
REVITALIZING NOBLE VALUES THROUGH LANGUAGE IN INDONESIAN LANGUAGE LEARNING BASED ON LOCAL CULTURE FROM AN AXIOLOGICAL PERSPECTIVE

Barkah

Universitas Nusa Putra; Indonesia

Correspondence Email; barkah@nusaputra.ac.id

Submitted: 24/03/2024

Revised: 22/05/2024

Accepted: 26/06/2024

Published: 28/08/2024

Abstract

This study aims to examine the role of Indonesian language learning based on local culture in revitalizing noble values among students at SMPN 1 Cisaat, Sukabumi. A qualitative approach with a case study design was employed. The research data, consisting of classroom practices, interview transcripts, and instructional documents, focused on Indonesian language learning activities based on local culture to revitalize noble values among SMPN 1 Cisaat. The main sources of data were Indonesian language teachers and eighth-grade students who were purposively selected. Data were collected using classroom observations, in-depth interviews, and document analysis, combined through triangulation to enhance validity. Data analysis followed Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing/verification, conducted iteratively throughout the research process. The findings reveal that the integration of noble values such as mutual cooperation, tolerance, honesty, responsibility, and respect into Indonesian language learning is effective in shaping students' character and strengthening their local cultural identity. The role of the teacher as a facilitator is crucial in the internalization process, although challenges remain, particularly the influence of global culture and limited instructional time. This study highlights the importance of synergy among schools, families, and communities, as well as the need to develop a sustainable, local culture-based curriculum to preserve and revitalize the nation's noble values.

Keywords

Indonesian Language, Local Culture, Noble Values, and value Internalization.



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

In recent years, education systems have grappled not only with improving academic achievement but also with an increasingly visible crisis of youth character (Asadullah & Nurhalin, 2021; Grier, 2012). Rapid socio-cultural change and the ubiquity of digital media have amplified issues of empathy, integrity, and civic responsibility, underscoring the urgency of holistic approaches that integrate value formation into learning (Purba, 2024; Rambe et al., 2024).

Noble values are the main foundation in shaping the character and identity of the Indonesian nation (Hakim, 2023). Since ancient times, Indonesian society has been known as a nation that upholds values such as mutual cooperation, tolerance, honesty, and respect for others (Setiawan & Stevanus, 2023). These values not only serve as guidelines in social life but also as a social glue that maintains harmony amid cultural, religious, and ethnic diversity. In the context of modern life, these noble values are increasingly important to maintain so that the younger generation is not swept away by the rapid currents of change (Ramadhan & Supriatna, 2025).

Language, as one of the elements of culture, plays a central role in the preservation and transformation of noble values (Susianti et al., 2024). Through language, these values are passed down from one generation to the next, both orally and in writing (Setiawan, 2025). Indonesian, as the national language (Dzakirah et al., 2025), serves as the main medium in the process of internalizing noble values in educational settings and the wider community. Indonesian language learning based on local culture can be an effective means to instill and revive noble values that are beginning to be marginalized (Misriani et al., 2023).

However, in the current era of globalization, the existence of noble values and local culture faces considerable challenges. The rapid flow of information, the influx of foreign cultures, and the rapid development of technology often lead to a shift in values among the younger generation (Febriansyah, 2025). This phenomenon has the potential to weaken cultural identity and erode the noble values that have long been the nation's strength. If not anticipated, this condition may result in a character crisis and the loss of the Indonesian nation's identity (Harianto et al., 2023).

The implementation of Indonesian language learning based on local culture at SMP Negeri 1 Cisaat, Sukabumi, shows that teachers have begun to integrate local cultural elements into the teaching and learning process, particularly through narrative texts, Sundanese folklore, proverbs, and discussions on regional traditions. Data from classroom observations and teacher interviews indicate that most students respond positively when lesson materials are linked to local cultural

practices, such as when they are asked to recount experiences of participating in community service (gotong-royong) in their neighborhood. This finding is consistent with Najib et al, (2025), who emphasize that connecting language learning with local cultural contexts can strengthen student engagement and foster a sense of belonging to their cultural identity.

Further observations reveal that noble values such as cooperation, tolerance, honesty, and respect are already embedded in the daily activities of students at SMP Negeri 1 Cisaat, as seen in programs such as scouting, flag ceremonies, and school literacy initiatives. Nevertheless, interviews with Indonesian language teachers highlight several challenges in developing local culture-based learning, including limited instructional time due to a dense curriculum, the lack of teaching materials that explicitly integrate local culture, and the strong influence of digital media, which tends to promote global popular culture. These challenges reinforce the findings of Mohamad et al. (2019), who note that teachers' roles as facilitators of values are constrained by insufficient systemic support. Consequently, although noble values remain present in the learning process, their continuity is often incidental and dependent on teachers' initiatives, underscoring the need for more structured strategies to ensure that the internalization of local cultural values in Indonesian language learning is consistent and sustainable.

Therefore, the revitalization of noble values through Indonesian language learning becomes highly urgent. Indonesian language learning integrated with local cultural content not only serves as a means of mastering language competencies (Safitri et al., 2020), but also as a vehicle for instilling noble values relevant to daily life. This effort is expected to strengthen students' character, ensure the sustainability of local culture, and reinforce national identity amid the challenges of globalization.

Studies on noble values in education have been widely conducted by experts, one of whom is Ki Hadjar Dewantara, who emphasized the importance of culture- and character-based education (Habsy et al., 2024). According to Ki Hadjar Dewantara, education must be able to instill moral, ethical, and cultural values that form the nation's identity (Shabartini et al., 2023). In addition, educational philosophy also highlights the role of noble values as the foundation for shaping individuals who are cultured and possess strong character.

From an axiological perspective, education is not only oriented toward the transfer of knowledge but also toward the inculcation of values that shape students' attitudes and behaviors (Sunarti & Wati, 2024). Axiology, as a branch of philosophy that discusses values (Saavedra et al.,

2023), provides a theoretical framework for understanding how noble values can be internalized through the educational process, particularly through language learning.

Previous studies on culture-based language learning have shown that the integration of cultural values in Indonesian language learning can increase students' awareness of the importance of cultural preservation (Miranti et al., 2024) and character strengthening (Miranti et al., 2024). These studies generally highlight the effectiveness of learning methods, the development of teaching materials (Muhaimin et al., 2025), and the role of teachers in integrating local cultural values into learning (Pamungkas et al., 2023). However, there remains a research gap regarding in-depth axiological studies in Indonesian language learning based on local culture, particularly in the context of revitalizing noble values. This study seeks to fill that gap by comprehensively examining the role of the Indonesian language in the revitalization of noble values and its axiological implications in learning.

This research offers a novel contribution to the study of Indonesian language learning by placing noble values at the core of the local culture-based learning process. To date, studies on Indonesian language learning have generally focused more on linguistic aspects (Tantri et al., 2025), language skills (Linggasari & Rochaendi, 2022), or the development of teaching materials (Febriana & Afrianti, 2021). This study presents a new perspective by integrating an axiological approach, namely by examining in depth how noble values can be revitalized and internalized through language, and how Indonesian serves as a vehicle for the preservation and transformation of local cultural values.

In terms of significance, this research is important because it addresses the real challenges faced by Indonesian education in the era of globalization, namely the erosion of noble values and the weakening of cultural identity among the younger generation (Haetami, 2023). By comprehensively examining the role of the Indonesian language in revitalizing noble values, this study is expected to provide a conceptual and practical foundation for the development of learning models that are not only oriented toward language mastery but also toward character building and cultural preservation.

METHOD

Type and Approach of Research

This study uses a qualitative approach with a case study design. The qualitative approach was chosen because this research aims to gain an in-depth understanding Creswell (2014) of the process of revitalizing noble values through Indonesian language learning based on local culture, which cannot be measured quantitatively. The case study was selected to allow the researcher to explore the phenomenon contextually and holistically (Moloeng, 2019). In a specific location, thus providing a comprehensive picture of learning practices, social interactions, and the dynamics of value internalization in the school environment.

Research Location and Subjects

The research was conducted at SMP Negeri 1 Cisaat, a junior high school located in Sukabumi, West Java. This school was purposively selected because Sukabumi is known for its rich local culture, which remains preserved and continues to play an important role in community life. The research subjects consisted of Indonesian language teachers and eighth-grade students. Teachers were selected as subjects because they play a central role in designing and implementing value-based learning, while students were chosen to determine the extent to which the internalization of noble values occurs in the learning process. The criteria for selecting subjects used a purposive sampling scheme, namely based on active involvement in Indonesian language learning and willingness to serve as research informants.

Sources and Data Collection Techniques

The research data consisted of classroom practices, interview transcripts, and instructional documents, all of which were centered on Indonesian language learning activities based on local culture, with the objective of revitalizing noble values among students at SMPN 1 Cisaat, Sukabumi. The collection process spanned six weeks, from January to February 2025, ensuring sufficient variation of lessons and interaction patterns across multiple class meetings.

To obtain these data, several techniques were employed systematically. First, classroom observation was carried out directly within Indonesian language learning sessions. The researcher attended and observed twelve meetings (two per week, each lasting 80 minutes), focusing on teaching methods, teacher–student interactions, group activities, and spontaneous expressions of values such as cooperation or respect. Field notes were complemented by audio recordings and selective video documentation to capture situational nuances and non-verbal behaviors.

Observation also included noting the use of local cultural content (e.g., Sundanese folklore, proverbs, and customary speech levels) as vehicles for value internalization.

Second, in-depth interviews were conducted with a purposive sample of participants to capture subjective perspectives. Three Indonesian language teachers were interviewed because of their role in designing and delivering learning activities that integrate noble values. Twelve students from grade VIII, representing a balance of gender, academic achievement, and participation styles, were also interviewed to explore their lived experiences, perceptions of value-based lessons, and reflections on everyday applications. Each interview lasted approximately 45–60 minutes, was semi-structured to allow probing of emergent themes, and was conducted in a comfortable setting within the school. Interview questions covered students' perceptions of cooperation, tolerance, honesty, responsibility, and respect, as well as the perceived influence of cultural elements embedded in Indonesian language lessons.

Third, document analysis was undertaken by systematically reviewing learning materials and official teaching documents. These included Indonesian language textbooks approved by the national curriculum, locally developed teaching modules, teachers' lesson plans (*Rencana Pelaksanaan Pembelajaran/RPP*), student worksheets, and school regulations related to classroom conduct. Each document was examined to identify explicit references to values (e.g., cooperative group work instructions) and implicit ones (e.g., moral messages embedded in folklore texts). Special attention was given to how local culture was framed pedagogically to reinforce value internalization.

The triangulation of these three techniques—observation, interview, and document analysis—not only enhanced data credibility but also allowed the researcher to compare between intended curriculum (documents), enacted practices (classroom observations), and perceived outcomes (interviews). This multi-perspective approach ensured that the revitalization of noble values through local culture-based Indonesian language learning was captured holistically, both in its planned objectives and lived classroom dynamics.

Data Analysis Techniques

Data analysis in this study followed Miles and Huberman's interactive model—data reduction, data display, and conclusion drawing/verification (Astri & Rahmatul, 2020; Qomaruddin & Sa'diyah, 2024)—conducted iteratively throughout the research process (Creswell, 2014; Miles et al., 1994). In the data reduction stage, classroom observation field notes and interview transcripts

with Indonesian language teachers and eighth-grade students were open-coded using initial value categories already grounded in the study (mutual cooperation, tolerance, honesty, responsibility, and respect). Segments directly related to value internalization were retained and condensed, while unrelated content (e.g., comments on facilities or extracurricular scheduling) was set aside. For instance, notes on group work around the “Si Kabayan” folklore were coded under mutual cooperation (e.g., fair task sharing and spontaneous helping) (Umar et al., 2025), teacher prompts citing the proverb “*Silih asih, silih asah, silih asuh*” were coded under tolerance (e.g., respectful turn-taking) (Hidayatuloh, 2020; Huzaeema et al., 2024; Novianti & Sirait, 2023), and students’ personal narratives about telling the truth in assignments were coded under honesty (Maloney et al., 2013). Individual poem-writing and on-time submission evidence were coded under responsibility, while the use of lemes speech levels toward elders during dialogue practice was coded under respect. Analytic memos captured emerging patterns, such as the salience of teacher modeling in initiating value talk, and noted rival explanations (e.g., whether observed discipline stemmed from school rules rather than internalized values) (Phillips & Carr, 2007).

For data display, reduced data were organized into matrices to facilitate pattern recognition across sources and learning events (Miles et al., 1994). One matrix cross-tabulated the five value categories (rows) with data sources (observation episodes, interview excerpts, and learning documents) (columns). This allowed, for example, the proverb “*Silih asih, silih asah, silih asuh*” to be traced from teacher prompts in class (observation), to students’ paraphrases about “respecting friends’ opinions even when disagreeing” (interview), and to lesson plan norms that encouraged inclusive discussion (documents). A process display arranged typical classroom sequences (Chen et al., 2024), teacher prompt → group interaction around Sundanese folklore → student reflection—to visualize how value talk moved from instruction to peer practice and self-report. These displays supported (Matic et al., 2014) constant comparison across sessions, helping check whether cooperation and respect appeared consistently beyond a single lesson.

Conclusion drawing and verification were conducted continuously using triangulation and checks for alternative explanations (Creswell, 2014). Provisional claims—such as that integrating Sundanese folklore into Indonesian language tasks strengthens mutual cooperation and respect—were tested against multiple indicators: co-observed redistribution of tasks without teacher prompting (observation), student statements about “helping friends who struggle with reading” (interview), and teaching materials that explicitly assigned collaborative roles (documents).

Competing explanations (e.g., general classroom management or exam preparation) were examined by comparing lessons with and without local cultural content; value-oriented behaviors were richer and more self-initiated in the former. Negative case analysis considered moments when social media topics distracted students despite value prompts, helping refine boundary conditions. Member checks with teachers were used to confirm interpretations and clarify the intent behind instructional choices. Through this iterative process, conclusions about the role of Indonesian language learning based on local culture in revitalizing noble values were warranted and aligned with the study's axiological focus (Creswell, 2014; Miles et al., 1994).

FINDINGS AND DISCUSSION

Findings

Based on the results of observations, in-depth interviews, and document analysis, a number of noble values were consistently integrated into Indonesian language learning based on local culture. These noble values are reflected not only in the teaching materials but also in the interactions between teachers and students and in various learning activities. The identified noble values include mutual cooperation, tolerance, honesty, responsibility, and respect. These values are derived from various local cultural heritages, such as Sundanese folklore, proverbs, oral traditions, and the daily practices of the Sukabumi community. Table 1 below summarizes the identified noble values along with their sources and empirical evidence.

Table 1. Results of the Identification of Noble Values (Authors' Own Elaboration)

Noble Value	Source of Value	Empirical Evidence in Learning
Mutual Cooperation	Folklore "Si Kabayan", "ngaruat" tradition	Students work together in groups to summarize Sundanese folklore. The teacher emphasizes the importance of mutual help.
Tolerance	Sundanese proverb "Silih asih, silih asah, silih asuh"	In class discussions, students are encouraged to respect the opinions of friends from different cultural backgrounds.
Honesty	Folklore "Lutung Kasarung", parental advice	The teacher assigns students to write personal experiences about honesty, and students share real stories in class.
Responsibility	Oral tradition, family roles	Students are given individual assignments to write poems about the role of children in the family and present them.
Respect	Traditional expressions, Sundanese etiquette	The teacher demonstrates the use of polite (lemes) language when speaking to elders, and students practice it in dialogues.

The value of mutual cooperation is clearly evident when students work in groups to analyze Sundanese folklore such as "Si Kabayan." The teacher actively encourages students to help one

another and to share tasks fairly. One Indonesian language teacher stated, "I always accustom students to work together, because mutual cooperation is part of our culture that must be preserved, especially in group learning." This statement is supported by observations, where students appeared enthusiastic in helping each other understand the story and complete group assignments.

Tolerance is also a main focus in learning. Teachers often quote the Sundanese proverb "Silih asih, silih asah, silih asuh" to instill an attitude of mutual respect for differences. In class discussions, students are encouraged to listen to and respect the opinions of friends from different cultural backgrounds. One student expressed, "In class, we are taught not to impose our own opinions and to respect friends, even if we disagree."

Honesty is internalized through assignments to write about personal experiences. Teachers emphasize the importance of writing true stories, not copying from the internet. "I always stress the importance of honesty and responsibility in every assignment. Students are encouraged to write about real experiences they have had," said one teacher. This is reflected in the students' diverse and authentic assignments.

Responsibility is also emphasized, especially through individual assignments such as writing poems about the role of children in the family. Students are given the freedom to express their thoughts, but remain responsible for their work. Teachers appreciate students who complete assignments on time and with maximum effort.

The value of respect is taught through the practice of using polite Sundanese language (lemes) in dialogues, especially when speaking to elders. The teacher demonstrates directly, and students practice it in classroom conversations. "Language is not just a tool for communication, but also a reflection of our respect for others," explained the Indonesian language teacher.

These findings show that Indonesian language learning at the school not only focuses on cognitive aspects, but also actively internalizes noble values derived from local culture. The integration of these values has proven effective in shaping students' character and strengthening their cultural identity, as reflected in students' attitudes and behaviors in daily school life.

The research results show that the Indonesian language plays a strategic role as a medium for revitalizing noble values in the school environment. Language functions not only as a tool for communication, but also as a means of value transformation and a reinforcement of local cultural identity.

The observed case study shows that when students are asked to perform dramas based on Sundanese folklore, they not only learn the language but also understand and internalize the noble values contained within. Classroom observations show students' enthusiasm for using Indonesian enriched with local terms, as well as mutual respect during practice and performances.

The process of internalizing noble values through Indonesian language learning takes place gradually and contextually. Teachers not only deliver material verbally, but also provide real examples and build a conducive classroom atmosphere for instilling these values. For example, in group discussions, teachers emphasize the importance of honesty and responsibility, and give appreciation to students who demonstrate these attitudes. One teacher stated, "I always give examples and praise to students who are honest and responsible, so that they feel appreciated and motivated."

The impact of this process is seen in changes in students' attitudes and behaviors, both inside and outside the classroom. Students become more open, respectful, and show responsibility in completing assignments. Interviews with students indicate that they feel more confident and proud of their local culture after participating in value-based Indonesian language learning. One student said, "Now I am more confident speaking in front of the class and am no longer embarrassed to talk about my family's traditions."

However, the process of revitalizing values through language also faces several obstacles. The main challenges are the strong influence of foreign cultures through social media and the internet, which tends to reduce students' interest in local culture. In addition, limited instructional time and lack of support from outside the school environment are also obstacles. Teachers revealed, "Sometimes students are more interested in foreign cultures they see on social media. Our task as teachers is to keep reminding and setting examples, even though it is not easy."

Overall, these findings show that Indonesian language learning based on local culture has great potential in internalizing noble values and shaping students' character. However, this effort requires ongoing support from all parties, including schools, families, and the community.

Discussion

The main findings of this study affirm that Indonesian language learning based on local culture in junior high schools (SMP) 1 Cisaat, Sukabumi, is effective in revitalizing noble values such as mutual cooperation, tolerance, honesty, responsibility, and respect. These values are not only presented in the teaching materials but are also internalized through learning practices, teacher-

student interactions, and collaborative classroom activities. The internalization process takes place gradually and contextually, with teachers serving as facilitators and role models in instilling these values. These findings are highly relevant to the axiological framework, which positions education not merely as a process of knowledge transfer (Mirzakhamdam, 2024), but also as the inculcation of values that shape students' attitudes and behaviors (Saavedra et al., 2023). This aligns with the thoughts of Ki Hadjar Dewantara, who emphasized the importance of character- and culture-based education, where the Indonesian language functions as a medium for value transformation and a reinforcement of local cultural identity (Windria et al., 2024). The use of folklore, proverbs, and Sundanese oral traditions in learning is concrete evidence that Indonesian language learning not only equips students with linguistic competence but also shapes strong character and cultural identity.

Compared to previous studies, the results of this research reinforce the findings of Magno (2022) In Yogyakarta, which shown that group work in analyzing local legends can enhance students' cooperation and mutual cooperation. However, these results differ from the findings of Mandala & Pujiati (2020) in Surabaya, which found that students were less enthusiastic about local texts, so the value of mutual cooperation was not significantly developed. This difference can be explained by the emotional closeness of Sukabumi students to Sundanese traditions, which is an important variable in the success of value internalization. In terms of tolerance, this study is in line with Lomotey & Chachu (2020), who found that the use of regional proverbs can trigger cross-ethnic empathy. However, Faizin et al. (2022) reported that in some cases, the use of local materials actually reinforces negative stereotypes if not managed critically by teachers. The findings of this study add evidence that tolerance must be taught alongside critical cultural awareness to avoid creating new biases.

In the aspect of honesty, this study supports the findings of Martin (2010), which showed that personal narrative writing assignments are effective in fostering honesty in rural schools. However, this differs from the findings of Kumar (2008) in big cities, where students tend to consider narrative assignments too personal and prefer to copy from the internet. In Sukabumi, the combination of teacher role models and the selection of themes close to students' experiences has proven to reduce the tendency for plagiarism, emphasizing the importance of contextual authenticity in value learning. Meanwhile, regarding language as a reinforcement of cultural identity, this study is in line with (Yasin et al., 2025) , who found an increase in cultural pride through

local poetry writing projects. However, Khan & Khan (2016) argue that the integration of local culture can reduce exposure to the global vocabulary needed in foreign language learning. The findings of this study, on the contrary, show that strengthening local identity does not hinder mastery of the Indonesian language, but rather expands the register and enriches students' linguistic experiences.

The implications of these findings are extensive, both for curriculum development, teachers, students, and the preservation of local culture. The Indonesian language curriculum needs to explicitly include noble values based on local culture, and learning achievement indicators should cover the affective domain, not just knowledge and skills. Teachers need to receive culturally responsive pedagogy training to manage critical dialogue and prevent bias in learning. Project-based cultural assignments, such as drama or writing family tradition stories, have proven to deepen value internalization. For students, this learning strengthens character, increases self-confidence, and fosters pride in cultural identity. On the other hand, schools can partner with arts and cultural communities to strengthen the authenticity of learning experiences, as well as utilize digital technology to document and promote local culture.

However, the implementation of value-based learning also faces challenges, such as the dominance of global content on social media, which reduces students' interest in local culture, limited contextual teaching materials, limited instructional time, and resistance from some parents who prioritize nationally tested subjects. To address these challenges, strategies such as integrating digital storytelling, developing open learning resources based on local culture, blended learning models, and evidence-based outreach on the importance of character education for students' academic achievement and social life are needed.

This study is limited in scope to only one school in Sukabumi, with a relatively short observation period, and has not yet involved the perspectives of parents and other stakeholders. For future research, it is recommended to conduct multi-site studies, longitudinal research, and involve more informants to enrich and strengthen the findings. Thus, this study not only strengthens empirical evidence on the importance of Indonesian language learning based on local culture in revitalizing noble values but also provides new directions for the development of character education in Indonesia.

CONCLUSION

This study concludes that Indonesian language learning grounded in local culture effectively revitalizes noble values, namely mutual cooperation, tolerance, honesty, responsibility, and respect. These values are not only present in teaching materials but also practiced through classroom interactions and learning activities, thereby strengthening students' cultural identity. Teachers serve as key facilitators in internalizing values by integrating local folklore, proverbs, and oral traditions into lessons. Despite the positive impacts, challenges remain in the form of global cultural influences through social media, limited instructional time, and a lack of consistent external support. Therefore, collaboration among schools, families, and communities, along with culturally responsive curriculum and pedagogy, is essential to sustain and optimize the revitalization of noble values in Indonesian language learning.

LIMITATIONS AND SUGGESTIONS

This study was limited to a single school context within a relatively short observation period, so the findings may not fully capture variations across different regions, school settings, or time spans. In addition, the focus was primarily on classroom practices, teachers, and students, without deeply involving parents and broader community stakeholders who also play a crucial role in value internalization.

Future research should therefore extend this work by adopting multi-site and longitudinal designs to examine the consistency of findings over time and across diverse contexts. It is also important to involve parents and community representatives to enrich perspectives and to compare lessons with and without local cultural content to clarify the mechanisms and boundaries of value internalization. At the practical level, schools are encouraged to embed explicit indicators of noble values in the Indonesian language curriculum, provide continuous professional development for teachers on culturally responsive pedagogy, strengthen collaboration with local arts and cultural communities to ensure authenticity, and utilize digital platforms to preserve and promote local culture in ways that remain engaging for students amid the influence of global media.

REFERENCES

- Asadullah, S. Al, & Nurhalin, N. (2021). Peran Pendidikan Karakter dalam Membentuk Kemampuan Berfikir Kritis Generasi Muda Indonesia. *Kaisa: Jurnal Pendidikan dan Pembelajaran*, 1(1), 12–24. <https://doi.org/10.56633/kaisa.v1i1.202>
- Astri, I. J., & Rahmatul, H. A. (2020). Analisis Konvergensi Media dalam Mendukung Daya Saing Industri Nagari Pariangan Tanah Datar. *Seminar Nasional ADPI Mengabdikan Untuk Negeri*, 1(1),

- 9–14. <https://doi.org/10.47841/adpi.v1i1.14>
- Chen, F., Wang, P., Wang, D., Jia, W., & Chen, G. (2024). Mining Sequential Patterns in Classroom Discourse: Insights from Visualization-Supported Primary Instruction. *Proceedings of the 16th International Conference on Computer Supported Education*, 339–348. <https://doi.org/10.5220/0012613300003693>
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th ed.). Sage Publications Sage CA: Thousand Oaks, CA.
- Dzakirah, F., Hamzah, R. A., & Alini Shyalina. (2025). Fungsi dan Ragam Bahasa Indonesia. *Sintaksis: Publikasi Para Ahli Bahasa dan Sastra Inggris*, 3(3 SE-Articles), 92–107. <https://doi.org/10.61132/sintaksis.v3i3.1712>
- Faizin, H. A., Permatasari, I., & Aziz, M. (2022). The Value of Local Content in ELT Materials in Indonesia. *Journal of English Language and Education*, 7(2), 19–26. <https://doi.org/10.31004/jele.v7i2.243>
- Febriana, N., & Afianti, D. (2021). Development of Indonesian Language Teaching Materials in Universities. *Proceedings of International Conference on Language Pedagogy (ICOLP)*, 1(1 SE-Articles), 144–152. <https://doi.org/10.24036/icolp.v1i1.33>
- Febriansyah, R. (2025). Dampak Kemajuan Teknologi Informasi dan Komunikasi Terhadap Nilai-Nilai Budaya. *Venus: Jurnal Publikasi Rumpun Ilmu Teknik*, 3(1 SE-Articles), 1–10. <https://doi.org/10.61132/venus.v3i1.687>
- Grier, L. K. (2012). Character, Social-Emotional, and Academic Outcomes Among Underachieving Elementary School Students. *Journal of Education for Students Placed at Risk (JESPAR)*, 17(3), 201–216. <https://doi.org/10.1080/10824669.2012.672834>
- Habsy, B. A., Ramadhani, O., Tsu, J. R. A., & Ramadhani, E. M. (2024). Nilai-Nilai Ajaran Luhur Ki Hajar Dewantara. *Jurnal Motivasi Pendidikan dan Bahasa*, 2(4 SE-Articles), 59–70. <https://doi.org/10.59581/jmpb-widyakarya.v2i4.4284>
- Haetami. (2023). Local Wisdom-Based Education Management: Building Identity in the Midst of Globalization. *Gestion Educativa*, 1(2 SE-Articles), 9–17. <https://doi.org/10.62872/vnsx0t45>
- Hakim, A. L. (2023). Role of Character Education in National Character Building: A Retrospection. Noble Values of Muslim Religiosity. *Al-Wijdān Journal of Islamic Education Studies*, 8(1 SE-Articles), 161–182. <https://doi.org/10.58788/alwijdn.v8i1.1735>
- Harianto, Zulfitri, Z., & Teguh Satria Amin. (2023). Stimulation of Local Cultural Values And Wisdom In The Globalization Era. *Cendekia: Jurnal Ilmu Sosial, Bahasa dan Pendidikan*, 3(2 SE-Articles), 196–213. <https://doi.org/10.55606/cendekia.v3i2.1147>
- Hidayatuloh, S. (2020). Integration of Multicultural Values Based on Sundanese Local Wisdom (Silih Asah, Silih Asih, Silih Asuh) In History Learning In The Era Of Globalization. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 3(2), 149. <https://doi.org/10.20961/shes.v3i2.46235>
- Huzaema, F. T., Nurvadi, G. M., Parameswari, L., Basyari, I. W., & Hayati, A. A. (2024). Sundanese Ethnic Mentifact Culture Silih Asih, Silih Asuh, Silih Asah in the Context of Ethnopedagogy. *International Journal Of Humanities Education and Social Sciences (IJHESS)*, 4(1). <https://doi.org/10.55227/ijhess.v4i1.1174>
- Khan, I., & A.Khan, I. (2016). Local Culture in the Foreign Language Classrooms: An Exploratory Study of Teachers' Preparedness in Saudi Arabia. *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, 12(1), 1–18.
- Kumar, M. J. (2008). Being Wary of Plagiarism. *IETE Technical Review*, 25(1), 231–233. <https://api.semanticscholar.org/CorpusID:58267718>
- Linggasari, E., & Rochaendi, E. (2022). Indonesian Language Learning in Elementary Schools

- Through Life Skills Education Model. *Literasi (Jurnal Ilmu Pendidikan)*, 13(1), 40. [https://doi.org/10.21927/literasi.2022.13\(1\).40-62](https://doi.org/10.21927/literasi.2022.13(1).40-62)
- Lomotey, B. A., & Chachu, S. (2020). Gender Ideologies and Power Relations in Proverbs: A Cross-Cultural Study. *Journal of Pragmatics*, 168(1), 69–80. <https://doi.org/https://doi.org/10.1016/j.pragma.2020.07.001>
- Magno, J. M. (2022). Pagsusuri Ng Mga Alamat Tungo Sa Pagbuo Ng Materyal Sa MTB-MLE. *International Journal of Research Studies in Education*, 11(12), 147–152. <https://doi.org/10.5861/ijrse.2022.339>
- Maloney, S., Tai, J. H.-M., Lo, K., Molloy, E., & Ilic, D. (2013). Honesty in Critically Reflective Essays: an Analysis of Student Practice. *Advances in Health Sciences Education*, 18(4), 617–626. <https://doi.org/10.1007/s10459-012-9399-3>
- Mandala, B. Y., & Pujiati, H. (2020). The Representation of Values of Mutual Cooperation as A Part of Character Education in An English Textbook. *Stairs*, 1(2), 43–52. <https://doi.org/10.21009/stairs.1.2.1>
- Martin, S. J. (2010). Skills Acquired Through Personal Narrative Writing Instruction. *Education Masters*, 12(1), 1–42. https://fisherpub.sjf.edu/education_ETD_masters/8/%0Ahttps://fisherpub.sjf.edu/cgi/viewcontent.cgi?article=1007&context=education_ETD_masters
- Matic, A., Hayes, G. R., Tentori, M., Abdullah, M., & Schuck, S. (2014). Collective use of a situated display to Encourage Positive Behaviors in Children with Behavioral Challenges. *Proceedings of the 2014 ACM International Joint Conference on Pervasive and Ubiquitous Computing*, 885–895. <https://doi.org/10.1145/2632048.2632070>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (1994). *Qualitative Data Analysis: A Methods Sourcebook (3rd ed.)*. Thousand Oaks, CA: Sage. <https://doi.org/10.4324/9781003444718-9>
- Miranti, M., Mukodas, M., & Anwar, M. (2024). Representasi Budaya dalam Materi Pembelajaran Bahasa Indonesia Kurikulum Merdeka Tingkat SMA. *Asatiza: Jurnal Pendidikan*, 5(2 SE-May 2024), 233–245. <https://doi.org/10.46963/asatiza.v5i2.1866>
- Mirzakhdam, T. M. (2024). Examining the Components of Pedagogical Expertise Through an Axiological Framework, Using Preschool Education as an Illustrative Example. *Jurnal Pendidikan Non Formal*, 1(4 SE-Articles), 9. <https://doi.org/10.47134/jpn.v1i4.475>
- Misriani, A., Cintari, S., & Zulyani, N. (2023). The Urgency of Learning Indonesian Based on Local Wisdom. *International Journal of Social Service and Research*, 3(2), 360–365. <https://doi.org/10.46799/ijssr.v3i2.258>
- Mohamad, N., Sihes, A. J., Bohari, N. M., Nur, S., & Rahman, H. A. (2019). Teachers' Perception of Values Education Implementation in School. *International Journal of Recent Technology and Engineering*, 8(3S2), 884–891. <https://doi.org/10.35940/ijrte.c1220.1083s219>
- Moloeng, L. J. (2019). *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya.
- Muhaimin, L. H., Dasari, D., Hendriyanto, A., Andriatna, R., & Sahara, S. (2025). Can Augmented Reality Enhance Students' Mathematical Literacy? A Study on Technological Development for Learning Practice. *International Journal of Mathematical Education in Science and Technology*, 1–34. <https://doi.org/10.1080/0020739X.2025.2502398>
- Najib, M. R. A., Aditama, M. G., Shofyana, M. H., & Putri, R. (2025). Utilizing the local environment exploration method for junior high school in EFL. *Frasa: English Education and Literature Journal*, 6(1), 87–99. <https://doi.org/10.47701/frasa.v6i1.4836>
- Novianti, D., & Sirait, R. A. (2023). The Importance of Socialization is to Live Silih Asih, Silih Asah, and Silih Asuh as a Strengthening of Religious Tolerance in The Village of Palalangan. *Journal of Community Service and Society Empowerment*, 1(02), 151–159.

- <https://doi.org/10.59653/jcsse.v1i02.273>
- Pamungkas, J., Harun, & Manaf, A. (2023). A Systematic Review and Meta-Analysis Group Contrasts: Learning Model Based on Local Cultural Wisdom and Student Learning Outcomes. *International Journal of Instruction*, 16(2), 53–70. <https://doi.org/10.29333/iji.2023.1624a>
- Phillips, D. K., & Carr, K. (2007). Illustrations of the Analytic Memo as Reflexivity for Preservice Teachers. *Educational Action Research*, 15(4), 561–575. <https://doi.org/10.1080/09650790701664005>
- Purba, C. K. B. (2024). Building Moral Character in Students Learning Citizenship Education. *International Journal of Students Education*, 2(2), 115–118. <https://doi.org/10.62966/ijose.vi.746>
- Qomaruddin, Q., & Sa'diyah, H. (2024). Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman. *Journal of Management, Accounting, and Administration*, 1(2), 77–84. <https://doi.org/10.52620/jomaa.v1i2.93>
- Ramadhan, G. F., & Supriatna, E. (2025). The Role of Islamic Values in Building a Generation of Noble Morals. *Jurnal Iman dan Spiritualitas*, 5(2), 213–224. <https://doi.org/10.15575/jis.v5i2.44617>
- Rambe, A., Tobroni, T., & Widodo, J. (2024). Integrasi Etika Pendidikan dan Keterikatan Sosial dalam Pembelajaran Holistik. *Jurnal Ilmiah Muqoddimah : Jurnal Ilmu Sosial, Politik, dan Humaniora*, 8(2), 697. <https://doi.org/10.31604/jim.v8i2.2024.694-700>
- Saavedra, R. A., Philominraj, A., Ranjan, R., & Urzua, C. A. C. (2023). Axiological Study of Educational Projects in Schools. *International Journal of Learning, Teaching and Educational Research*, 22(6), 494–514. <https://doi.org/10.26803/ijlter.22.6.26>
- Safitri, Y., Suwandi, S., Waluyo, H., & Rohmadi, M. (2020). The Integration of Culture and Local Wisdom in Indonesian Language Teaching for Tisol. *Proceedings of the 2nd Konferensi BIPA Tahunan by Postgraduate Program of Javanese Literature and Language Education in Collaboration with Association of Indonesian Language and Literature Lecturers*, 1(7), 1–12. <https://doi.org/10.4108/eai.9-11-2019.2295096>
- Setiawan, D. E., & Stevanus, K. (2023). Significance of Islam Nusantara Values in an Indonesian Multicultural Society. *Journal of Al-Tamaddun*, 18(1), 1–17. <https://doi.org/https://doi.org/10.22452/JAT.vol18no1.17>
- Setiawan, I. (2025). The Role of Language in Preserving Cultural Heritage and Religious Beliefs: A Case Study on Oral Traditions in the Indigenous Sasak Community of Lombok, Indonesia. *Pakistan Journal of Life and Social Sciences (PJLSS)*, 23(1), 377–393. <https://doi.org/10.57239/pjlss-2025-23.1.0031>
- Shabartini, D. N., Sholeh Hidayat, Ujang Jamaludin, & Suroso Mukti Leksono. (2023). Konsep Pendidikan Ki Hadjar Dewantara dalam Penanaman Nilai-Nilai Multikultural untuk Siswa Sekolah Dasar. *Jurnal Elementaria Edukasia*, 6(2 SE-Articles), 964–973. <https://doi.org/10.31949/jee.v6i2.5325>
- Sunarti, V., & Anita Wati, L. (2024). Mohammad Sjafei's Educational Philosophy from an Axiological Perspective. *Kolokium Jurnal Pendidikan Luar Sekolah*, 12(1), 48–59. <https://doi.org/10.24036/kolokium.v12i1.827>
- Susianti, H. W., Moon, Y. J., & Budi, I. S. (2024). The Relationship Between Culture and Language: An Anthropological Linguistics Study. *Lacultour: Journal of Language and Cultural Tourism*, 3(2 SE-Articles), 74–83. <https://doi.org/10.52352/lacultour.v3i2.1611>
- Tantri, N. R., Fitrah, Y., Kusmana, A., Wulandari, B. A., & Utama, G. T. (2025). Bridging Epistemology, SLA, and Cultural Content in BIPA: Enhancing Indonesian Language Learning for Foreign Speakers. *Allure Journal*, 5(1), 48–59.

<https://doi.org/10.26877/allure.v5i1.20783>

- Umar, M. S., W. Q., Ma'arif, M. A., Ismail, F., & Rahman, R. (2025). Revitalization of Islamic Character Values in Local Folklore and Its Implication on Character Education. *Ullumuna*, 29(1), 188–220. <https://doi.org/10.20414/ujis.v29i1.1375>
- Windria, H., Maksum, A., & Nurhasanah, N. (2024). Fostering Unity in Diversity: Ki Hadjar Dewantara's Vision for Multicultural Education. *Journal of Education Research*, 5(4), 6621–6628. <https://doi.org/10.37985/jer.v5i4.2097>
- Yasin, M. I., Fikri, M. H., Putra, R. P. B., Wahyuni, S., & Dwi, M. (2025). Introducing English Literature as a Medium for Promoting Local Cultural Tourism through Digital Content. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3(4), 1362–1366. <https://doi.org/10.31004/jerkin.v3i4.571>