



# Local Wisdom Learning Strategies in Early Childhood Education with: A Case Study of Early Childhood Education in the Special Region of Yogyakarta and South Sumatera

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## ABSTRACT

Local wisdom in children's education is challenging to find today. Even though the introduction of local wisdom from an early age is outstanding in developing various aspects of child development. The purpose of this study was to determine the learning strategy of local wisdom in two provinces. This research is a type of field research with a case study approach. Sample selection conducted based on purposive sampling in one ECE institution in South Sumatera and the Special Region of Yogyakarta. The PAUD institutions that were sampled in this study were TK Al-Ittifaqiyah Indralaya South Sumatera and PAUD Griya Yogyakarta. The data collection techniques used were observation, interviews and documentation. While data analysis using Miles and Huberman techniques is through the process of data collection, data reduction and conclusions. The results of the study found that teachers use goods in the surrounding environment in learning local wisdom. The dance strategy is the strategy used by TK Ittifaqiyah while the traditional Javanese art strategy is the strategy used by in learning local wisdom.

## ARTICLE INFO

### Article History:

Submitted/Received 6 Jan 2023

First Revised 6 Feb 2023

Accepted 29 Maret 2023

First Available online 29 April 2023

Publication Date 1 May 2023

### Keyword:

Early childhood,

Local wisdom,

Strategy.

## 1. INTRODUCTION

Indonesia is one of the countries rich in cultural diversity through the heritage of its ancestors. More than 1,000 cultures in Indonesia make it a country with a high level of culture. Numerous cultures exist in Indonesia ranging from language, art, traditional games and typical foods from various regions. This is an admirable attraction in the world of education to introduce various cultures or local wisdom.

Local wisdom is not only introduced for elementary school level, but also for early childhood, with the age of 4-6 years. The early childhood will learn well when introduced to what is in their environment. As the learning theory put forward by Vygotsky that children will learn through the surrounding environment (Hardiyanti, 2020). Local wisdom in children's education is highly tough to discover today. Even though the introduction of local culture from an early age is primely to do in developing various aspects of children development. as the results of research conducted by Darihastining et al., (2020) that through the introduction of digital local wisdom can increase children's independence in learning. Not only that, the same research related to local wisdom was also conducted by Dina and Eliza that through digital science learning is able to develop children's knowledge related to local wisdom. Based on the results of the study that through this local wisdom, children become more aware of what is in the surrounding environment, both culture and modest games that have been cultivated in their area.

The current industrial revolution era demands changes and developments in the times to be more sophisticated in the field of technology. Not surprisingly, now many children are familiar with playing modern toys, there are even toys that can be connected to smartphones and the internet. This rapid change in toy development makes parents eager to provide the best variety of modern toys for their children. Children like modern toys that have no value of local wisdom. In fact, local wisdom can support national development (Suyadi dan Selvi, 2019). Based on this, this factor influencing the decline in learning local wisdom in early childhood, such as the increasing flow of globalization, the lack of using various tools or media related to local wisdom, finally overusing gadgets for children thesedays. Moreover, the lack of interest for next generation to learn more deeply related to this local wisdom (Nahak, 2019).

A number of educational institutions have implemented local wisdom learning in early childhood. This is intended to strengthen children's knowledge related to the culture in the surrounding environment. such as PAUD Griya Nanda Yogyakarta, TK Islam Al-Ittifaqiah Indralaya and several other institutions that apply local wisdom learning. However, the most important factor o apply is the strategy used in learning local wisdom itself. Would it improve various aspects of child development or vice versa?

Several studies have been conducted previously revealed that activities with nuances of local wisdom developed to develop parental involvement consist of tahlil and istighosah routine on Friday at the beginning of the month involving parents valid to be developed as an instillation of local wisdom values (Wahyuniati dan Abdillah, 2017). The results of other studies found that the results showed that the wealth of local wisdom has not been used optimally in the process of stimulating early childhood development, therefore it is feasible to be developed and cultivated as an effort to instill the values contained in it (Pamungkas et al., 2019). Further research also reveals educator management based on Indonesian local wisdom, especially in Yogyakarta which teaches children to be attached to the real situations and conditions they face (Noor, 2020). Based on some of the results of this research, it could be said that the preparation of learning strategies and learning models implemented based

on local wisdom can improve children's understanding and learning outcomes. This study focused on the aim of knowing how the strategy of learning local wisdom in two provinces, namely in TK Al-Ittifaqiyah Indralaya, Palembang, South Sumatera and in PAUD Griya Nanda, Special Region of Yogyakarta.

## 2. METHODS

This research is a type of field research with a case study approach. Sample selection based on purposive sampling in one of the ECE institutions in the Special Region of Yogyakarta and South Sumatera. The ECE institutions that were sampled in this study were PAUD Griya Nanda Yogyakarta and TK Islam Al-Ittifaqiyah Indralaya, South Sumatera.

The selection of samples in the study was adjusted to the purpose of the research conducted to find out the learning strategies of local wisdom in the two provinces. Moreover, in the learning process, several institutions in these two regions each have uniqueness that needs to be developed. In addition, this local wisdom needs to be socialized to the general public.

The data collected through observation, interviews and documentation. Observation was used to determine the learning process of local wisdom at the research location. Interviews were conducted to obtain data related to local wisdom learning strategies at the research institution. Documentation was carried out to obtain data related to children's learning outcomes on local wisdom. While data analysis using Miles and Huberman techniques is through the process of data collection, data reduction and conclusions.

## 3. RESULTS AND DISCUSSION

### 3.1. Learning Strategy of Local Wisdom in TK Islam Al-Ittifaqiyah South Sumatera

TK Islam Al-Ittifaqiyah Indralaya is an ECE institution located in Ogan Ilir Regency, South Sumatera. This Islamic kindergarten has its own peculiarities, namely under the auspices of the al-Ittifaqiyah Indralaya Islamic boarding school. Moreover, this institution is also under the auspices of the Ogan Ilir District Education Office so that the curriculum used refers to the curriculum of the Ministry of Education and Culture and Islamic Boarding Schools.

The curriculum used in this kindergarten is the 2013 curriculum by combining learning materials with the islamic boarding school environment. Even so, this kindergarten does not rule out learning local wisdom. Because many things become children's learning in local wisdom, especially the South Sumatera.

The children could learn the variety of local wisdom such as folk songs, musical instruments, traditional games, dance arts, and local language development. Various local wisdom is applied with different learning strategies according to the needs and objectives of existing learning. For example, in folk song material using singing and clapping learning methods. Basically, songs introduced to early childhood in kindergarten are like the song "Ya Saman, Cuk Mak Ilang, and so on". In learning this folk song, teachers also often invite children to play guessing and connecting words so that learning becomes interesting and children become enthusiastic about learning.

In musical instrument learning, children usually learn to carry tambourines. The method used is also a demonstration method, which is directly demonstrating how to use the tambourine musical instrument. While in the traditional game itself, children are invited to play hide and seek, and so on. Beside that, the introduction of dance is carried out when there

are big events, such as competitions between ECE institutions in Ogan Ilir. At that time teachers taught various dances to children.

In regional language learning itself, singing learning strategies are usually applied. The singing themes are such as numbers, animal names, and so on. Teachers also take advantage of free time by inviting children to play charades. So that children are also motivated to do learning activities well.

In the introduction of local wisdom, especially in Ogan Ilir South Sumatera as carried out in TK Islam al-Ittifaqiah Indralaya the number of implications were obtained. As developed, not only local wisdom, but also the six aspects of child development are well developed. Children understand the existing local wisdom, children move to carry out local wisdom activities which means that children's motor develops, language develops well, and there are many more benefits and good impacts obtained in the introduction of local wisdom, especially in institutions that are tied to Islamic boarding school which means it does not affect to develop their creativity.

### **3.2. Local Wisdom Learning Strategy at PAUD Griya Nanda Yogyakarta**

Based on the results of interviews that researchers have conducted with the principal of PAUD Griya Nanda Yogyakarta, one form of learning strategies carried out by teachers is to collaborate learning with local wisdom of Javanese tradition. The curriculum applied by PAUD Griya Nanda is the Curriculum 2013 or K13. The curriculum refers to the Sleman District Education Office. As the results of an interview, the principal explained that the curriculum at PAUD Griya Nanda has undergone a curriculum change in accordance with the policy of the Sleman District Education Office, for the 2022/2023 school year, PAUD Griya Nanda still uses curriculum 13.

The 13 curriculum applied is very supportive of children's development, especially in the introduction of local wisdom. The school provides media used in traditional art themes such as gamelan, dakon and shadow puppets. In addition, teachers also use the youtube application to introduce local wisdom for children, especially in traditional dance.

In an effort to implement learning strategies based on local wisdom, definitely, schools holds meanings and goals, researchers have successfully summarized through structured interviews that researchers have carried out. The aims and objectives include providing children in adapting to the world outside their school. When children equipped with learning based on local wisdom, it can be useful as a reinforcement of local wisdom values such as humanizing, strengthening, respecting each other, and so on (Nurkhasyanah dan Sri, 2021).

Analysis of local wisdom learning strategies in PAUD Griya Nanda Yogyakarta in this study shows that there is the potential for several games that can be used as strategies to grow 21st century skills in the ECE learning process. The use of traditional Javanese game learning strategies as a strategy to grow global skills in the learning process at the ECE level can be implemented through a process of adoption and adaptation. The adaptation here has the meaning of utilizing traditional Javanese games directly as a means of cultivating 21st century skills with only minor modifications. While adaptation means the process of utilizing traditional Javanese games as a strategy to grow 21st skills.

In the application of local wisdom learning strategies, especially in PAUD Griya Nanda Yogyakarta, namely gamelan, 10 dakon and shadow puppets. There are also games that are done to obtain pleasure from the way or educational media used in play activities, whether

they realize it or not, have educational content that can be useful in developing students. This means that educational games are a form of educational activities carried out using educational methods or game media.

In addition to utilizing media, teachers and principals use a variety of methods and strategies in learning traditional art themes. The results of identification and analysis of various traditional Javanese games that can foster global skills are described as follows: Types of traditional Javanese games and potential global skills that can be grown as learning objectives which could be categorized into three types; cultivating critical thinking skills, cultivating communication skills, cultivating collaboration/cooperation skills, and growing creative skills.

Traditional Javanese art games are one of the cultural elements that give certain characteristics of culture. As a local wisdom, the traditional Javanese game has its own identity that distinguishes it from other cultural systems. The most obvious difference between traditional Javanese games and traditional games from other tribes is that these games use Javanese language, therefore the characteristics of Javanese cultural elements become obvious (Prastowo, 2018).

The implementation of local wisdom learning strategies in PAUD Griya Nanda has not been seen in learning. Learning by applying local wisdom learning strategies could already be seen but local wisdom is associated with learning yet local wisdom associated with learning has not been implemented properly. In the process of learning traditional arts at PAUD Griya Nanda Yogyakarta. Various obstacles experienced by school principals, teachers and children.

The reality that occurs in the field is supported by Permendikbud No.65 of 2013 related to preliminary activities, that teachers must prepare the following: (1) conditioning students to be ready to follow the learning process; (2) provide learning motivation to students contextually according to the benefits and application of teaching materials in everyday life; (3) ask questions that relate previous knowledge to the material to be studied; (4) lead students to a problem that will be done to achieve a material and explain learning objectives or assignments.

From the results of the interview, that with the learning strategy of local wisdom, children in PAUD Griya Nanda Yogyakarta are very enthusiastic in participating in learning. Children could get to know musical instruments, traditional games that previously did not understand what traditional art is now become an understanding of traditional art with strategi learning local wisdom either through shadow puppets, gamelan or dakon.

From the observation of the learning strategy process carried out at PAUD Griya Nanda Yogyakarta through local wisdom with traditional Javanese art. In the implementation of the playing process, teachers provide a variety of toys such as gamelan, shadow puppets, and dakon. Regarding this is a manifestation of the introduction of local wisdom with traditional Javanese art to children. The cultivation of local wisdom values is carried out so that children can be more familiar with the values of local wisdom so that they can be applied when they grow up and in society. The values of local wisdom are instilled through learning and play coupled with elements of character in it so that it is very visible how teachers instill tolerance, mutual assistance, discipline, and so on in the ECE environment.

Based on interviews and observations conducted at PAUD Griya Nanda, researchers found that the implementation of local wisdom learning strategies in PAUD has a good impact and

effect on children in PAUD Griya Nanda Yogyakarta which could increase noble values and revive local cultures that have begun to be eroded by changes and developments.

The application of various learning strategies is one solution to find the right ingredients in transforming knowledge to AUD that is good for the development of the three aspects above. The strategy carried out at PAUD Griya nanda to deliver learning is with traditional Javanese arts using shadow puppets, gamelan, and dakon. Several teaches in PAUD Griya Nanda have carried out education this semester by applying several strategies for learning local wisdom, namely with karawitan, traditional music, puppets, gamelan.

Thus, local wisdom strategies in PAUD Griya Nanad Yogyakarta are important to be applied to ECE learning. Kurniawati said the development of the 2013 PAUD Curriculum Model based on Local Wisdom is important to do because it is a form of contextual learning and at the same time as a form of effort to maintain and develop self-identity and national identity.

The results and analysis resulted in that the learning strategy of local wisdom in ECE, both in PAUD Griya Nanda D.I. Yogyakarta and TK Islam Al-Ittifaqiyah South Sumatera was very good. Wise teachers should be able to instill the values of their local wisdom in the learning process. Local wisdom learning strategies are certainly successful if teachers understand the insight of local wisdom itself. Teachers do not understand the meaning of local wisdom, tend to be less sensitive to the plurality of local cultures. Another obstacle that usually arises is teachers who experience lock of skills.

## DISCUSSION

Education experts have formulated several of the components of education in order to develop students through learning (Purnomo et al., 2022). Various educational problems that occur today have underpinned the emergence of various new paradigms by offering a variety of varied learning strategies: active, and meaningful focused on students (student centered). The strategy that the author offers in this paper as a solution to the problems that occur today is a learning strategy based on local wisdom, which departs from social phenomena of daily life which actually has content that feeds within the framework of internalizing values in learning in the hope that meaningful learning will be created that gives freedom, synergy, and trust to students, to seek and work together to find and present answers to every problem that exists, both in the learning process in the classroom and problems that exist in the environment (Bukhari, 2021).

The curriculum and learning methods used by teachers play an important role in the acquisition of efficient learning in related inclusive classrooms. However, a rigid and inflexible curriculum that does not allow personal comparison can have a detrimental effect on learning.

One theory relevant to learning based on local wisdom is Social Constructivism initiated by Vygotsky. Social Constructivism theory concludes that children construct knowledge or the creation of meaning as a result of thinking and interacting in a socio-cultural context (Sunanik, 2014).

As Vygotsky said in Karwati (2016) that the contribution of culture, social interaction and history in the mental development or behavior of children is very influential. Learning based on culture and social interaction refers to aspects of socio-historical-cultural development, will greatly impact the perception, memory and way of thinking of children. In addition, Wulan Sari also said that ECE institutions have freedom in developing their curriculum (Gutiawati



and Wulansari, 2022). Based on some of the assumptions above, it can be concluded that local wisdom is an important component to be included in curriculum development.

The culture of local wisdom owned by Indonesian is huge. Local wisdom is a view of life, knowledge of understanding, and various life strategies in the form of activities tried by local residents to respond to various problems in satisfying their interests (Wagiran, 2011).

Local wisdom is a strategy that departs from social phenomena of life that actually have meaningful content in the framework of internalizing values in learning in the hope of creating meaningful learning that gives freedom, synergy and trust to students, to seek and work together to find and express answers to every existing problem, both in the learning process in the classroom, as well as problems that exist in the environment.

In general, local wisdom is grouped into two types, first is tangible and then intangible local wisdom. Broadly, local wisdom consists of things that are invisible (intangible) and things that are visible (tangible). Invisible wisdom in the form of noble ideas, to build oneself, prepare a wiser life, and have a noble character. On the contrary, wisdom in the form of physical and symbolic things, should be reinterpreted so that it is easily implemented into life.

Herefore, it could be say that local wisdom is all the wisdom of human reason contained in art; traditional clothing; Handicrafts; local food; myths, legends and folklore; Traditional games and noble values. Actually, there are still plenty of local wisdom classifications. For example based on Sungri in Wagiran that a more complex categorization of elements of local wisdom includes: agriculture, handicrafts, herbal medicine, natural resources and environmental management, trade, cultural arts, regional languages, philosophy, religion and culture as well as traditional food.

The nature of local wisdom that is not static or dynamic has a high potential for degradation. This means that over time the existence of local wisdom can be lost. Thus, efforts need to be made to maintain the existence of local wisdom so that it does not fade and disappear. One of the efforts to keep local wisdom alive is by internalizing elements of local wisdom in education, in other words, the development of the ECE curriculum 2013 based on local wisdom is the solution.

Mimin (2021) explain that the principles of learning based on wisdom or local culture in early childhood, among others: (1) The learning process based on local culture in early childhood is based on the principles of child development. (2) Learning based on local culture in early childhood is carried out based on the principle of learning through play. (3) The learning process based on local culture in early childhood is carried out in a conducive and innovative environment even though there is no permanent building itself. (4) Local culture-based learning in early childhood is carried out with a thematic and integrated approach. (5) Learning based on local culture in early childhood is directed at developing the potential of comprehensive and integrated intelligence.

ECE institutions have been given the freedom to develop their curriculum. The ECE curriculum 2013 in Permendikbud Number 146 of 2014 is the minimum curriculum standard that could be implemented in each ECE institution. Institutions may improve the quality of their curriculum through various innovations and developments. One of them is by developing a curriculum based on local wisdom as a form of contextual learning and at the same time as an effort to maintain local wisdom in the midst of the rapid flow of globalization.

The strategy of learning local wisdom in TK Islam Al-Ittifaqiyah Indralaya is carried out by utilizing existing media in the school environment. Firstly, natural media in the form of leaves used as an introduction to children's dance art tailored to the theme to be taught by the teacher. In addition, the learning strategy of lokan wisdom in Al-Ittifaqiyah Islamic Kindergarten is to identify the condition of the school and the surrounding environment, then determine the functions and objectives of the learning. Then determine and draw up a lesson plan.

The unique children's characteristics, active, egocentric children are the most potential times for learning. Therefore, learning in kindergarten must involve children directly and enter into real life. Regarding this because the child's learning can also be helped in knowing his identity, knowing who the child lives with and getting to know the environment where the child lives. In result the environment in which children learn, both physically and psychologically greatly affects the learning process that will be received by children. Likewise, the cultural environment, especially the local wisdom where children live can also be influential and play an important role in the formation of children's character in receiving learning about themselves and their world.

Regarding the implementation of local wisdom learning strategies in TK Islam Al-Ittifaqiyah, it is carried out by preparing everything related to learning local wisdom well. In addition, this kindergarten carries out various methods of learning local wisdom by direct practice when introducing customs as examples of South Sumateran clothing customs on the theme "Diriku", the dance art of ya saman typical of Palembang South Sumatera, to invite children to sing related to the native language of Palembang.

While the strategy carried out at PAUD Griya Nanda Yogyakarta to deliver learning is traditional Javanese arts, namely gamelan, shadow puppets and dakon. Efforts to carry out learning strategies based on local wisdom, definitely, schools have goals and objectives. The aims and objectives of the researcher have successfully summarized through structured interviews that the researcher has carried out. The aims and objectives include providing children in adapting to the world outside the school. Because with children equipped with learning based on local wisdom, it could be useful as a reinforcement of local wisdom values such as humanizing, strengthening, respecting each other, and so on.

Some strategies that must be developed by teachers that refer to local wisdom strategies are in accordance with the philosophy in which teachers guide children to be able to do group learning with various types of backgrounds, therefore, the hope can make the learning process more effective, complete, and motivate children to understand independently and simply through manipulated teaching aids and elaboration. Teachers could motivate children to do activities practically and provide opportunities for questions, modify as well as sharpen ideas.

#### **4. CONCLUSION**

Based on the results of the analysis and discussion above, the local wisdom learning strategy at TK Islam Al-Ittifaqiyah and PAUD Griya Nanda Yogyakarta implemented by researchers, it can be concluded: (1) local wisdom learning strategies at TK Islam Al-Ittifaqiyah Indralaya Palembang South Sumatera and PAUD Griya Nanda D.I Yogyakarta are very suitable to be applied in the curriculum 2013 as a mandate of the curriculum that institutions may improve the quality of their curriculum various innovations and developments. One of



them is by developing a curriculum based on local wisdom. (2) the application of local wisdom learning strategies at TK Islam Al-Ittifaqiyah Indralaya Palembang, South Sumatera, namely by using the wisdom of traditional dance, ya shaman, typical dance of Palembang. Meanwhile, the application of learning strategies in PAUD Griya Nanda Yogyakarta is by using traditional Javanese art methods including gamelan, shadow puppets, and dakon. Local wisdom learning strategies in each school have different methods and applications due to different regions and local wisdom customs. The local wisdom learning strategy here requires supporting tools such as schools with adequate infrastructure, competent teachers, competent students, supportive communities, and natural resources that can be developed properly. (3) the application of local wisdom learning strategies in TK Islam Al-Ittifaqiyah in South Sumatera has been felicitous. This is evident from the characteristics, principles and learning carried out. Wise teachers should be able to insert the values of their local wisdom in the learning process. Local wisdom learning strategies are certainly successful if teachers understand the insight of local wisdom itself. Teachers do not understand the meaning of local wisdom, tend to be less sensitive to the plurality of local cultures. Another obstacle that usually arises is teachers who experience lack of skills.

## 5. AUTHORS' NOTE

I want to emphasize that any opinions, claims or information presented in this article are my own and my own analysis, unless otherwise cited or stated. I am fully responsible for the authenticity and legitimacy of the content presented.

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