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Local Wisdom of Kaur Bengkulu Community as a Source of Social Studies Learning

Febta Pratama*, Dyah Kumalasari

Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

Correspondence: E-mail: febtapratama44@gmail.com

ABSTRACT

This article tries to describe the local wisdom that exists in the Kaur community as a source of social studies learning. This article uses a descriptive qualitative research method from Miles Huberman. The results of this paper indicate that the local wisdom of the Kaur community is sourced from the Simbur Cahaya code of conduct as a written document and expressions in the form of advice containing specific meanings and messages. Some forms of local wisdom include local wisdom in relation to land management, and local wisdom in relation to forest management. The local wisdom of the Kaur community is relevant to be a source of social studies learning. Learning with local wisdom can be applied with contextual learning and field study and research methods. Local wisdom can be a filter in dealing with foreign cultures that are increasingly spreading.

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1. INTRODUCTION

Education is a mandate from the Constitution that the state organizes education for every citizen. Education is the key to national development. The Constitution which mandates education is then confirmed by the National Education System Law No. 20 of 2003. This law states that education is a conscious activity to optimize and maximize the process of developing and learning and the potential of students. whether it's the potential for spiritual attitudes, social, and skills needed for oneself. In this case education is related to changes in behavior in all things that exist in the lives of students. Education also has an important role in strengthening national identity. National identity is an aspect of belonging to a nation which contains uniqueness in it and is of course different from other nations. National identity is the whole thing that exists in a nation, it is not attached to a particular individual.

The national identity of the Indonesian nation grows and develops in the life of its people. This national identity is reflected in the diverse culture of Indonesian society. The cultural diversity of this society was born and developed because of the topography and geography of the place. Thus giving birth to a different culture as well. So do not be surprised if the Indonesian people have their own system and way of dealing with nature or with the surrounding environment. This ability is then inherited in the form of local wisdom of the local community.

This local wisdom is part of the culture of the local community because it is only practiced by the people in that area (Helmi et al., 2023). This is often referred to as local wisdom in a more scientific language. The local wisdom of this community has been passed down through artifacts such as ancient books or ancient customary rules that are agreed upon today, and some are passed down orally in the form of advice that contains certain meaning values. Local wisdom as cultural heritage and ancestral heritage is now being abandoned by the younger generation.

They assume wisdom local is outdated and not as an identity. Therefore, it is important how local wisdom can be conveyed to the younger generation as a cultural filter from outside. Therefore it is important and necessary to design learning lessons that can restore their belief in local wisdom. IPS learning is relevant to be used as a key in teaching local wisdom. IPS learning is learning that combines social sciences and humanities in their studies to solve problems in society. it is interesting to then examine local wisdom as a source of social studies learning (Agustina, 2025).

Local wisdom as a social studies learning resource is an effort to make students appreciate and understand the wisdom and diversity of society (Unimuda et al., 2025). because local wisdom holds many dimensions that can be used as part of learning. Social studies learning in this case has a strategic role to shape the character of students and provide knowledge that ancestral local wisdom is not inferior to western civilization which is said to be more modern.

However, there are a number of things to note, that social studies learning has not been able to fully provide understanding to students. Therefore social studies learning that makes local wisdom a source of learning can provide an understanding of knowledge. Local wisdom contains values that can be a point of emphasis in social studies learning. Social studies education is very important to do in schools, bearing in

mind that the local wisdom of the community holds many meaningful values (Syaharuddin et al., 2025). Mainly because of the rationale that comes from the educational philosophy of perennialism (Isra et al., 2025). Perennialism philosophy holds that education has a very important role and function in terms of the process of cultural inheritance. Especially from the culture of society to students.

Local wisdom that contains values can be transformed through education, so that local wisdom that contains these values can be known, accepted and internalized by students.

The past in perennialism's view is a link in the chain of human life that cannot be eliminated. In line with the opinion above, education based on local wisdom, which has inherited many noble values, needs to be applied in learning, especially social studies learning (Pugu et al., 2024). Local wisdom as a social studies learning resource needs to be carried out considering world phenomena which are likened to two sides of a coin, namely the positive and negative sides. This must be anticipated by re-teaching local wisdom so that this local wisdom can become a stronghold for students against foreign culture and influences.

The rise of the educational phenomenon, where bullying, vandalism and brawls among students often occur, shows that character and morality have begun to decline. Then the concern of the students who have begun to be felt makes social interaction begin to decrease. The individual attitude of students sometimes makes students tend to be alone and engrossed in their own world. This phenomenon also occurs in Bengkulu, especially in Kaur district.

This phenomenon is a serious concern of the government and many parties. This last phenomenon is the apathy of students towards the social environment around them, this is indicated by a decrease in empathy for others. Then they don't care about the local wisdom of the original culture which contains noble values in it. This is considered out of date and irrelevant to the demands of today's times. Need a solution to overcome this, social studies learning is the right solution in dealing with this. Local wisdom can be used as social studies learning resources. The local wisdom of the Kaur community can be used as a social studies learning resource.

The Kaur community is a community of people who inhabit the southern part of the Bengkulu province. Kaur is a district that was established in 2003, which consists of 15 sub-districts. The district is located in the west of the Indian Ocean, and is directly adjacent to the Bukit Barisan mountains.

Kaur District consists of a diverse and multi-ethnic community, but the indigenous people of Kaur District have their own uniqueness and diversity in everyday life. Kaur district has a guideline in living social life and also how to be friendly with nature. The Kaur district community has local wisdom in every action.

The local wisdom is sourced from a book of customary laws called the booklight beam laws. The law book is a reference for the Kaur community in carrying out any activity. This customary law is a guideline for the Kaur community in carrying out every activity. The law holds many values on how to establish and foster relationships, both with God, with fellow human beings and with nature. This law is also a reference in solving problems related to customary issues. Apart from the Simbur Cahaya law, the local

wisdom of the Kaur people is also sourced from advice in the form of short sentences that have meaning and have a specific message. A study of the local wisdom of the Kaur community has been conducted by (Haryani and Elida, 2024; Mentari and Syaputra, 2025) but only discusses local wisdom, not related to how it is applied in learning, especially social studies learning.

This problem is being tried to be answered by making the local wisdom of the Kaur community a source of social studies learning. By becoming a social studies learning resource, the local wisdom of the Kaur community can be learned. This is the right strategy as an effort to provide knowledge to students about the values contained in the local wisdom of the Kaur community and also as an effort to prevent students from being eroded by foreign cultures. This article aims to provide a description of the local wisdom of the Kaur community as a source of social studies learning.

2. METHOD

Lim said that (Lim, 2025) Qualitative research is a study that is used to examine an object that is natural and the researcher is a key instrument, the technique in collecting this data is carried out by document study and using a combined system, source studies are inductive, and the results of qualitative research focuses more on meaning than generalization.

Yang says that descriptive research is examining the status of human groups, objects, conditions, systems of thought or current events and aims to make descriptive in a structured, original and careful way about the facts being researched. Yang further said that qualitative descriptive research is aimed at explaining and describing phenomena that occur, both natural and human implementation, which pay more attention to characteristics, quality, interrelationships between activities (Yang, et al, 2024).

This article uses research with descriptive qualitative methods. Data collection was carried out through interviews and literature studies. Interviews were conducted with several Kaur district traditional leaders, either by telephone or via Google meet. Document study was carried out to the code of laws Simbur Cahaya as primary documents, and several relevant books and journals as secondary sources. Data analysis was performed with Miles and Huberman's interactive analytical model. Where the first stage is data collection, data presentation and conclusions.

3. RESULTS AND DISCUSSION

Talking about local wisdom, there are several definitions that can be used as a reference. Local wisdom (local wisdom) in anthropology known as local genius, which refers to the identity of a nation and makes it capable of absorbing and processing foreign culture according to their own character (Vianey, 2023). Furthermore, local wisdom is ideas/views, knowledge, beliefs, values, norms, morals, and ethics, institutions (involving norms, practices or patterned actions, organizations), and technology that contributes to the creation and maintenance of the conditions of social life in various regions. fields, progress, and maintenance of environmental and resource ecosystem conditions so that their utilization by groups or human communities there (as one of the components of the ecosystem) takes place on an ongoing basis (Rafsanjani, 2015).

Rafsanjani also said that what is referred to as local wisdom is a collection of policy values owned by local or regional communities whose values are passed down from one generation to the next. These local values include philosophies and views of life that manifest in various fields of life such as social and economic values, architecture, health, environmental governance and so on (Firmansyah et al., 2025).

Local wisdom can be understood from Supriatna's understanding, which says local wisdom is local ideas that are wise, full of wisdom, of good value, embedded and followed by community members. Local wisdom is basically seen as the foundation for the formation of national identity nationally because it is thought, awareness, action, belief that has been tested and practiced by people for generations and has become their basis or guide in living their lives (Dahlana et al., 2025).

Wisdom or wisdom can also be said as a collective understanding, knowledge, and wisdom that influences decisions or overcomes a life problem. Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for its ability so that it can survive continuously (Firmansyah et al., 2025).

In principle, local wisdom is of good value and is a cultural advantage of the local community in relation to broad geographical conditions. Local wisdom can also be interpreted as a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs, covering all elements of religious life, science, economy, technology, social organization, language and communication. , as well as the arts (Adinugraha et al., 2025).

Local wisdom is a view of life and knowledge with various strategies carried out in activities by indigenous people in certain localities. This is to answer various kinds of problems and fulfill their needs (Raharjo et al., 2024). Raharjo said that local wisdom is the ingenuity possessed by certain ethnic or ethnic groups, where intelligence is obtained from the life journey of the community. The point is, according to Raharjo, local wisdom is the effect that is given by a group of people from the journey of life that he has gone through and it can be said that this journey of life has never been carried out by other groups of people (Khoir and Zamroni, 2024).

Every local wisdom that exists has values contained in it, both historical values and values regarding learning and the meaning of life that can be applied. Local wisdom holds values that society is obliged to explore, live, implement and teach the heritage of local wisdom from the current generation to the next generation. This is important to do to create a model of behavior in society, therefore it can be called local wisdom if it becomes an identity that is not shared by others and determines the dignity in the community (Arsal et al., 2023).

Local wisdom which contains values is fundamental to developing community character, especially ethics and morals (Fadil et al., 2025). There are two kinds of local wisdom, namely in the form of objects which means that they can be felt physically or in form, namely textual, which is a system with special provisions placed in writing, for example primbon, the art of making a building, and objects of cultural heritage, books of customary laws and ancient manuscripts on the order of social life. The second is local

wisdom in an intangible form. It means local wisdom which cannot be felt or seen physically, such as literature, language, arts, customs, songs and ceremonial rites (Arsal et al., 2023). From the several definitions of local wisdom above, what is meant by local wisdom is the entire system of ideas, views of life regarding the environment, both the natural environment, the environment around fellow humans, and the human relationship with the creator.

This local wisdom is manifested in various forms, both orally and in writing. Where in writing and oral it contains certain meanings and meanings. Local wisdom differs from one region to another. However, academically, local wisdom can be understood as a means to answer various deviations that occur. Such as cases of damage to nature, shopping culture, deteriorating environment. Local wisdom holds values that can harmonize life between humans and nature, and with the surrounding environment. The values in local wisdom can be used as material in learning. this is the basis and provision for students in living their survival (Sofiani et al., 2025).

Van Doorselaere says that the local wisdom of the Kaur community has been formed and continues to exist, because the Kaur community has a local government system called a clan. Each clan has land to be planted with food crops called repung. Food crops in the land repung mainly planted with carbohydrate- producing plants from tubers such as Gadung, Taro, Sweet Potatoes, Cassava, Gembili, and others. Carbohydrate-producing plants from trees such as breadfruit, keluhi, jackfruit, cempedak, durian, banana, and others (Van Doorselaere, 2025).

Vegetable-producing plants such as Melinjo, Moringa, Lempipi, Bamboo, Rattan and others. Repung sangta functions in emergencies, for example during a crisis. The Kaur community also has local wisdom in various fields, both in agriculture and in the field of knowledge about forest management. The local wisdom of the Kaur people cannot be separated from the book of customary law laws, namely the Simbur Light Law. Which is a written source as the local wisdom of the Kaur people. The issue of local wisdom in Kaur Regency today cannot be separated from the laws that were in force in that area, in Kaur in particular and Bengkulu in general. Exploring local wisdom in this area can be traced from existing laws.

In books Koempoelan Traditional Institutional Oendang-Oendang from Nine Oenderafdeelingen in Gewest Bengkoelen (Yunilisiah et al., 2024), better known as Light Beam Law. The issue of local wisdom in this area cannot be separated from the sources obtained from Simboe Tjahaja Bangka hoeloe above, in particular Chapter II regarding hamlet regulations and farming, explained; Fatsal 6. If a person who owns a farm does not agree or disagree, and does not give tahoe an to the person who owns the farm, then his farm will be burned and the fire will spread to other people who own the farm, which is the base of the fire, as high as the limit. Then proceed with, article 7 which explains the fines that will be imposed on destroying fields, more clearly can be seen in the following explanation, namely; Fatsal 7. If someone burns his field, then the person who destroys plants such as doerian, coconut, betel nut, bamboo root or other things is damaged, he has to be fined from three to six, and replace the damaged plants (Pratama, 2024).

Based on the articles contained in the Simbur Cahaya Act, there are several forms of local wisdom of the Kaur people.

3.1 Repung: Forms of Community Local Wisdom in the Field of Agriculture

The people in Kaur know the term repung as a form of local wisdom of the Kaur people. Repung as a form of local wisdom, has a strong social and cultural dimension, because it was born from human-patterned treatment activities in social life. This local wisdom applies in facing and responding to future disasters.

Local wisdom such as repung is an extraction from various experiences that have been carried out for generations who have experienced disasters. Repung is an agricultural concept namely the provision of community land to be planted with food crops by everyone many. The cultivated land is land with carbohydrate-producing plants. This repung will be very useful in an emergency (Haryani and Elida, 2024; Mentari and Syaputra, 2025). This is an example of when the Kaur community experienced a drought. Furthermore, the Ministry of Information of the Republic of Indonesia (1954) provided statistics on rice fields in Kaur covering an area of 97.1 hectares. This rice field only produces 13.5 tons of rice (Taniady et al., 2025).

Of course, this cannot meet the food needs of the Kaur people. Then the Kaur Community then carried out repung. Repung is a process of growing food crops on their land which is in garden locations which depend on rain very little when compared to rice plants. The community planted Gadung, Taro, Sweet Potatoes, Cassava, Gembili, Breadfruit, Keluih, Jackfruit, Cempedak, Durian, Banana, Melinjo, Moringa, Lempipi, Bamboo, Rattan and others. Due to changing times, this Repung disappeared, but the Regent Kaur reactivated the idea of Repung in Kaur with a program called Lareka (Lahan Repung Kaur) in 2004.

Lareka used the term repung which had existed in the local wisdom culture of the Kaur people, the government Kaur under the leadership of Herman Malik re-launched through the program of planting food commodities on government land at the district and sub-district levels with the Lareka program. This lareka plant began to be replanted, namely cassava. The choice of this cassava commodity is because cassava production capacity per hectare is very high for the Kaur area, which reaches 80 tons per hectare (Van Doorselaere, 2025).

3.2 Local Wisdom in Forest Management

The Kaur people have their own local wisdom in terms of their relationship with the forest. This local wisdom can be seen from the expressions or advice related to forests. These expressions should not be violated, if they are violated then a disaster or an irrational nature will occur. The expressions and fairy tales that live in society are not known who ever put forward the first time.

However, these sayings and tales are a good indicator of the general opinion of the people. Sayings and fables should not be judged as scientific propositions that are full of responsibility in the strict sense, but should be seen as deposits of experience that grow into a kind of general wisdom, which in turn will be passed down orally. Through sediment this experience grows a habit (Haryani and Elida, 2024; Mentari and Syaputra, 2025).

In the Kaur community, local wisdom in forest management can take the form of: First, ways to put out fires. According to their knowledge, in ancient times there was no big fire, so now when facing a big fire they just watch, because in their opinion, putting out a big fire is a waste of energy. In the face of small fires, their custom is to spray with water using a bucket or beat the fire using tree branches or bunches of leaves. Second, customary rules for people to burn indiscriminately.

Community knowledge shows that the wisdom values of managing fire in an orderly manner still exist. Fines will be given to anyone who commits forest fires indiscriminately. Before starting the burning, each group member cleans the firebreaks that have been made before using a slashing tool in the form of a machete and a piece of wood to collect fuel for the firebreaks and moves them to the middle of the field to be burned.

Other fuels in the form of shrubs and small trees in the fields are cut down to the ground. Then they are dried for several weeks. After the partition is deemed safe, one of the group members starts burning using a lighter, a bamboo torch, or a torch made of bondage dry grass. Burning is carried out against the direction of the wind (Haryani and Elida, 2024; Mentari and Syaputra, 2025). Forest management in the customs and habits that are owned by the community there are activities that are prohibited from being carried out because they can damage the function of the forest, namely as a source of water which can cause environmental sustainability to be disrupted (Harly, 2023).

In line with that, there is a concordance between the statement and the local beliefs of the Kaur community. In the Kaur community, there are several prohibitions in the form of expressions to preserve the forest. Some of these expressions include (1) Not allowed to cut down trees, (2). Not allowed to use forest products without permission from ninik mamak, (3) Not allowed to use forest products excessively, (4) Not allowed to sell prohibited forest products, (5) Not allowed to be arrogant and arrogant while in the forest area, (6) Not allowed to hunt forbidden forest fauna, (7) Do not do bad things in the forbidden forest, and (8) Do not say bad words in the forest (Haryani and Elida, 2024; Mentari and Syaputra, 2025).

3.3 The Potential of Local Wisdom of the Kaur Community as a Source of Social Studies Learning

Kaur Regency is a district that was formed in 2003, if it is historically traced, then this Kaur has existed since before the colonial era. This is proven by the existence of a kingdom, named the Kaur kingdom. The Kaur kingdom is led by a prince whose title is Prince Cungkai Dilangit. During the colonial period, Kaur was the center of government at the district level, namely Afdeling Kaur, whose capital was Bintuhan. It was only in 2003 that it became self-governing after separating from its parent district, namely South Bengkulu district.

Most of the Kaur people work as fishermen as well as agriculture and plantations. Agriculture is mostly on irrigated and rainfed rice fields. So little in producing paddy and rice. For this reason, there are various local wisdoms of the community to anticipate this. Based on the explanation above, that the Kaur community has local wisdom that

can be used as material and social studies learning resources. Di Kaur knows the concept of repung and the concept of an expression in protecting the forest.

Repung as a form of local wisdom of the Kaur community in terms of its relationship with agriculture and land is interesting and can be integrated into social studies learning. This is because IPS learning in both junior and senior high schools seeks to present learning that is based on local wisdom that originates from local culture. In this case the wisdom of the Kaur people. The concept of repung has relevance to be used as a social studies learning resource, especially about food security.

The teacher can give concrete examples of how the people of Kaur can survive the food crisis. Namely by doing repung, the teacher on social studies material can give an example of how people plant in repung land. As well as teachers can provide knowledge that Repung can be used as a solution in overcoming the problem of food security crisis. In order to make learning more meaningful, teachers can take students for field visits to the repung fields that have been prepared by the government, with the Lareka program. In their training, students will learn which plants can be used in the shells and how to manage them.

Then regarding the concept of local wisdom in managing forests, the Kaur community has sacred expressions in relation to protecting forests. This local wisdom can be used as a social studies learning resource. This can be done by conducting field research by conducting interviews to find out the true meaning of the expression. Where from this expression can be material for students to act more carefully if one day they end up in the forest. Teachers in this case can use the inquiry learning method and research-based learning. This is a form that local wisdom can also be material for research and increase knowledge about forest management (Sari et al., 2025).

4. CONCLUSION

Local wisdom as a social studies learning resource is expected to provide understanding and knowledge related to culture. The local wisdom of the Kaur community can be used as a social studies learning resource, because it stores values that can be used as guidelines in acting and behaving for students. The local wisdom of the Kaur community as a social studies learning resource can be applied at educational levels from elementary to high school. Through contextual learning and field studies as a real form of learning, students will gain understanding and knowledge of the local wisdom of the Kaur Community.

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