



# Local Wisdom Values of the Bugis Community in Early Childhood Multicultural Learning

Muhammad Akil Musi<sup>1\*</sup>, Muh. Yusri Bachtiar<sup>2</sup>, Herlina<sup>3</sup>, Sitti Nurhidayah Ilyas<sup>4</sup> 

<sup>1,2,3,4</sup> Program Studi PG-PAUD Universitas Negeri Makassar, Indonesia

## ARTICLE INFO

### Article history:

Received June 08, 2022

Revised June 10, 2022

Accepted August 12, 2022

Available online August 25, 2022

### Kata Kunci:

Nilai, kearifan lokal, masyarakat Bugis, multicultural, anak usia dini

### Keywords:

Values, local wisdom, Bugis society, multicultural, early childhood



This is an open access article under the

[CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright © 2022 by Author.

Published by Universitas Pendidikan Ganesha.

## ABSTRAK

Nilai kearifan lokal mengandung nilai-nilai luhur nenek moyang bangsa yang dapat dijadikan modal untuk membentuk bangsa yang berkarakter baik dan kuat. Pendidikan multikultural harus diberikan di sekolah dan lingkungan pendidikan yang memiliki kesempatan yang sama tanpa membedakan ras, suku, bahasa, agama, jenis kelamin, latar belakang budaya, status sosial budaya, dan orientasi seksual. Penelitian ini bertujuan untuk menganalisis penerapan nilai-nilai budaya bugis dalam pembelajaran anak usia dini. Penelitian dilakukan melalui pendekatan kualitatif untuk mendeskripsikan suatu fenomena. Pengumpulan data dilakukan dalam bentuk wawancara, observasi dan studi dokumen melalui informan di TK. Teknik analisis data yang digunakan dalam penelitian ini adalah analisis model interaktif menggunakan triangulasi untuk memvalidasi data. Hasil penelitian menunjukkan bahwa kurikulum pembelajaran multikultural terdiri dari kecerdasan majemuk, nilai-nilai universal, kesetaraan gender, dan kearifan lokal. Nilai-nilai kearifan lokal masyarakat Bugis dalam pembelajaran PAUD ditemukan nilai-nilai yaitu sipakatau (saling mengingatkan), sipakaraja (saling menghormati), sipakalebbe (saling menghormati), sigunakange (saling mengingatkan), sipatokkong (membangkitkan semangat) dan sipakatuwo (saling mendukung). Nilai kearifan lokal diintegrasikan dalam proses pembelajaran anak usia dini.

## ABSTRACT

The value of local wisdom contains the noble values of the nation's ancestors that can be used as capital to form a nation with good and strong character. Multicultural education must be provided in schools and educational environments that have equal opportunities regardless of race, ethnicity, language, religion, gender, cultural background, socio-cultural status, and sexual orientation. This study aims to analyse the application of Bugis cultural values in early childhood learning. The research was conducted through a qualitative approach to describe a phenomenon. Data collection was carried out in the form of interviews, observations and document studies through informants at the Kindergarten. The data analysis technique used in this research is interactive model analysis using triangulation to validate the data. The results showed that the multicultural learning curriculum consisted of multiple intelligences, universal values, gender equality, and local wisdom. The values of local wisdom of the Bugis community in early childhood learning are found to be values, namely sipakatau (mutualizing one another), sipakaraja (mutual respect), sipakalebbe (mutual honoring), sipakainge (reminding each other), sipatokkong (generating enthusiasm) and sipakatuwo (supporting each other). The value of local wisdom is integrated in the early childhood learning process.

## 1. INTRODUCTION

Indonesia is a country that has a group of islands that stretch from Sabang to Merauke. These consequences bring the color of the Indonesian country as a pluralistic nation with various ethnicities, races, languages, customs, traditions, religion and culture. Indonesian society is also known as a society of cultural complexity because it consists of diverse religious and cultural backgrounds. Even that has mentioned that Indonesia is the most multicultural nation. Multiculturalism, in which the social structure is not uniform, different identities and cultures coexist, differences are not regarded as conflicts but a source of richness, provides for the change of society (Hoon, 2017; Juwita et al., 2018). Embracing, internalizing differences, and accepting them as a way of life is only possible through a multicultural

\*Corresponding author.

E-mail addresses: [akrimna@yahoo.co.id](mailto:akrimna@yahoo.co.id) (Muhammad Akil Musi)

education (Agustina & Bidaya, 2019; Arifin, 2013; Wijayanti & Indriyanti, 2017). Multicultural education is a movement dating back to the end of 1960s and the beginning of 1970s. It is an intellectual concept, a reformist movement and a process. Its basic idea is that all students have the equality of opportunities in education without being subjected to racial, ethnic, social class, or gender discrimination (Muawanah, 2018; Tarbuton, 2018). This reformist approach advocates the transformation of schools, the fact that every student benefits from educational opportunities equally, the improvement and sustainability of democracy, and the sustainability of liberal, fair, and equalitarian social structure (Agirdag et al., 2016; Arsal, 2019; Choi & Lee, 2020). It dictates that all students who adopt the multicultural education mentality should be provided with a school and education environment having the equality of opportunities regardless of their races, ethnicity, languages, religions, genders, cultural backgrounds, sociocultural status, and sexual orientations (Arsal, 2019; Banks, 2015; Choi & Lee, 2020). Providing the social justice, creating the equality of opportunities in education, getting to know different cultures and being unbiased toward them, reflecting the effect of culture on the education environment, and organizing the school programs according to multicultural principles are accepted to be the dimensions of multicultural education (Fatonah, 2019; Rohmad, 2018; Vervae et al., 2018). There are great duties and responsibilities of teachers for the above-mentioned to become true.

Multicultural education refers to the learning of appropriate knowledge, attitudes and skills related to the respect and appreciation of different cultures and other differences which include race, ethnicity, religion and etc (Mazid et al., 2021; Perdana et al., 2018; Rachmadtullah et al., 2020). Previous study recommend five goals for multicultural education (Indrapangastuti, 2014). These goals also emphasize issues beyond the boundaries of ethnic or racial issues. They include: 1) the promotion of strength and value of cultural diversity, 2) an emphasis on human rights and respect for those who are different from oneself, 3) the acceptance of alternative life choices for people, 4) the promotion of social justice and equality for all people, and 5) an emphasis on equal distribution of power and income among groups. Most large societies often have subcultures or groups of people with distinct sets of behavior and beliefs that differentiate them from a larger culture of which they are a part. The subculture may be different because of the age of its members, their race, ethnicity, or class. The qualities that determine a subculture as instinct may be aesthetic, religious, occupational, political, sexual or a combination of these factors (Banks, 2015; Sultanova, 2016).

Cultural understanding in one's first culture occurs early and is typically established by children. The children learn to treat others differently on the basis of race, gender, age, ability, religion and cultural heritage either directly or vicariously through the gradual process of socialization and enculturation (Ishizuka, 2019; Schlein et al., 2016). Additionally, it is important that we catch them young, when the likelihood of them having been socialized or acculturated with negative stereotypes and biases is less (Purpura & Schmitt, 2019; Saputra & Ekawati, 2017). Children also are capable of being "teachers" or influencing adults when they transfer what they learn in early childhood care centers. Children have been known to reprimand their smoker-parents that "smoking is bad and it can kill you." Similarly if and when they hear negative comments about culturally different people, they can then either correct their parents' perceptions or ask why they say these things, and therefore perhaps even get them to re-examine their prejudices.

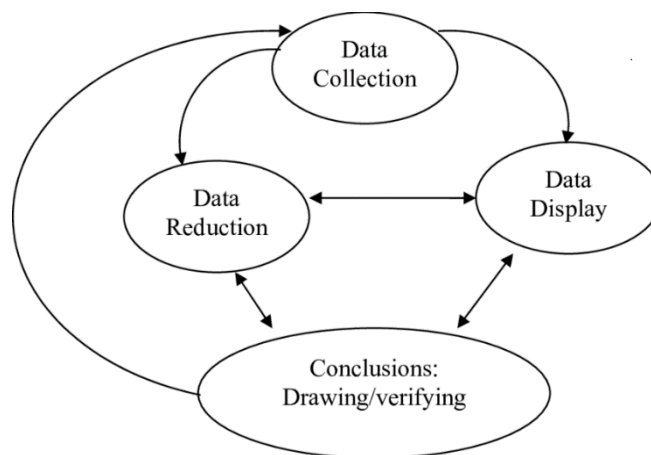
The local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life (Ima Wahyu Putri Utami, 2019; Rahmatih et al., 2020; Widiastuti & Purnawijaya, 2019). The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things (Santosa et al., 2019; Sumayana, 2017; Uge et al., 2019). Maybe the biggest problem humans face these days is the inability to live harmoniously together. People living in modern cities should learn the old local wisdom. The character education is built from the values of local wisdom that diverse. The role of local wisdom can be used to develop a character education (Asrial et al., 2021; Hidayati et al., 2020). the characters that a person must have, especially students, are religious, honest, responsible, healthy lifestyle, disciplined, hard work, confident, entrepreneurial, critical thinking, logical, creative, innovative, independent, curious, love science. All of these character values are manifested in a behavior in everyday life (Annisa et al., 2020; Saputra & Ekawati, 2017). It is in line with previous study that state needed a new paradigm of education that is ready to face the conditions of social and cultural diversity of Indonesia (Hanifah, 2016). Paradigm is meant integrating local wisdom in multicultural education. Local wisdom is needed because Indonesia is a country full of diversity, which is the capital of culture born from the wealth of local knowledge (local wisdom). Through multicultural education based on local wisdom children's awareness to the importance of respecting other people, and different cultures will be nurtured. *This study is similar*

with previous study that describes *Pela Gandong* as a model of multicultural education has been implemented between the State Junior High School (SMPN) 9 Ambon City (Hasudungan, 2022). The results show that *Pela Gandong* contains multicultural values that have been built by the ancestors of the Maluku people, and is currently uniting Muslim and Christian students with a local cultural approach. The implementation is done by transforming *Pela Gandong* values in schools and teacher exchanges. The value of local wisdom contains noble values of the ancestor of nation that can be used as capital to establish a nation with good and strong character. Based on the problems above and previous research, the researchers are interested in conducting a similar study with the novelty focusing on Local Wisdom Values of the Bugis Community. The aim of this research is to analyses the application of Bugis cultural values in early childhood learning through a qualitative approach to describe a phenomenon in the field.

**2. METHOD**

The type and approach used in this research is descriptive qualitative because it intends to examine and describe the subject in a social context. Qualitative research has characteristics that can reveal a number of meanings in values, culture and social contexts (Lambert & Lambert, 2013; Nassaji, 2015). This research was conducted at the TK Pembina Makassar through a research procedure which is broadly divided into three parts, namely; 1) Stages of preparation / before going to the field, 2) Stages of field work, and 3) Stages of data analysis. When seen, it is no different from the stages carried out in a quantitative approach. However, what distinguishes it is in the contents of each of these stages, especially in fieldwork and data analysis. To obtain data, the instruments used are data collection techniques through observation and documentation. In terms of observation, the implementation is based on the supply of research instruments both to the teacher and observation of children in an observation sheet that can capture the data or information needed. In addition, data collection is also carried out in the form of documentation techniques. This approach is carried out in an effort to dig up detailed information specifically related to the focus of research, namely the history of children during their education at the TK Pembina Makassar. Especially those related to multicultural learning and local wisdom as well as those related to data regarding the learning process of children related with multiculturalism.

The data analysis technique used in this study is to use steps (Miles et al., 2018), the data collection stage. Consisting of data reduction, which is defined as the selection process, focusing on simplifying and transforming rough data that arises from written records while in the field. Reduction is done since data collection begins by making summaries, coding, tracing themes, creating clusters, writing memos and so on with the intention of setting aside irrelevant data. Next is done in terms of presenting data. The next step is to describe a number of structured data that gives the possibility of drawing conclusions and taking action. Presentation of qualitative data is presented in the form of narrative texts. A brief description of the steps for analyzing interactive model data can be seen in the Figure 1.



**Figure 1.** Data Analysis Interactive Model

Furthermore, the results of the data analysis are checked to test the validity of the data. The checking method used is through the method of triangulation in the form of source triangulation or technical triangulation so that the data obtained matches the problem being tested.

### 3. RESULT AND DISCUSSION

#### Result

Based on the data analysis, it can be found that one of the things that the characteristics of a teaching and learning activity is located in the curriculum. In this case the curriculum is the content and way to assess each learning process. The results of interviews with teachers and based on observations revealed that the curriculum applied was in [Table 1](#).

**Table 1. Curriculum Implementation TK Pembina Makassar**

Curriculum Model	Development direction	Goals of Value
Inclusive	Openness and understanding differences	To provide space for those with special needs and have "extraordinary" abilities and talents that are different from other children.
Multiple intelligences	Develop a variety of potential intelligence possessed by children	To develop various intelligence potentials of children which include various aspects of child development
Discovery-inquiry	Child centered	Encourage children to be more active and try to find themselves and develop their own abilities.
Universal values	Learning-oriented which sees that basically every human being is the same	To build awareness of every child so that wherever they are, they can pay attention or maintain a sense of togetherness between one another
Values of fairness and gender equality	Learning that does not differentiate from each other that every human being has the same rights including the right to receive proper education and equality in terms of sex	To build awareness of children to be fair and not discriminate including in terms of gender
Local wisdom	Empowerment of local cultural values that are in line with the values of local wisdom that have grown and have been hereditary.	To build children's awareness in order to understand local culture and values and respect and preserve those values.

Based on the description in [Table 1](#), it can be explained that TK Pembina Makassar is well aware that to develop multicultural education the first thing to do is implement in the form of content and evaluation of learning that emphasizes on several important aspects such as openness and opening up for people other. Based on the results of interviews, observations, and document study (in June 2022), it was revealed that there are a number of local wisdom values that are taught both in learning activities and other curricular activities as an effort in promoting and applying local wisdom values. The local wisdom values applied are based on SIPA principles - as stated in [Table 2](#).

**Table 2. Implementation of Local Wisdom Values**

Local wisdom value	Meaning
Sipakatau	The principle of humanizing each other humans
Sipakaraja	The principle of mutual respect for one another
Sipakalebbi	The principle of glorifying each other
Sipakainge	Principles remind each other for truth
Sipatokkong	The principle of mutual assistance in terms of goodness
Sipakatuwo	The principle of protecting each other

Based on the description in [Table 2](#), it was found that in the Pertiwi Setda TK South Sulawesi Province highly upholds the values of local wisdom which he called the SIPA Principle in multicultural application. These principles imply the interdependence of one human being with another human being.

First, the value of sipakatau (humanize each other). This value views that every human being must be placed in the context of civilized humanity. This meaning is the same as the principle of humanizing human beings on the basis of the Indonesian State (Pancasila) in accordance with the second principle, which is fair and civilized humanity. The word "tau" in sipakatau or means people or humans. Human values consist of virtue, peace, compassion and non-violence are human values. These values can be integrated in learning either implicitly contained in teaching materials, or integrated in learning activities. Human values that are integrated in teaching materials can be in the form of questions or stories in learning activities can be in the form of games or other learning activities that are full of human values or national character values that are taught in early childhood education units. Second, the value of sipakaraja. The word "raja" in this principle means big or king. In its implementation, this value views that every human being is the same size and there is no small thing. Therefore humans must be "king" and should not be underestimated. This principle teaches that humans should not look lightly at one another. In other words there is no reason to underestimate others because every human being has strengths and weaknesses that must be placed proportionally and balanced. Third, the value of sipakalebbi. The meaning of the word "lebbi" in the principle sipakalebbi means noble, respectful or degree. This principle views that every human being has a glory and honor that must be maintained by one another. This also confirms that there is no difference in degree between one human being and another because it has the same position before the creator as a servant or servant. In practice, people with whatever social and social status have the same degree so they should glorify each other and not insult others. Fourth, the value of sipakainge. The meaning of the word "inge" in the sipakainge principle is conscious or not forgotten. The principle of sipakainge emphasizes the importance of a spirit of mutual awareness or reminding when something is wrong. Every human being has good potential but also bad things. Therefore this principle of sipakalebbi teaches that if there is someone who is wrong or wrong, then it is obligatory for humans to remind one another and encourage one another to do good or return to the truth because humans are not perfect as God's creation.

Fifth, the value of sipatokkong. Tokkong in this principle means to rise or get up. This principle explains that every human being must awaken each other or wake each other up. The meaning is that humans must provide mutual encouragement or support so that all potential can develop properly. In this context, the attitude of mutually dropping or finding fault is a taboo that must be avoided. The implementation of this principle also means to provide constructive suggestions and not to potentially undermine the honor of others, especially in public. Sixth, is the value of sipakatuwo. The word "tuwo" in this principle means life or not death. The meaning contained in this case is that humans must support one another or not kill each other. One example that should be avoided in this context is character assassination. Instead the value that must be developed so that "others live" is an attitude of tolerance and willing to accept differences.

## Discussion

The curriculum and teaching methods used by educators play a pivotal role in as far as attaining effective teaching in inclusive classrooms is concerned. However, a rigid and inflexible curriculum that does not allow for individual differences can lead to learning breakdown (Cartwright & Hallar, 2018; Jeřková et al., 2018). Negative effects on education include aspects such as lack of relevance of subject content; lack of appropriate learning materials, resources and assistive devices; inflexible styles of teaching and classroom management; and inappropriate ways of assessing learning. The most serious barriers to learning can be found within the curriculum itself and relates primarily to its inflexible nature (Goodman, 2008; McKay, 2003). This prevents it from meeting diverse needs among learners; hence the curriculum should be adapted to suit all learners and the principle of learner-centeredness must also be taken into consideration. Multiple intelligences may be an important influence on students' success in online supplementary learning. Identifying the weaknesses and strengths of students can potentially make them more independent (Alchamdani et al., 2020; Irawaty et al., 2021). Especially in the online environment where the interaction between student-teacher is limited and requires learners to rely on more independent self-teaching techniques than previous student cohorts. The way of delivering the knowledge may not match the abilities of learners, leading to inefficient outcomes and learning failure of learners. To achieve effective learning in online settings, posits that instructors need to consider both the cognitive process and the socio-constructivist process (K.H, 2004; Kiernan et al., 2021; Ma & de la Torre, 2016).

The aspects contained in the next curriculum are discovery-inquiry methods. Guided discovery teaching as teachers interacting with students with problems and guiding students to discover important concepts with living problems, from old experiences to gradually getting into critical thinking and comprehensively evaluating learning activity, and connecting teaching with real life (Winarti et al., 2021;

Zhang et al., 2019). Guided discovery learning therefore was to change traditional rules into lively and positive learning. The characteristics of guided discovery teaching as students discovering problems, inquiring problems, and solving problems, like scientists (Simamora et al., 2018; Suryaningtyas et al., 2020). Such learning was to cultivate systematic inquiry ability and give scientific thinking opportunities at various stages, in which every thinking stage was the one-by-one development, to form the thinking learning cycle. Such teaching could train students' inductive and logic thinking and help establish good scientific attitudes. Values in the curriculum as the next finding are about the value of gender equality. Previous study gender equality at Swedish universities and found that it was framed in apolitical language, making it difficult to address issues of power (Fuller, 2019). They argue that there is a risk of depoliticization, leaving gender equality to be the production of policies and strategies rather than aiming to create real change. They suggest scrutinizing the concept of gender equality when it is to be implemented, as it risks being a term imbued with different meanings for different purposes by different people, leaving the possibilities for change behind (Baharun & Awwaliyah, 2017; Kartika & Rabial Kanada, 2017). The last value that is integrated in the curriculum is the value of local wisdom as an effort to explore the potential of the local area. Local wisdom is an aspect of the identity of local culture. Previously study state that approaches of history, anthropology and archaeology, and especially through the study of local wisdom in Indonesia often characterizes these practices as the ability to maintain particular cultures against 'outside' influences (Asrial et al., 2021; Suprpto et al., 2021). The ability to accommodate elements from other cultures and to later integrate them is a form of self-preservation and in a sense gives direction to cultural development (Hanifah, 2016; Tohri et al., 2022). From this it can be underlined that phenomenological local wisdom should be seen as a kind of orientation, perception, pattern and framework of life, as well as a lifestyle.

The moral is a set of values about various kinds of behavior that must be obeyed. Morals are norms and institutions that regulate individual behavior in social groups and society (Chowdhury, 2016; Eissa & Khalid, 2019; Tambak et al., 2021). All of the values described above are human values that must be maintained in life. Included in learning activities are as far as possible carry out a process that does not neglect these human values. According to previous research state that students can be oriented to work as a team (Griffin et al., 2012; Noguera et al., 2018; Plotnikova & Strukov, 2019). It is also possible to develop a sense of shared authority or ownership on the part of teachers because the aim is to promote a pleasant classroom atmosphere based on healthy coexistence and human values. The students interact about one another, they are able to exchange opinions, accept feelings, identify causes and consequences, prepare action plans to restore damages and prevent future conflicts among groups (Astuti et al., 2019; Supena et al., 2021). The spiritual value of respect is maybe one of the most imperative actions to be promoted at school daily life, because it is the base of human relationships and allows a good coexistence between groups. It matches the thesis supported by previous study that state warning on the "defense and promotion of all people's human rights" (Prayoga et al., 2015; Septikasari & Frasandy, 2018). The implication of multicultural learning carried out in the form of integrating education in the curriculum is to develop a scientific framework that is realized in the form of integrated and integrated understanding and knowledge from one discipline to another. taking into account the diversity aspect, diversity Aspects contained in it include diversity, the interaction between cultural diversity of education and the application of learning, as well as human pedagogic equality which provides equal space and opportunity for each different element to obtain fair and equitable educational treatment and learning situations. Furthermore, it is hoped that this multicultural learning will continue to be developed so that in the end it strengthens and activates an educational atmosphere and culture that reduces inequality in teaching and learning activities, especially early childhood education.

#### 4. CONCLUSIONS

The development of multicultural learning based on local wisdom in TK Pembina Makassar based on data analysis and discussion of research results shows that the form of integrated multicultural learning development in the learning curriculum includes various dimensions namely inclusion (openness), multiple intelligences (multiple intelligence), discovery -inquiry (oriented to education centered on children), understanding universal values (human values), the value of justice and gender equality (equal treatment of gender) and strengthening the values of local wisdom (local wisdom) as human values. Implementation of local wisdom values consists of dimensions principles consisting of values in the principle of sipakatau (humanizing each other), sipakaraja (mutual respect), sipakalebbi' (glorifying each other), sipakainge' (reminding each other), sipatokkong (mutually reinforcing) and sipakatuwo (mutually protecting).

## 5. REFERENCES

- Agirdag, O., Merry, M. S., & Van Houtte, M. (2016). Teachers' Understanding of Multicultural Education and the Correlates of Multicultural Content Integration in Flanders. *Education and Urban Society*, 48(6), 556–582. <https://doi.org/10.1177/0013124514536610>.
- Agustina, L., & Bidaya, Z. (2019). Integrasi Nilai-Nilai Pendidikan Multikultural Dalam Proses Pembelajaran PPKN Di SMP Negeri 3 Lingsar Lombok Barat. *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan*, 6(2), 54. <https://doi.org/10.31764/civicus.v6i2.674>.
- Alchamdani, A., Fatmasari, F., Rahmadani Anugrah, E., Putri Sari, N., Putri, F., & Astina, A. (2020). The Impact of Covid19 Pandemic on Online Learning Process in the College at Southeast Sulawesi. *Jurnal Kesehatan Lingkungan*, 12(1si), 129. <https://doi.org/10.20473/jkl.v12i1si.2020.129-136>.
- Annisa, M. N., Wiliyah, A., & Rahmawati, N. (2020). Pentingnya pendidikan karakter pada anak sekolah dasar di zaman serba digital. *BINTANG*, 2(1), 35–48. <https://doi.org/10.36088/bintang.v2i1.558>.
- Arifin, A. H. Al. (2013). Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Di Indonesia. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 1(1), 1. <https://doi.org/10.21831/jppfa.v1i1.1052>.
- Arsal, Z. (2019). Critical multicultural education and preservice teachers' multicultural attitudes. *Journal for Multicultural Education*, 13(1), 106–118. <https://doi.org/10.1108/JME-10-2017-0059>.
- Asrial, A., Syahrial, S., Maison, M., Kurniawan, D. A., & Putri, E. (2021). Fostering Students' Environmental Care Characters Through Local Wisdom-Based Teaching Materials. *JPI (Jurnal Pendidikan Indonesia)*, 10(1), 152. <https://doi.org/10.23887/jpi-undiksha.v10i1.27744>.
- Astuti, A. P., Aziz, A., Sumarti, S. S., & Bharati, D. A. L. (2019). Preparing 21st Century Teachers: Implementation of 4C Character's Pre-Service Teacher through Teaching Practice. *Journal of Physics: Conference Series*, 1233(1). <https://doi.org/10.1088/1742-6596/1233/1/012109>.
- Baharun, H., & Awwaliyah, R. (2017). Pendidikan Multikultural dalam Menanggulangi Narasi Islamisme di Indonesia. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 5(2), 224. <https://doi.org/10.15642/jpai.2017.5.2.224-243>.
- Banks, J. A. (2015). *Multicultural Education*. Wiley.
- Cartwright, T. J., & Hallar, B. (2018). Taking risks with a growth mindset: long-term influence of an elementary pre-service after school science practicum. *International Journal of Science Education*, 40(3), 348–370. <https://doi.org/10.1080/09500693.2017.1420269>.
- Choi, S., & Lee, S. W. (2020). Enhancing Teacher Self-Efficacy in Multicultural Classrooms and School Climate: The Role of Professional Development in Multicultural Education in the United States and South Korea. *AERA Open*, 6(4), 233285842097357. <https://doi.org/10.1177/2332858420973574>.
- Chowdhury, M. (2016). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: The Malaysian Online Journal of Educational Science*, 4(2), 1–16. <https://juku.um.edu.my/index.php/MOJES/article/download/12645/8136>.
- Eissa, M., & Khalid, M. (2019). Development of Character and Life Skills through Islamic Methods of Teaching Acquired Science Subjects at Islamic International Schools in Malaysia. *IJUM Journal of Educational Studies*. <https://doi.org/10.31436/ijes.v6i1.143>.
- Fatonah, I. (2019). The Role of Multicultural Education towards the Strengthening of Bhinneka Tunggal Ika (Case Study University of Muhammadiyah Metro). *ADDIN*, 13(1), 149. <https://doi.org/10.21043/addin.v13i1.2871>.
- Fuller, S. (2019). Education Diplomacy at the Intersection of Gender Equality and Quality Education. *Childhood Education*, 95(5), 70–73. <https://doi.org/10.1080/00094056.2019.1663103>.
- Goodman, D. (2008). Problem-based Learning in the MPA Curriculum. *Journal of Public Affairs Education*, 14(2), 253–270. <https://doi.org/10.1080/15236803.2008.12001523>.
- Griffin, P., McGaw, B., & Care, E. (2012). Assessment and teaching of 21st century skills. *Assessment and Teaching of 21st Century Skills*, 1–345. <https://doi.org/10.1007/978-94-007-2324-5>.
- Hanifah, N. (2016). Multicultural Education Based on Local Wisdom as an Alternative Values Education in Early-Childhood Education. In *3rd International Conference on Early Childhood Education (ICECE 2016)*, 364–368. <https://doi.org/10.2991/icece-16.2017.63>.
- Hasudungan, A. N. (2022). The Pela Gandong local wisdom as multicultural education model after the Ambon Conflict. *Journal of Social Sciences and Management Studies*, 1(3), 1–7. <https://doi.org/10.56556/jssms.v1i3.87>.
- Hidayati, N. A., Waluyo, H. J., Winarni, R., & Suyitno. (2020). Exploring the implementation of local wisdom-based character education among Indonesian higher education students. *International Journal of*

- Instruction*, 13(2). <https://doi.org/10.29333/iji.2020.13213a>.
- Hoon, C.-Y. (2017). Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia. *Asian Studies Review*, 41(3), 476–493. <https://doi.org/10.1080/10357823.2017.1334761>.
- Ima Wahyu Putri Utami, B. I. S. (2019). *Perencanaan Pembelajaran Tematik Berbasis Kearifan Lokal Di SD Muhammadiyah I Malang*. 02(01), 9–25. <https://doi.org/https://doi.org/10.30738/tc.v2i1>.
- Indrapangastuti, D. (2014). Multicultural Education Practice And Problematic In Vocational High School. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 2(1), 13–25. <https://doi.org/10.21831/jppfa.v2i1.2614>.
- Irawaty, E., Widjaja, E. M., & Sanjaya, J. (2021). Peningkatan Kualitas Belajar Dalam Menghadapi Pembelajaran Daring. *Prosiding SENAPENMAS*, 985. <https://doi.org/10.24912/psenapenmas.v0i0.15131>.
- Ishizuka, P. (2019). Social Class, Gender, and Contemporary Parenting Standards in the United States: Evidence from a National Survey Experiment. *Social Forces*, 98(1), 31–58. <https://doi.org/10.1093/sf/soy107>.
- Ješková, Z., Balogová, B., & Kireš, M. (2018). Assessing inquiry skills of upper secondary school students. *Journal of Physics: Conference Series*, 1076(1). <https://doi.org/10.1088/1742-6596/1076/1/012022>.
- Juwita, W., Salim, A., & Winarno, W. (2018). Students' Tolerance Behavior in Religious-Based Primary School: Gender Perspective. *International Journal of Educational Research Review*, 3(3), 51–58. <https://doi.org/10.24331/ijere.426255>.
- K.H, B. (2004). A Comparison of Students' Achievement and Attitudes between Constructivist and Traditional Classroom Environments. *Thailand Vocational Electronics Programs King Mongkut's Institute of Technology, Ladkrabang*, 29(2), 133–153. <https://doi.org/10.5328/JVER29.2.133>.
- Kartika, Q., & Rabial Kanada. (2017). Peran Ganda Perempuan pada Keluarga Masyarakat Petani: Kasus Istri Petani di kecamatan Merapi Selatan Kabupaten Lahat. *An Nisa'a: Jurnal Kajian Gender Dan Anak*, 12, 151–162. <http://jurnal.radenfatah.ac.id/index.php/annisa/article/view/1786>.
- Kiernan, N. A., Manches, A., & Seery, M. K. (2021). The role of visuospatial thinking in students' predictions of molecular geometry. *Chemistry Education Research and Practice*, 2013. <https://doi.org/10.1039/d0rp00354a>.
- Lambert, V. a., & Lambert, C. E. (2013). Qualitative Descriptive Research: An Acceptable Design. *Pacific Rim International Journal of Nursing Research*, 16(4), 255–256. <https://he02.tci-thaijo.org/index.php/PRIJNR/article/download/5805/5064>.
- Ma, W., & de la Torre, J. (2016). A sequential cognitive diagnosis model for polytomous responses. *The British Journal of Mathematical and Statistical Psychology*, 69(3), 253–275. <https://doi.org/10.1111/bmsp.12070>.
- Mazid, S., Futaqi, S., & Farikah, F. (2021). The Concept of "Freedom of Learning" In A Multicultural Education Perspective. *Ta'dib*, 24(1), 70. <https://doi.org/10.31958/jt.v24i1.2759>.
- McKay, S. L. (2003). Eil Curriculum Development. *RELC Journal*, 34(1). <https://doi.org/https://doi.org/10.1177/003368820303400103>.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative data analysis: A methods sourcebook*. Sage Publications.
- Muawanah. (2018). Pentingnya Pendidikan Untuk Tanamkan Sikap Toleran di Masyarakat. *Jurnal Vijjacariya*, 5(1). <https://doi.org/10.31219/osf.io/vqgj4>.
- Nassaji, H. (2015). Qualitative and descriptive research: Data type versus data analysis. *Language Teaching Research*, 19(2), 129–132. <https://doi.org/10.1177/1362168815572747>.
- Noguera, I., Guerrero-Roldán, A. E., & Masó, R. (2018). Collaborative agile learning in online environments: Strategies for improving team regulation and project management. *Computers and Education*, 116, 110–129. <https://doi.org/10.1016/j.compedu.2017.09.008>.
- Perdana, Y., Djono, D., & Ediyono, S. (2018). The Implementation of Multicultural Education in History Learning At SMAN 3 Surakarta. *International Journal of Multicultural and Multireligious Understanding*, 5(3), 11–18. <https://doi.org/10.18415/ijmmu.v5i3.135>.
- Plotnikova, N. F., & Strukov, E. N. (2019). Integration of teamwork and critical thinking skills in the process of teaching students. *Cypriot Journal of Educational Sciences*, 14(1), 1–10. <https://doi.org/10.18844/cjes.v14i1.4031>.
- Prayoga, I. G. P. A., Ratminingsih, N. M., & Budasi, I. G. (2015). The Effect of Scripted Songs as a Teaching Technique on English Competence of 4th Grade Students of Primary School in SD Saraswati Tabanan in Academic Year 2013/2014. *International Journal of Linguistics, Literature and Culture*, 1(1), 15. <https://doi.org/10.21744/ijllc.v1i1.102>.



- Purpura, D. J., & Schmitt, S. A. (2019). Cross-domain development of early academic and cognitive skills. *Early Childhood Research Quarterly*, 46, 1–4. <https://doi.org/10.1016/j.ecresq.2018.10.009>.
- Rachmadtullah, R., Syofyan, H., & Rasmitadila. (2020). The role of civic education teachers in implementing multicultural education in elementary school students. *Universal Journal of Educational Research*, 8(2). <https://doi.org/10.13189/ujer.2020.080225>.
- Rahmatih, A. N., Maulyda, M. A., & Syazali, M. (2020). Refleksi Nilai Kearifan Lokal (Local Wisdom) dalam Pembelajaran Sains Sekolah Dasar: Literature Review. *Jurnal Pijar Mipa*, 15(2), 151–156. <https://doi.org/10.29303/jpm.v15i2.1663>.
- Rohmad, Z. (2018). The Problems of Anthropology Sociology Educators in Multicultural Society. *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, 2(1), 151. <https://doi.org/10.20961/habitus.v2i1.20418>.
- Santosa, A. B., Basuki, Y., & Puspita, A. M. I. (2019). The Effectiveness of Local Wisdom-Based Teaching Materials in Enhancing Creative Writing Skills of Elementary School Students. *Journal of English Language Teaching and Linguistics*, 4(3), 349. <https://doi.org/10.21462/jeltl.v4i3.326>.
- Saputra, N. E., & Ekawati, Y. N. (2017). Meningkatkan Kemampuan Dasar Anak Tradisional Games in Improving Children ' S Basic Abilities. *Jurnal Psikologi Jambi*, 2(2), 48–53. <https://doi.org/10.22437/jpj.v2i2.4796>.
- Schlein, C., Taft, R. J., & Ramsay, C. M. (2016). The Intersection of Culture and Behavior in Social Studies Classrooms. *Journal of International Social Studies*, 6(1), 128–142. <http://www.iajiss.org/index.php/iajiss/article/view/205>.
- Septikasari, R., & Frasandy, R. (2018). Keterampilan 4C Abad 21 Dalam Pembelajaran Pendidikan Dasar. *Jurnal Tarbiyah Al Awlad*, VIII, 107–117. <https://doi.org/10.15548/alawlad.v8i2.1597>.
- Simamora, R. E., Saragih, S., & Hasratuddin, H. (2018). Improving students' mathematical problem solving ability and self-efficacy through guided discovery learning in local culture context. *International Electronic Journal of Mathematics Education*, 14(1), 61–72. <https://doi.org/10.12973/iejme/3966>.
- Sultanova, L. (2016). Origin and Development of Multicultural Education in the USA. *Comparative Professional Pedagogy*, 6(2), 49–53. <https://doi.org/10.1515/rpp-2016-0018>.
- Sumayana, Y. (2017). Pembelajaran Sastra Di Sekolah Dasar Berbasis Kearifan Lokal (Cerita Rakyat). *Mimbar Sekolah Dasar*, 4(1), 21–28. <https://doi.org/10.23819/mimbar-sd.v4i1.5050>.
- Supena, I., Darmuki, A., & Hariyadi, A. (2021). The Influence of 4C (Constructive, Critical, Creativity, Collaborative) Learning Model on Students' Learning Outcomes. *International Journal of Instruction*, 14(3), 873–892. <https://eric.ed.gov/?id=EJ1304598>.
- Suprpto, N., Prahani, B. K., & Cheng, T. H. (2021). Indonesian Curriculum Reform in Policy and Local Wisdom: Perspectives from Science Education. *Jurnal Pendidikan IPA Indonesia*, 10(1), 69–80. <https://doi.org/10.15294/jpii.v10i1.28438>.
- Suryaningtyas, A., Kimianti, F., & Prasetyo, Z. K. (2020). *Developing Science Electronic Module Based on Problem-Based Learning and Guided Discovery Learning to Increase Critical Thinking and Problem-Solving Skills*. 401(Iceri 2019), 65–70. <https://doi.org/10.2991/assehr.k.200204.013>.
- Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic Values in Developing Students' Actual Morals. *JPI (Jurnal Pendidikan Indonesia)*, 10(4), 697–709. <https://doi.org/10.23887/jpi-undiksha.v10i4.30328>.
- Tarbutton, T. (2018). Leveraging 21st century learning & technology to create caring diverse classroom cultures. *Multicultural Education*, 25(2), 4–6. <https://eric.ed.gov/?id=EJ1181567>.
- Tohri, A., Rasyad, A., Sururuddin, M., & Istiqlal, L. M. (2022). The urgency of Sasak local wisdom-based character education for elementary school in East Lombok, Indonesia. *International Journal of Evaluation and Research in Education (IJERE)*, 11(1), 333. <https://doi.org/10.11591/ijere.v11i1.21869>.
- Uge, S., Neolaka, A., & Yasin, M. (2019). Development of Social Studies Learning Model Based on Local Wisdom in Improving Students' Knowledge and Social Attitude. *International Journal of Instruction*, 12(3), 375–388. <https://eric.ed.gov/?id=EJ1220191>.
- Vervaet, R., Van Houtte, M., & Stevens, P. A. J. (2018). Multicultural Teaching in Flemish Secondary Schools: The Role of Ethnic School Composition, Track, and Teachers' Ethnic Prejudice. *Education and Urban Society*, 50(3), 274–299. <https://doi.org/10.1177/0013124517704290>.
- Widiastuti, N. L. G. K., & Purnawijaya, I. P. E. (2019). Penerapan Pembelajaran Tematik Berbasis Kearifan Lokal Untuk Meningkatkan Hasil dan Kebermaknaan Belajar. *Seminar Nasional INOBALI 2019 Inovasi Baru Dalam Penelitian Sains, Teknologi Dan Humaniora*, 3(24), 1103–1110. <https://eproceeding.undwi.ac.id/index.php/inobali/article/view/90>.
- Wijayanti, D., & Indriyanti, P. (2017). Pendidikan Multikultural Berbasis Seni Budaya Di Sd Taman Muda Ibu Pawiyatan Yogyakarta. *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*, 2(1).

<https://doi.org/10.30738/sosio.v2i1.493>.

Winarti, W. T., Yuliani, H., Rohmadi, M., & Septiana, N. (2021). Pembelajaran Fisika Menggunakan Model Discovery Learning Berbasis Edutainment. *Jurnal Ilmiah Pendidikan Fisika*, 5(1), 47. <https://doi.org/10.20527/jipf.v5i1.2789>.

Zhang, B., Zhang, L., Mu, C., Zhao, Q., Song, Q., & Hong, X. (2019). A most influential node group discovery method for influence maximization in social networks: A trust-based perspective. *Data & Knowledge Engineering*, 121, 71-87. <https://doi.org/https://doi.org/10.1016/j.datak.2019.05.001>.