



International Journal Pedagogy of Social Studies

Journal homepage: <http://ejournal.upi.edu/index.php/pips/index>

International Journal
Pedagogy of Social Studies

The Use of Local Wisdom Values Through The Seren Taun Year Ceremony of The Cigugur Indigenous Community as a Source of Learning Social Studies

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ABSTRACT

Social studies learning through the application of local wisdom values is an effort to instill a sense of concern for others, expand knowledge about national culture, and is part of efforts to minimize the negative impact of globalization which can no longer be avoided today. These various problems, of course, require solutions, because the impact of globalization will be a serious threat to the nation's young generation if they are not based on an awareness of the importance of traditional values and traditions prevailing in their environment. The focus of the study of this research is devoted to the values in the Seren Taun ceremony. This qualitative research uses descriptive method. The results obtained from this study indicate that local wisdom in the values of the Seren Taun ceremony in the Cigugur Kuningan indigenous community can provide many benefits for survival. These cultural values are considered not only to be able to develop in their culture, but can also apply to all human beings. Thus, these local cultural values can be used as a source of social studies learning, with the aim of making social studies learning more meaningful for students.

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ARTICLE INFO

Article History:

Submitted/Received xxxxx 2024

First Revised xxxxx 2024

Accepted xxxxx 2024

First Available online xxxxx 2024

Publication Date xxxxx 2024

Keyword:

Local Wisdom Values;

Seren Taun ceremony;

Social Studies Learning Resources.

1. INTRODUCTION

Social Studies (Social Sciences) education is an education that has an important role in efforts to build character and apply values for the creation of a complete Indonesian human being. The application and formation of these characters characterizes the culture of the Indonesian people, which of course is an accumulation of local values for each ethnic group in Indonesia. These efforts are part of the social studies learning process.

Social Studies education always gets a sharp spotlight as a subject that is considered a burden on students. Through social studies, students are filled with various definitions, facts, names of experts, and various opinions from experts, so that social studies education becomes a mouthpiece for those who may be forced or have no other choice but to study social studies. Various complaints about social studies have been recorded in various studies, complaints such as being boring, not challenging the mind, and even adding to the burden of learning. All of these complaints further illustrate that the social studies learning process seems too monotonous.

Social studies learning has been considered as a boring learning activity, always related to the activity of memorizing facts (memorization), etc. Social studies learning should be able to change the paradigm. The big task, of course, is not to impose a variety of learning methods or models, but can be done by making social issues as learning materials, especially those related to the values of local wisdom in society and close to the lives of students, so it is hoped that through learning based on more interesting teaching materials, social studies will be much more fun and more meaningful.

In this era, learning must be more creative and innovative while the demands of globalization for the Indonesian people have had a huge impact on various fundamental changes in all fields, including the world of schooling (Supriadi Acep, 2011). The teacher plays a very important role for the success of the material being taught, if the teacher is not creative then learning will not develop and make students also not play an active role. Learning through local wisdom values can help students better understand the material.

The values of local wisdom that exist around the residence of students or schools can be used as a source of learning from teachers to students. Through the integration of local wisdom, it is hoped that students will have an understanding of their own local wisdom, thus creating a love for their own culture and the increasing value of students' nationalism towards their local culture will be able to be grown, even improved. According to Wagiran (Khusna Faela Shufa, Naela. 2018) explains that if the implementation of learning for students is integrated, then educators can choose to integrate the values of local wisdom in one or several learning components, for example learning methods, materials learning materials, teaching materials, learning media, or learning evaluations.

The process of integrating local wisdom values in learning at school can be carried out for all fields of study, especially social studies subjects. In integrating the values of local wisdom in learning in schools, of course, educators must adapt to the materials or subjects that will be delivered to students, as well as the learning methods that will be used.

The values of local wisdom that exist in Kuningan, West Java, is one of them is the Seren Taun ceremony. Why the researcher chose the Seren Taun ceremony in Cigugur to be the object of research because the Seren Taun Ceremony is related to social studies material in grade 8 and grade 9 regarding the plurality of Indonesian society. In addition, in Cigugur there is a Sundanese Cultural Center, namely the Paseban Tri Panca Tunggal Building which is the place for the Seren Taun ceremony. The values contained in the Seren Taun Ceremony can be an alternative in social studies learning apart from textbooks for students. Social studies learning resources in schools, in this case, can be packaged in an interesting and not boring way, namely the integration of local wisdom values with the customs of the Seren Taun ceremony in the traditional village of Cigugur Kuningan, West Java.

The importance of social studies lessons at school is needed by students because social studies lessons are a means to socialize the traditional values of the nation, and the growth of the nation and state. The management of the learning process, both strategies, facilities, learning resources and the development of learning materials by teachers results in meaningful social studies learning, including efforts to foster wisdom values for students. The material in social studies contains values that can be a lesson for the present and the future.

2. METHOD

This study uses a qualitative approach. This method is used as a research procedure that produces descriptions in the form of written or spoken words of people and observable behavior. The use of this method is adapted to the main objectives of the study, namely: to examine the values of local wisdom through the Seren Taun ceremony of the Cigugur Indigenous Community as a social studies learning resource, to examine how the efforts made by teachers to students in order to interpret the values of Local Wisdom through the Seren Taun ceremony of the Community Cigugur tradition as a social studies learning resource and examines the obstacles faced by teachers and students in using these culture-based learning resources.

Descriptive qualitative research. [Sugiyono \(2015: 8\)](#) explains that qualitative research is a type of research in which the findings are not obtained through statistical procedures or other forms of calculation, and aims to provide results regarding symptoms in a holistic-contextual manner through collecting data from a natural or as-is-s perspective with use the researcher as a key instrument. In addition, according to Julie & Josepha (in Fitrah. 2017:44), qualitative research is a research process that uses descriptive data or is written or spoken words from observable people and actors.

So, the researchers used descriptive qualitative research to explore and obtain comprehensive information and obtain supporting data for the research and gain a more intensive and in-depth understanding of social phenomena about the values of local wisdom at the Seren Taun ceremony of the Cigugur community. Descriptive qualitative research requires sources of data and information from subjects called participants. In accordance with the opinion of [Sugiono \(2008\)](#) explains that the sample in a qualitative study is not called the respondent but as a resource or participant, informant, friend, and teacher in the study.

Participants in this study consisted of traditional elders, indigenous peoples, and the Cigugur community. This research took place in Cigugur Village and Paseban Tri Panca Tunggal Kuningan Building. Data collection techniques in this study consisted of four techniques, including the following observations, interviews, and documentation.

3. RESULTS AND DISCUSSION

3.1 The life of the indigenous people of Cigugur Kuningan

Based on the results of interviews with the questions contained in the interview instrument, it was found that the Sunda Wiwitan belief means a belief or belief that comes from the ancestors or ancestors held by the Sundanese people. Especially the residents of Cigugur Kuningan and passed down from generation to generation to their children and grandchildren. This was obtained through five informants who stated that Sunda Wiwitan is a belief that comes from ancestors or ancestors. Then two informants argued that Sunda Wiwitan was born from a belief in culture. It is the same with other beliefs found in Indonesia. Sunda Wiwitan also has faith in the Almighty.

The Cigugur community as well as the Indigenous people in Cigugur, work hand in hand to provide assistance both materially and physically. Committees at the Seren Taun ceremony from various beliefs and cultures even the local government of the Kuningan district also intervened in the preparation for the Seren Taun ceremony. This has happened since ancient times until now, the culture of mutual cooperation and mutual respect is still preserved. So that conflicts between different beliefs do not exist until now. In the Seren Taun ceremony invited religious experts from various religions around Cigugur Kuningan. This adds to the value of mutual respect because in it religious experts lead prayers according to their respective religions with the same prayer goal, namely asking to be facilitated and smoothed out in all things, especially so that the earth remains good.

Discussion about the life of the indigenous people of Cigugur Kuningan is Cigugur traditional village is one of the traditional villages whose culture is still preserved. Although the life of the traditional village of Cigugur is different from other traditional villages in West Java. But the values of local wisdom and culture are still strong and are still highly guarded. This Cigugur traditional village is located in Kuningan Regency, West Java Province. Cigugur, which is located in Kuningan, is an area that still maintains the values of local culture in maintaining the harmony of life with its environment, besides that in this area there is a Seren Taun ceremony which has been going on since 1937. Besides the people still maintaining Sundanese culture, The Cigugur indigenous people are also very tolerant among their people. To maintain this, all people believe that they must work together in carrying out and maintaining the values that still exist today. Indigenous peoples are a group of people who have origins from ancestors or ancestors in a certain place with their own geographic area, values, ideology, economy, politics, culture, social system, and system.

Therefore, traditional ceremonies in every region in Indonesia, especially in West Answer have various kinds of diversity which until now are still preserved by the community. The various traditional ceremonies that exist in an area do not create conflict between one community and another so that up to now traditional ceremonies

can still be carried out in a peaceful and orderly manner. A culture has its own characteristics and uniqueness as an identity of itself. Culture is born and develops along with the times. The diversity of Indonesian culture, both in terms of customs, clothes, and weapons used is the diversity of a nation. Indonesia's cultural diversity can make Indonesia a multicultural country or commonly referred to as multiculturalism. Multiculturalism is a term that is often used to describe views about the variety of life in the world, or cultural policies that emphasize the acceptance of diversity, diversity, plurality, as a reality in people's lives regarding the values, socio-cultural and political systems they adhere to (Pageh, 2016). As in the Cigugur Kuningan environment, there are several religions that are embraced by different communities such as Islam, Christianity, Catholicism, Buddhism, Hinduism which make the people accustomed to these differences but with these differences there is acceptance among the people so there is no conflict in Cigugur.

In their lives they always carry out Sundanese customs and traditions both in the phases of the life cycle and activities related to their livelihoods, which are generally farming. The tradition that is still carried out today is the tradition of cultivating rice fields accompanied by a ritual which is the tatali paranti karuhun (ancestral cultural heritage) which is a silok which contains relevant meanings in preserving the surrounding environment.

Koentjaraningrat (1984) says that traditional ceremonies are an activation system or series arranged by customs or laws that apply in society related to the kinds of permanent events that usually occur in the community concerned. Traditional ceremonies have rules and procedures that have been determined by the community or a group of creators of the ceremony, so that each ritual has differences both in terms of implementation and equipment.

The description from Koentjaraningrat's statement above shows that traditional ceremonies are a concept that allows people to interact and get to know their culture, where each person or culture has a different character. In this context, traditional ceremonies are not just mere celebrations. But there are local wisdom values from the ceremony contained therein. In addition, the existence of traditional ceremonies shows the mutual attachment between individuals and individuals or groups and groups as one unit even though they consist of different personal backgrounds. The Sundanese community will be bound by their culture as Sundanese even though they come from different backgrounds, such as different perspectives on life, work, and others.

The Seren Taun ceremony carried out by the Cigugur community has been used as a culture in Kuningan. The term Seren Taun comes from the Sundanese language, namely Seren which means 'surrender, surrender or surrender' and Taun which means 'year'. So the meaning of this Seren Taun ceremony is the handover of crops in the form of rice from the past year to the next year as a replacement. In the context of the life of the Sundanese cultivator a, Seren Taun is a vehicle to thank God Almighty for all the agricultural products carried out this year, while hoping that their agricultural output will increase in the coming year (Utami, et al. 2016). When viewed from a cultural perspective, the Seren Taun ceremony can provide many benefits for the Cigugur community in particular, apart from social, cultural and economic aspects. The Seren

Taun ceremony can provide economic benefits, namely by the large number of foreign and local tourists at the time the ceremony is held.

The appreciation shown by the community is a form of social interaction that exists with the environment around Cigugur, West Java, because the Seren Taun ceremony is a local culture in the Kuningan area. The community plays a role in maintaining their culture, including indigenous peoples in maintaining the Sunda Wiwitan culture so that the teachings of their ancestors can be maintained. By taking care of and preserving each other, there will be no cultural extinction or loss of culture for the future. The thing that needs to be developed from cultural preservation is the development of interactions between communities because with good interactions, many things will also happen, such as working together, mutual cooperation, mutual help, and other good things. And in fact, other Sundanese cultures also contain many good values that should be understood and studied by the community in everyday life.

3.2 The values of local wisdom at the Seren Taun ceremony of the Cigugur Kuningan indigenous community as a source of social studies learning

Based on the results of interviews conducted with traditional elders and indigenous peoples, the Seren Taun ceremony performed on 22 Rayagung is not only a traditional procession as a thank you for the blessings that have been given this year but also many values of the meaning of life in it. Especially for the millennial generation so they don't forget their own culture.

The use of local wisdom values from a culture is very good for learning because first it introduces Sundanese culture to students and secondly it makes students know the potential of the culture in the surrounding environment. This was stated by a traditional elder who always received guests from several schools. In addition, the values in the Seren Taun ceremony can be used as a source of social studies learning. Apart from being seen from the positive values of the supportive Seren Taun ceremony so that it can be used as a source of learning, the content and teachings of local wisdom values are also supportive because they are general in nature and not binding, only applicable to adherents, so in this case the teacher can use learning methods to taught to students.

Learning media that are suitable for use in developing the values of local wisdom at the Seren Taun ceremony as a socialstudies learning resource are textbooks, either government books or other publishers' textbooks, the internet and learning videos that support learning. And the way that is considered fun by the students is the task given by directly coming to the field and interviewing sources related to the material given in class, namely social material for class VII and material on plurality of Indonesian society for class VIII.

The use of local wisdom values from a culture that is used as a source of learning is good to use as a source of learning, for example mutual respect, mutual help is local wisdom from the Seren Taun ceremony, namely when the event takes place a lot of work is carried out by mutual cooperation and work. the same in terms of both cost and implementation manpower. Mutual respect because this traditional ceremony was originally held for indigenous peoples in Cigugur Kuningan so that other communities must respect each other for the event. The tolerance in the Seren Taun ceremony is not limited by space and time.

According to the social studies teacher, he also explained that, for example, in the form of the Seren Taun ceremony, according to him, the form of tolerance in Cigugur is plural, some are Muslim, some are Catholic, and some have different beliefs. That is a form of local wisdom that should be guarded and preserved by the community as a form of mutual respect regardless of ethnicity, race, nation or religion. The essence of local wisdom that can be taken is tolerance, mutual cooperation, mutual respect, self-sacrifice and love for the homeland. One example of the form of love for the homeland that is taught to students is that every student must be taught various types of dance, music, and others. That way, students love their own nation more by preserving their culture, especially local culture.

Discussion about the values of local wisdom at the Seren Taun ceremony of the Cigugur Kuningan indigenous community as a source of social studies learning. The values of local wisdom that exist in the Seren Taun ceremony are very diverse and the existence of the Seren Taun ceremony has an impact on the community regarding the importance of local wisdom values whose existence must be maintained and preserved. According to Nasution (in Rahmawati. 2017) Values are a set of attitudes that are used as a measure for behavior. Therefore, values are always used as the basis for determining one's behavior towards life, which is worthy of being pursued by every human being. Value is also a quality of something both physically and mentally. In human life, a value is used as the basis, reason, or motivation in behaving and behaving, whether consciously or not. This value is different from facts, where facts can be observed through empirical verification while values are abstract which must be understood, thought about, and understood by humans. Therefore, every human being, whether living in society or not, must hold values that are considered good.

Local wisdom is understood as a person's ability to use his mind in acting or behaving as a result of an assessment of something, an object or an event that occurs (Zoher. 2015). Local wisdom also refers to interactions with limited values that exist in an area that have been passed down from generation to generation. One of them is the Seren Taun ceremony which is in Cigugur Kuningan. As in the Seren Taun ceremony, local wisdom is contained based on events that occur and this makes the Seren Taun traditional ceremony not only a traditional ceremony but also contains local wisdom in it, for example, helping each other.

The values of local wisdom contained in the Seren Taun ceremony can be seen from several traditional processions such as material and immaterial customary values, such as socio-cultural values, historical values, religious and belief values, economic values, and adaptive and preventive values related with their own environment (Winarti. 2019). The values contained in the Seren Taun ceremony are still preserved and maintained by the entire community so that the existence of the Seren Taun ceremony has never been lost to this day.

The values contained in the Seren Taun ceremony procession in Cigugur are very important to be implemented for students, especially in this modern era, because the values in the Seren Taun ceremony contain many benefits and learning, especially for the daily lives of students. For example, the value of tolerance is very much needed with the many issues on social media that can be accessed by anyone and at any time,

including students. So students are required to be smart in choosing their own good or bad behavior.

One of the values contained in the Seren Taun ceremony is the implementation of gratitude, this Seren Taun is a medium for us together and strengthens togetherness, preservation of culture and arts, mutual cooperation, and pluralism. From the Seren Taun ceremony we can unite everyone and pray together. In addition, in the Seren Taun ceremony there are several other values, namely love for the environment, simplicity and equality, independence, creativity, and responsibility (Qodariah, 2013).

The Seren Taun ceremony also makes people work together, work together, help each other, and respect each other. These local wisdom values are used as guidelines and guidelines for the community to maintain and preserve Indonesian culture, especially Sundanese culture. The existence of Seren Taun also makes people aware of the importance of preserving culture because if culture is lost and extinct, it will not be able to come back again. Based on the description, that in its role the Seren Taun ceremony in understanding history and culture has advantages in terms of delivering messages of local wisdom values that are more applicable, meaning that what is conveyed is directly carried out with actions or so that understanding can be felt more because it is accompanied by good practices. real. So that in this Seren Taun ceremony the appropriate local wisdom values are historical values and cultural values which are very thick with all the Seren Taun ceremony processions.

3.3 The efforts of teachers in developing the values of local wisdom at the Seren Taun ceremony as a source of social studies learning in the Cigugur Kuningan indigenous community

Efforts made by teachers in realizing the values of local wisdom of the Seren Taun ceremony as a source of social studies learning in schools are in every material taught by the teacher, the teacher has its own way so that students can better understand the material conveyed by the teacher. Through contextual learning where learning is not only focused on textbooks but through the context of the environment as a source of student learning.

According to him, in Kuningan Regency, teachers also usually invite students to visit places that are considered relevant to the learning material, for example, the Cipari Archaeological Park site, the Linggarjati Museum, and many more. At the Archaeological Park site, students can directly see archaeological objects, so that students can better understand and recognize not only reading and viewing pictures from books and the internet. By getting students familiar with the natural, social and cultural environment, it is hoped that students will be able to better understand the material presented by seeing the real situation in the field. This is one way for teachers to introduce the values of local wisdom which is used as a social studies learning resource.

As a form of implementing the values of local wisdom, the Seren Taun ceremony as a source of social studies learning in the cigugur indigenous community, the social studies teacher utilizes the environment and society related to social interaction material and the plurality of Indonesian society, the teacher assigns students in groups to interview religious leaders ranging from Islam, Protestant Christianity, Catholics and beliefs regarding the opinion of whether or not the Seren Taun ceremony is held.

Discussion about the efforts of teachers in developing the values of local wisdom at the Seren Taun ceremony as a source of social studies learning in the Cigugur Kuningan indigenous community. Learning resources for social studies subjects are very broad because they can be used in any form. Conceptually the subject of Social Sciences (Social Studies) is very close to the environment, especially students. Therefore, social studies learning can be done anywhere with very broad learning resources, with optimal utilization of the potential of the environment or culture it will definitely be more meaningful. Learning resources are used to facilitate and assist students in understanding the material. Learning resources are essentially components of an instructional system that include messages, people, materials, tools, techniques, and the environment, which can affect student learning outcomes (Wiyanarti, Supriatna, and Winarti. 2019).

If we look at the function of social studies as a subject, it includes many things that require skills to make the right formulation, especially if it is associated with the objective conditions of the learning environment. Because, the purpose of social studies is more in the sense of transforming values to prepare knowledge, personality, and attitudes so that students are able to live in their society (Abbas and Supriadi. 2013).

Social Studies is actually a fun subject and students can understand each material well. Because the scope of the material is very broad and useful for everyday life, as stated by Somantri (Sapriya, 2009) that social studies education is a simplification or adaptation of the disciplines of social sciences and humanities, as well as basic human activities carried out in organized and presented scientifically and pedagogically/psychologically for educational purposes. So it's not surprising that this educational learning has a very broad scope of knowledge and learning can be done through anything and anywhere, one of which is learning through the environment of indigenous peoples.

A teacher must find and develop historical material (Social Studies) that is close to the environment around students' lives (local), while textbooks provide national information. In this regard, teachers must be good at choosing and have extensive references. If the focus is only on existing textbooks, it is certain that students will not get material that will increase their understanding of multiculturalism. So that learning history / social studies becomes more interesting because it is always associated with phenomena that occur around students' lives (Murdiyah and Kusmarni. 2017). In an effort to use the environment as a social studies learning resource, it is necessary to consider the use of the environment as a learning resource.

According to Nasution (in Nur, 2009) that the use of the environment as a learning resource can be done in two ways, namely by bringing resources from the community into the classroom and by bringing students into the environment. Of course, each of these methods can be done optimally by taking certain approaches, methods, techniques and materials in accordance with the teaching objectives of teachers in schools.

The use of the contextual learning approach model allows students to construct understanding between students with each other through group discussions, exchanging opinions about the understanding and knowledge possessed by each other as well as the experiences that students experience. The cooperative learning model

with a contextual learning approach can be in the form of introducing the environment as a learning resource.

To deliver social studies learning to students, students can actually use a variety of learning resources that are wider and more diverse. Because social studies is a science that is close to human daily life, so that in the delivery process it can be more flexible and can be combined with the creativity of educators or teachers. One of the local wisdom values that can be developed as a social studies learning resource is, of course, chosen based on the uniqueness and social values that are expected to be able to help students see and learn the meaning or life and then apply it on a daily basis (Widodo and Ari, 2020).

This can be done as an effort in the learning process by a teacher, especially social studies teachers and also indigenous peoples, social studies teachers can use the Seren Taun ceremony other than as a learning resource so that students don't feel bored and have more fun as well as educators introducing culture so it doesn't get lost. by the times. Social studies learning by using traditional ceremonies as a source of learning can provide a lot of experience to the students. The surrounding environment as a learning resource is very beneficial for the learning process, this is because learning resources are close to students, so students are easier in the process of understanding learning resources.

As a form of implementing the values of local wisdom, the Seren Taun ceremony is a source of learning Social studies in the cigugur indigenous community, social studies teachers take advantage of the environment and society related to social interaction material and the plurality of Indonesian society, the teacher assigns students in groups to interview religious leaders ranging from Islam, Protestant Christianity, Catholicism and beliefs about whether they agree or disagree.

From there students can learn to socialize and know the form of real social interaction and train students' self-confidence to get along with the community. The values of local wisdom in the Seren Taun ceremony can be used as a source of social studies learning. The values of local wisdom of the Seren Taun ceremony that can be implemented in social studies learning include the value of tolerance, the value of mutual cooperation, love for the homeland, a sense of responsibility and family values (mutual respect and mutual respect).

Teachers also have no difficulty in learning if they use examples from the surrounding environment. So that students do not feel bored and learning is fun, learning can be interspersed with a few jokes and jokes or doing learning while playing or doing learning outside the classroom in a place that supports learning materials. This is a manifestation of the introduction of local wisdom values and the implementation of the Seren Taun ceremony as a social studies learning resource in the Cigugur Kuningan indigenous community.

4. CONCLUSION

The Sunda Wiwitan belief in Cigugur Kuningan has been around for a long time. Despite its existence as a minority, there has never been a conflict between the indigenous people and other Cigugur communities. In addition to the indigenous people, the Cigugur people also help each other to make this event a success by involving

themselves as the committee for the Seren Taun ceremony. With this, it can be seen that with the Seren Taun ceremony, people with different cultures and beliefs can still unite and work together without competition and debate in it.

The values of local wisdom contained in the Seren Taun ceremony in the Cigugur Kuningan indigenous people such as socio-cultural values, historical values, religious and belief values, economic values, and artistic values. The Seren Taun ceremony also has meanings that can be used as a guide for life for the community such as the value of tolerance, the value of mutual cooperation, love for the homeland, social care, pluralism, mutual respect and a sense of responsibility. not only customs but also messages and values of local wisdom that can be learned by the general public. In addition, the teacher's efforts in making the local wisdom values of the Seren Taun ceremony a source of social studies learning are by utilizing the social and cultural environment as a learning resource. Applying the contextual learning model because it is considered suitable to be used to develop the values of the wisdom of the Seren Taun ceremony as a social studies learning resource.

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