an effective means of preserving and developing local traditions, while simultaneously shaping a young generation with strong character and competitiveness in the global era.

RESULTS AND DISCUSSION

The Concept of Ethnopedagogy in the Balinese Context

Ethnopedagogy is an educational approach that emphasizes the use of local culture as a primary resource in the learning process. In Bali, this concept is relevant to the Tri Hita Karana philosophy, which emphasizes harmony between humans and God (Parahyangan), fellow humans (Pawongan), and the environment (Palemahan). This philosophy can serve as a basis for designing curriculum and learning practices that are contextual and meaningful for students.

Sahar et al. (2024) in their research demonstrated that integrating Tri Hita Karana values into the curriculum can create learning that strengthens ecological awareness, strengthens social relationships, and deepens students' spirituality. This approach not only preserves local culture but also addresses the challenges of globalization by shaping students' character that is rooted in local culture and adaptable to changing times.

Integrating Balinese Local Wisdom into the Curriculum

The integration of Balinese local wisdom into the curriculum can be achieved through various means, such as incorporating cultural values into subjects, developing locally based teaching materials, and implementing extracurricular activities related to Balinese traditions. For example, in science lessons, the values of the Subak system and traditional ceremonies can be used to teach scientific concepts contextually (Jurnal Educational, 2024).

Furthermore, character education in elementary schools can be strengthened by integrating Balinese local wisdom values, such as *tattwan asi*, *menyama braya*, and *swadharma*, which can shape the profile of Pancasila students with strong character and culture (Santika, 2024).

The Role of Teachers and Educational Institutions in Revitalizing Tradition

Teachers play a central role in implementing ethnopedagogy in the classroom. They serve not only as transmitters of material but also as facilitators, connecting students with local culture. In Bali, the concept of a teacher extends beyond formal teaching to traditional and spiritual leaders who play a role in transmitting cultural values to the younger generation (Sumantra, 2024).

Educational institutions also need to support the implementation of ethnopedagogy by providing a supportive learning environment, such as the use of regional languages in daily communication, holding traditional ceremonies in schools, and collaborating with local communities in learning activities.

Implementation Challenges and Strategies

While the application of ethnopedagogy has many benefits, several challenges need to be addressed, such as limited resources, teachers' lack of understanding of local culture, and the pressures of an inflexible national curriculum. To address these challenges, teacher training, the development of locally based teaching materials, and educational policies that support the integration of local wisdom into the curriculum are necessary. Furthermore, a fundamental obstacle is the public perception that often views local traditions as outdated and irrelevant to modern developments. As a result, cultural values that should be passed down through education are marginalized. This is where the role of educational institutions and traditional leaders is crucial in building synergy to revitalize pride in local culture. Furthermore, this revitalization must be carried out systematically, from lesson planning and the development of teaching materials to extracurricular activities that showcase the richness of regional culture. Implementation strategies also need to consider the social and geographical context of each region, so that the ethnopedagogical approach does not remain merely a cultural discourse but is truly integrated into students' daily learning lives.

Furthermore, collaboration between the government, educational institutions, and local communities is crucial in supporting the revitalization of traditions through education. With effective synergy, education can be an effective means of preserving and developing local culture amidst globalization. The government has a strategic role in establishing policies that support local cultural preservation, such as allocating funds for culture-based teacher training, developing local content curricula, and empowering cultural figures as resource persons in the learning process.

Educational institutions, on the other hand, must become centers of innovation capable of integrating cultural values into every aspect of learning, both through intracurricular and extracurricular activities. Educators need to be given space to be creative in developing contextual teaching materials relevant to local traditions. This can be done, for example, by inviting local artists, traditional leaders, or village elders to share their knowledge in class, so that students learn not only from textbooks but also from lived experiences and authentic cultural practices.

Local communities also play a vital role as guardians of cultural heritage. Active community participation in the educational process, such as providing culture-based learning spaces, supporting student cultural activities, and maintaining the continuity of traditional practices, will strengthen students' emotional attachment to local wisdom values. The author believes that with this collaborative approach, education becomes not only a tool for strengthening culture but also a platform for the growth of identity, pride, and love for ancestral heritage. This is a form of education that is down-to-earth, contextually relevant, and maintains a global outlook without losing its local roots.

In the context of education in Bali, it is important to recognize that the revitalization of local traditions focuses not only on academic aspects, but also on developing the character and social values inherent in Balinese culture. Ethnopedagogy-based education can create a space for students to understand and appreciate their cultural heritage, while equipping them with relevant skills to face future challenges. Through this approach, students are encouraged to actively participate in cultural activities, such as traditional ceremonies and performing arts, which not only enrich their knowledge but also build a sense of pride in their cultural identity. Thus, education is not only a process of knowledge transfer, but also an effort to preserve and strengthen local culture, which can contribute to the development of a competitive national character.

Furthermore, it is crucial to involve parents and the community in the ethnopedagogy-based educational process. Parental involvement in school activities, such as cultural workshops or discussions on local values, can strengthen the relationship between the school and the community. Local communities, including traditional leaders and artists, can serve as valuable resources in providing authentic and contextual learning experiences for students. By involving various stakeholders, education can be more inclusive and reflect Bali's cultural diversity.

On the other hand, the challenges faced in implementing ethnopedagogy also need to be addressed with innovative approaches. For example, information technology can be utilized to document and disseminate knowledge about local traditions to the younger generation. Digital platforms can be a means to

introduce Balinese cultural values more broadly, allowing students to access information and learn about their cultural heritage outside the school environment. In this way, ethnopedagogy-based education is not limited to the classroom but can reach students in various locations.

Finally, to ensure the sustainability of the revitalization of local traditions through education, ongoing evaluation and development of curricula and learning practices are necessary. Further research on the impact of implementing ethnopedagogy in education in Bali is crucial to identify best practices and address emerging challenges. With a strong commitment from all stakeholders, it is hoped that education in Bali can be an effective means of preserving and developing local traditions, while simultaneously shaping a young generation with strong character and competitiveness in the global era.

CONCLUSION

Revitalizing local Balinese traditions through an ethnopedagogical approach in education is an effective strategy for preserving culture and shaping students' character rooted in local values. Integrating local wisdom into the curriculum and learning practices not only enriches students' learning experiences but also strengthens cultural identity amidst the challenges of globalization. Achieving this goal requires commitment and collaboration between various parties, including teachers, educational institutions, the government, and local communities.

In the context of education in Bali, it is important to recognize that the revitalization of local traditions focuses not only on academic aspects, but also on developing the character and social values inherent in Balinese culture. Ethnopedagogy-based education can create a space for students to understand and appreciate their cultural heritage, while equipping them with relevant skills to face future challenges. Through this approach, students are encouraged to actively participate in cultural activities, such as traditional ceremonies and performing arts, which not only enrich their knowledge but also build a sense of pride in their cultural identity. Thus, education is not only a process of knowledge transfer, but also an effort to preserve and strengthen local culture, which can contribute to the development of a competitive national character.

THANK YOU (OPTIONAL)

The author would like to thank the informants, stakeholders, and traditional leaders who generously shared their knowledge, insights, and experiences regarding local Balinese traditions. The author would also like to thank the traditional institutions and customary villages for granting permission and the opportunity to conduct observations and interviews.

Furthermore, the author would like to thank fellow academics who provided valuable input in the preparation of this article. The support of family, friends, and the academic community was also a significant motivator in completing this paper..

REFERENCE

- Educational Journal. (2024). Integrating Balinese Local Wisdom in Contemporary Science Learning. *Educational: Journal of Educational Innovation & Teaching*, 4(2).
- Rasna, I. W., Tantra, D. K., & Wisudariani, N. M. R. (2016). Harmonizing Nusantara and Balinese Local Wisdom for Character Education in Elementary Schools. *Journal of Balinese Studies*, 6(1), 275–290.
- Sahar, A. N., Suastra, I. W., & Arnyana, I. B. P. (2024). Cultural Revitalization Through Ethnopedagogy. *Kultura: Journal of Law, Social Sciences, and Humanities*, 2(11), 971–978.
- Santika, I. W. E. (2024). Strengthening Balinese Local Wisdom Values in Shaping the Profile of Pancasila Students. *Journal of Education and Counseling (JPDK)*, 4(4).
- Suartini, N. N. (2022). *Contextual Learning in Strengthening Cultural Identity*. Denpasar: Udayana Press.
- Suastra, I. W. (2019). *Implementation of Balinese Cultural Values in Local Wisdom-Based Education*. Bali: Pustaka Larasan.
- Sumantra, I. W. D. (2024). *Teachers in Traditional Balinese Culture (Ethnopedagogical Study)*. Kompasiana.
- Tilaar, H. A. R. (2004). *Multiculturalism: Future Global Challenges in the Transformation of National Education*. Jakarta: Grasindo.
- Wibowo, A. (2016). *Local Wisdom-Based Character Education*. Yogyakarta: Pustaka Pelajar.
- .