

IMPLEMENTATION OF ETHNOPEDAGOGY-BASED LEARNING AT ELEMENTARY SCHOOL: CASE STUDY OF KUALA LUMPUR INDONESIA SCHOOL GRADE 2

Meria Sindy Amanda Putri¹, Hernik Farisia², Deany Yasir Wirya³

¹Islamic State University of Sunan Ampel Surabaya, Surabaya, Indonesia

²Islamic State University of Sunan Ampel Surabaya, Surabaya, Indonesia

³Indonesian School Kuala Lumpur, Kuala Lumpur, Malaysia

meriasindyamanda@gmail.com

Abstract

Ethno pedagogy is a learning approach that integrates local wisdom and cultural values in the education process so that learners not only understand academic materials but also internalize their cultural identity. This research aims to analyze the implementation of ethnopedagogy-based learning in primary schools, particularly in Sekolah Indonesia Kuala Lumpur (SIKL). Then, it also analyzes the challenges faced in the process of implementing ethnopedagogy and analyzes how the impact is given by the implementation of ethnopedagogy-based learning for grade 2 students at SIKL. This research uses a qualitative approach, using interviews, documentation, and observation techniques as data collection sources. Research indicates that teachers in Kuala Lumpur Indonesia School have implemented ethnopedagogy through two main stages: (1) lesson planning by combining the cultural load of Indonesia and Malaysia, (2) implementation involving culturally based activities such as the Sulawesi region's "appropriate dance" and a program *Projek Penguatan Profil Pelajar Pancasila* (P5), performance by raising the Balinese cultural theme. Implementation factors include the support of a flexible school curriculum, the availability of cultural resources, and the enthusiasm of students. However, challenges such as time constraints also arise when teaching and learning activities are allocated to smaller areas. In all, the study concludes that ethnopedagogy-based learning has the potential to increase the involvement of multicultural participants and understanding, especially in the context of Indonesian schools abroad.

Keywords: Ethnopedagogy, Indonesian Culture, SIKL

INTRODUCTION

Technological progress, as well as the extraordinary fast-moving development of the age, helped to influence the flow of culture. It also has an

impact on the world of education, as one of the tools that shape children's character, education should have weapons, ways, and solutions for their country's cultural values to be known and well understood by future generations. The strategic role of education in life can be seen from several important dimensions. Education has not only the purpose of creating a religious being with an intellectual attachment to the Lord, but it has also developed intellectual capacity through scientific mastery. More than that, the ideal education process can shape a whole personality, including a strong intellect of thought, creativity, and moral character. Such educational output will ultimately benefit both individual development and its contribution to the development of society and nations (Al-Tabany, 2017). The Indonesian educational policy innovation through the free curriculum of independent collegiate (MBKM) launched in 2019 serves as a new paradigm in the development of academic potential. The program facilitates collaboration across disciplines and provides autonomy in learning for learners and students to optimize their capacities. As brought up (Haerudin & Koswara, 2017), the various transformations of learning within this framework need to be institutionalized into relevant teaching materials for each other. The learner, as the next generation of the nation, carries a vital and fundamental role. To continue introducing the culture of the nation, ethnopedagogy can be one of the solutions. Ethnopedagogy is the learning process of the local value of prudence of an ethnic group; ethnopedagogy can be one appropriate way to help learners connect the value of knowledge with culture (Sugara & Sugito, 2022).

In the pedagogy, local knowledge is a source of innovation and skills that can be empowered. Local wisdom is also not infrequently made, as is the community's environment of natural resources management and other social activities (Muzakkir, 2021). Considering that Indonesia is a composite state of many different nationalities. Then, the influx of globalization and the development of technologies can slowly erode the cultural value of nations (Ratnasari & Oktaviana, 2018). Both reasons are particularly relevant to conditions in the Indonesian School of Kuala Lumpur (SIKL).

SIKL is one of Malaysia's boarding schools SILN. The SIKL was built on July 10, 1969, for the purpose that Indonesian citizens receive education with the same curriculum as children in Indonesia. The students of the SIKL are children of Indonesian migrants working in a nearby country, so many of them come from different areas. Suffice it to say that racial, tribal, and indigenous diversity is also incredibly thick here. Many SIKL students have never set foot in the beloved country of Indonesia because of document

issues. So they are unfamiliar with the country as well. This is where education comes in, a good education can support future development is one that can develop the potential of learners, thereby applying what the school learns to the problems one faces in daily life. Local wisdom is a redefined potential to be able to react flexibly to the challenges of The Times (Suanda, 2024).

So ethnopedagogy is chosen as a means of introduction to the nation's culture. The ethnopedagogy not only serves as a method of teaching but also as a tool for establishing cultural identity and an awareness of cultural heritage among learners. In the context of the SIKL, this approach may be the solution to the cultural isolation experienced by migrant children. By introducing indigenous homes and foods typical of the region, students can understand and appreciate Indonesia's cultural diversity even though they live far from home. The ethnopedagogy refers to an educational approach that integrates local cultural values and community prudence into the learning process. It is important to build cultural awareness among students, especially for those who are cut off from their cultural environment. According to studies (Ahsani & Mulyani, 2020), ethnopedagogy can increase students' motivation and strengthen their cultural identities through the recognition of relevant cultural elements in the learning context.

Culture-based learning can be classified into several approaches. First, learning about cultures that position cultures as a self-discipline, where they become major studies in special study programs that focus exclusively on cultural aspects. Next is learning in a culture that integrates cultural elements as a method of learning, where various forms of cultural expression are used to understand the basic material. In this approach, cultures with their manifestations serve as learning media, providing context and concrete examples to understand concepts or principles in a subject, as well as to the framework of applications for various learning procedures (Ratna, 2018).

Here is where the role of ethnopedagogy is needed because through ethnopedagogy, the development of a correct attitude toward a culture of the nation can be well known to the protege (Rahmawati, Ridwan, Cahyana, & Wuryaningsih, 2020). The implementation of the ethnopedagogy on basic school ranks has not been done optimally, nor is the theme of the ethnic pedagogy relatively new and in the process of looking for the right pattern to apply in learning. Character and moral formation are also highly taught in ethnopedagogy because local wisdom values contribute to it. Remembering also character and morals are consistent with the principles of defense of

the state. Such as example honoring older people, caring and sensitivity to the environment, and social responsibility become part of local wisdom that is indirectly a defense effort. At an early age, while learners receive an elementary school education must be equipped with a firm and clear understanding of their duties as the good citizens of Indonesia. So that the characters are held to be disciplined individuals, responsible, and concerned with mutual interests are inherent in them.

The aim of the study is to find out how the implementation of class 2 ethnopedagogy learning is implemented in the SIKL, and then what challenges are faced in applying ethnopedagogy and how it affects learners with the application of ethnopedagogical-based learning in SIKL.

Through ethnopedagogy-based studies integrated into class 2 SIKL with the introduction of one of the traditional South Sulawesi dances, "appropriate views", and also the Hindu culture of Bali, has had a positive effect on participants' cultural knowledge. Not only is the cognitive aspect developing here, but the affective aspects of his psychosis also contribute to it. Because of the variety of activities that are beyond the learners. Then, too, the foremost is to cultivate nationalistic qualities and their love of local heritage. It is consistent with thinking (Sudikan, 2014). Deep-rooted education in local cultures not only preserves tradition but also establishes new agents capable of keeping up with the demands of The Times and balancing old values. In this context, Tiak's ethnopedagogy is not only an educational approach but also a cultural strategy to preserve the culture in the face of the tide of globalization with the potential to create local identity.

Further (Abdurrahman & Ariyani, 2020) that ethnopedagogy approaches significantly affect the physical, emotional, and communication capabilities of individuals. This approach places emphasis on local knowledge and local wisdom as a source of value that inspires, encourages innovation, and develops practical competence. Its application not only promotes public welfare but also has double value in education. On the one hand, ethnopedagogy is effective in honing the cognitive abilities of learners; on the other hand, it also plays a key role in developing child psychosomatic skills.

Through ethnopedagogy, learners will be more aware of culture, and they respond enthusiastically because ethnopendagogy-based learning makes learning more contextual, and they feel more connected to its cultural identity, an enthusiastic feeling of learners. Even if they don't exist in their own country that the target they have will make their country's love grow well. This study harmonises with the discoveries made by (Zhuzevey,

Serikkhan, Zhailauova, & etc, 2022) if the use of ethnopedagogies can help students become more interested in learning, develop more cultural awareness, study better, and acquire new skills. Learning is more holistic and is sensitive to cultures different from its application of ethnopedagogy.

The ethnic pedagogies are also useful in reinforcing the character of learners to their good values as they have been taught in the movements of "appropriate dancing." It is also consistent with the selection of a biological bastion as one of the integrations of education-based ethnopedagogies whose charge of local Balinese wisdom is, such as the trumpet warise-based ceremony, the kendang tumpek ceremony, the nangkluk ceremony, and also contains the Balinese mythology of the environment. Through these materials, scientific literacy ability and learners' environmental character (Subrata & Rai, 2023).

Discoveries (Lestari & Bahri, 2021) confirm the effectiveness of ethnopedagogies in both enhanced learning and internalizing social values. Furthe (Rahmawati, 2020) confirms the role of ethnopedagogy in shaping a critical perspective on the cultural values of the nation. Elementary education especially, (Putra, 2021) emphasizes the urgency of this approach because childhood is a critical phase of integrating character creation with civic values.

METHOD

This research uses a qualitative approach with the aim of understanding in depth how the application of ethnopedagogy in the context of dance learning and also the implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5). According to the grappling in the qualitative research methodology book, qualitative research is research used to research the natural state of objects, which researchers use as key instruments (Sugiono, 2020). Qualitative research is covered because it allows researchers to dig up perceptions, experiences, and interactions between teachers, students qualitative research aims to understand the phenomena experienced by the research subject (Ratnaningtyas, et al., 2022).

The participant in this research is Mr. Deany Yasir Wirya, he has been with SIKL since 2019. Now he is a homeroom teacher, he has been in the world of education and has been an active teacher since 2003. so his teaching experience is more than twenty years. Now she has been a teacher at

SIKL for six years, previously she also taught at an international boarding school while in Jakarta and experience as a homeroom teacher for a long time. In this P5 activity she also acts as an organizing coordinator.

The next participant is Mrs. Ratna Rachmawati is one of the extracurricular dance tutors at SIKL. Her love for the arts also has a positive influence on SIKL, as her presence has led to an increasing recognition of Remo dance at SIKL. Before teaching at SIKL Mrs. Rachma Rachmawati had attended one of the dance studios in the Surabaya area so that her proficiency in dancing was no doubt. Ms. Rachma Rachmawati has also led SIKL's extracurricular dance team to win a competition held in Johor, Kuala Lumpur, securing 3rd place.

Then when analyzing the data using the stages determined by Miles and Huberman which has four main steps, namely: data collection, data reduction, data presentation, and also drawing conclusions (Zulfirman, 2022). For the data collection process, interview, observation and documentation techniques were used. Interviews were conducted offline and online. The questions given to participants were about the application of ethnopendagogy in the early grades, then how important ethnopendagogy is applied as well as the obstacles to its implementation. Then during observation, the main activity is to observe and be directly involved in the implementation process. At the same time, the documentation process is carried out during observation. In the data reduction process, selection is carried out to sharpen, classify and clarify so that the presentation narrative can be understood properly. Next is the presentation of data where the process of organizing information is carried out both in the form of charts, brief descriptions and the like. The final step, namely drawing conclusions, is the final process in the steps carried out above. In this step, researchers draw conclusions related to the implementation of ethnopendagogy-based learning in SIKL grade 2 students.

FINDINGS AND DISCUSSION

The learning materials a teacher uses is for opening-about the cultural diversity of my country. Given Indonesia's diverse culture, the teacher chose one culture that was carried out for the study so that class 2 learners could more easily receive it. It selected one of the cultural heritage from the Sulawesi island area, which is dance worth of glance. This dance is chosen not without reason, because the moment they sit in first class they have

learned this dance to perform on the stage of the arts, so when invited to practice it they are familiar with the movement.

The purpose of the teachers choosing a dance from one of the regions in Indonesia is to introduce the students that our country has diverse cultures that are very beautiful and essential, and can enhance creativity and motor skills to practice body coordination, rhythm and expression through dance movements. Through this perspective, it teaches the values of tolerance, cooperation, and respect for nature and others, values that are very relevant to a pluralistic society. This is also in line with the results of research conducted by (Kurniawan & Supriyanto, 2024) which also applies dance in its ethnopendagogy-based learning process. Turonggo Yakso Dance from Trenggalek Regency, East Java was chosen. Because the dance reflects the value of local wisdom of the Trenggalek community, including the value of environmental care, cultural values, and the value of mutual cooperation. With that, it can strengthen national identity, love for the country and student character education. Next, here teachers invite learners to know appropriate dancing better and to associate it with cultural values. So they not only memorized the movements but also understood the meaning of the movements they were doing. Starting with these simple steps, learners can become more familiar with the culture of their beloved country. here teachers invite learners to know appropriate dancing better and to associate them with cultural values. So they not only memorized the movements but also understood the meaning of the movements they were doing. Starting with these simple steps learners can become more familiar with the culture of their beloved country.

For its learning process to be three parts, that is, present in the introduction to the core and the conclusion. The learning model teachers use is cooperative learning. This model emphasises teamwork in groups.

There are six syntaxes, through which the teachers pass: (1) Sense of purpose and motivation, teachers convey the purpose of learning and motivate students to be actively engaged. Example: "Today we will learn dance accordingly by working in teams." Nor did the teacher forget the simple opening line in a typical Surabaya city, an east Java, that read "*yaopo kabare rek*" has the meaning "how are friends?" Then all the trainees answered with "*kabare apik bu*", meaning: "she's great with mom." (2) Information presentation, master gives you preliminary materials, here the media is learning what teachers use technology for. These are Power Point and video. Here, all trainees pay attention to the material provided by the teacher which contains making appropriate movements in dancing. (3)

Group organization, Students are divided into homogeneous groups (5-10) the teacher also determines the group leader. Group leaders are chosen based on trainees who are able to remember the dance movements that have been learned well. (4) Group activity, Next, all of the learners who have been divided into these groups are given 15 minutes to learn appropriate dance moves. Here, the teacher takes only the first two minutes of the dance moves. To make the most of the time, the teacher shows a video backed up by a speaker, and the student emulates it. This is the role of group leaders, they are the scouts for their group members. So that if one student forgets his moves, they can see the leader of the group.



Figure 1. Practice Dance Across the Screen

Next activity is result exhibition, there were five groups, and there was little time for teachers back then, because one hour of class 2 was only 25 minutes. So teachers just pick two groups to bring the dance up front. (5) Evaluation and appreciation, Here, the teacher assesses the aspect of efficiency, even if only two groups come forward, but in the process of cooperation, the teacher also pays attention. Then, teachers also give credit to learners who can answer questions. So, here is the teacher implementing the learning model according to the circumstances in the field. Given the values emphasized by teachers, when learners study appropriate dancing, that is their cultural value through which teachers test their learners' understanding, with a brief quiz. Three students received the award. Where do they come from? What is the significance of twisting in due dance? And what is the meaning of a single Bhinneka?.

Many values can be drawn from this time of study. Through their Shared practice, learners are also taught how to cultivate a cooperative culture. Cooperation is a tradition that exists throughout the United States of the United Republic of Indonesia (NKRI) (Derung, 2019). They help each other when a friend is struggling with his movements. Because they want to

perform a unified and best move for the group. Given Indonesia's very own high mutual spirit.

Some example of the meaning of the movement contained: (1) Twisting motion, represents the harmonious cycle of human life with nature. The diversity of Indonesian tribes and cultures is interwoven in unity, representing harmony in differences. (2) Gentle hand movements, describes the courtesy and hospitality of the people of South Sulawesi. Indonesians, made up of various ethnic groups, have manners that show mutual respect.

(3) Show community cooperation, the movement pattern of this group reflects a single movement if, where differences can strengthen unity. The next phase of the Indonesian cultural introduction to student's class 2 was that of reintroducing Hindu and Indian culture. So this is where the event is integrated from the P5. Where the activity is conducted by all classes from the 6th grade. Set out through global outrage, creating this cultural recognition activity. Seven contained topics:

Table 1. Division of culture according to class

Class		Class Topics
1A	1B	East Kalimantan -
Malaysia		Aceh – Saudi Arabia
2		Bali - India
3		Sumatra - English
4		Java - Netherlands
5		Java - Turkey
6		West Nusa Tenggara - Japan

The cultural group was selected because it had a glimpse of the similarities in fact, different. So the goal is for learners to know well the native Indonesian culture is unique in their own countries. This P5 activity is carried out for about a month by means of several activities. It consists of five basic activities, where each activity is integrated once a week for a month. These activities include the following: (1) First phase introduction: At this stage, the protege is given the first set of material insights into Bali's

culture, where the activity takes place, like the rest of the learning. Teachers use the talking and question-and-answer method, supported by the video source on Balinese culture, to help learners better understand contextually. Then the learners do the worksheet provided by the source. Here acting on behalf of class 2A, Mr Deany Yasir, S.Pd, M.Pd. (2) Second introduction: The introduction stage is divided into two phases. For the introduction phase, these two students study the Indian culture in Malaysia. It is the same as the first phase of the introduction, but the material is different. To be more supportive of the trials of India's culture in Malaysia, the same source comes from parents of educated people with native Indian blood, Malaysian nationals.



Figure 2. Delivery material by resource person original Indian

Next step (3) contextual stages: It begins to enter pre-practice activities, so after the trainees have received the two principal materials on the Balinese and Indian culture in Malaysia, it is time for they to make plans for the use of secondhand goods that will eventually be used in the action stage. The use are diverse; they can reproduce as secretly as possible, and will be transformed into a scrap item as long as it remains in the cultural context.



Figure 3. Participants educate try food Indian and Balinese Specialties

First stage of action: Here it is divided into two, for male learners to create a Balinese drawing on a blank canvas bag. The features they have prepared in the contextual stage. As for the female learners, they practiced making Indian accessories such as necklaces and bracelets made of plastic beads. The students were enthusiastic and eager to join the program. The well-supported school administration has provided all the necessary tools and materials from the school. Next step (5) Second stage of action: Each learner made a poster that contained pictures and related information about Bali and India. This is done as a piece of equipment for a masterpiece exhibition. At this activity, there are considerable struggling learners, remembering that they are still in phase A and therefore need the help and direction of those around to complete their task. Here, the class teacher is helping too. Also the thing that needs to be underlined the task of making a poster must be completed by that day, with which the learner will feel the responsibility of promptly completing the task.

Then step (6) The stage of reflection and follow-up: Entering the post stages of matter and practice, the learner is divided into two groups of Bali and India. The representative of each group then presents the culture that has been studied to other friends. So that the trainees practising Balinese culture will also understand Indian culture, and otherwise.

An equally important step (7) A harvest by P5: This stage is, in a sense, the culmination of all that has been accomplished. At the P5 harvest, the learners held an exhibition in the classroom showing information and things related to Balinese culture. So the posters, canvas bags with Balinese, beaded bracelets, and a typical Balinese and Indian beverage food are also on the show. Then also the protege representatives also did a fashion show on the court wearing traditional Balinese and Indian dress.



Figure 4. Peak P5 activities in SIKL

The atmosphere of diversity is so overwhelming here that children have been invited to explore their homeland even more deeply. From

infancy to upper middle class in the United States, wearing the custom dress of the assigned region. It is in Indonesia to be clothed with various shades and differences, but to be united. Though some of them have never set foot in their own country, their souls will proudly say if they are Indonesian children.

There were no significant challenges during the implementation process, but it took tenacity to introduce Indonesian culture to the second graders in SIKL. Because many of them have never even set foot in Indonesia. Also, now the temporarily removed learning site at Thangkurdas' home brings many changes in learning, leaving the old SIKL building with a large and well- equipped facility. Now the learning process was shortened in time because of the limited space. It has also been shared by class 2 learners; those who were initially divided into 2A and 2B are now united, so that during the learning process, a class of 53 more children need more energy.

Some of the obstacles that may not directly affect the process of implementing p5 activities, but need to be improved in developing teacher competence. According to (Fahrutdinova, 2016), teachers need to be more thoroughly introduced to the use of creative learning media to support fluency in the process of understanding learners. Teachers also need space to understand the concepts of materials associated with the cultural experiences of participants. Such assistance is needed from governments as the development of academic concepts, as well as the testing of the ethnopendagogy model in learning (Ramadhan, 2019).

As the implementation process of learners seems enthusiastic, and follows the learning process from beginning to end. Through ethnopedagogy based learners learn many new things about the cultural wealth of Indonesia. The protege participates actively in the accomplishment. Doing a dance worth a look, also learning about the Hindu culture of Bali. Enthusiasm arises because ethnopedagogy-based learning makes learning more contextual, and they feel more connected to its cultural identity. As well as the impact given to learners is improved cultural understanding of Indonesia, it is important to maintain national identity in a diverse environment. They also may always know and maintain their culture.

Participant educate can de Learners can develop such positive values as: (1) Local cultural and moral values, here learners can recognise and appreciate traditional dance as part of the region's identity. They, in turn, also understand the meaning of sustained dance movements, which spawns

awareness to preserve cultures. (2) Character value (enhanced character/ PPK), imbued value of character is much like cooperation because learning participants in dancing learn to coordinate and support one another, then discipline for dancing according to the rules of discipline, and creativity and responsibility. This is also evidenced by research conducted by Sapriya (2015) ethnopedagogy-based learning has a positive impact on strengthening the character of elementary school students. Through a local cultural approach, students not only understand academic material but also internalize local wisdom values. This encourages a sense of pride in their cultural identity while increasing their motivation to learn.

The SIKL is one of SILN which exist to build a link between Indonesia and Malaysia's multicultural environment. With ethnopedagogy-based learning can strengthen learners' national identity as they also urgently need reinforcing cultural roots as their means to distinguish themselves from the cultural dominance of Malaysia or the global. Next, contextual selected materials that are due to appropriate perspectives and Hindu culture due to their strong visual symbols (dance movements, typical foods, indigenous clothing, etc) that are easily understood by 7-year-olds or phases a. participants in practice, based on the interviews of the class 2 teachers who have implemented the ethnopedagogies in their studies, there have also been several learning activities, such as those based on local wisdom values, such as cultural subjects, civic and civic education, and the breeding of learners in the implanting of their nationalism. Just as Independence Day commemorates ceremonies, extracurricular activities focused on arts (dance, anklong, etc).

On the ground where the burden of teaching that teachers receive is no longer only to one class, but also multistep from elementary school. Because in his school SIKL became one roof from the children's garden to the upper middle. The number of teachers is no match for the number of students in the faculty. Become a joint task to be able to provide optimal learning for learners. It requires good coordination from school to school, teachers as well as specialists, when ethnopedagogy-based learning is applied, and governments, in turn, should be the primary organizers of education.

CONCLUSION

Ethnopedagogy-based learning is an educational approach that integrates local cultural values into the teaching process. This article

discusses the implementation of ethnopedagogy in the Indonesian School of Kuala Lumpur (SIKL), especially in two key aspects: understanding the meaning of the dance movement, appropriate views, and the implementation of the project strengthening the Pancasila student profile (P5) on the Hindu Balinese cultural theme. The implementation of ethnopedagogy-based learning in the second grade proves that a cultural approach can become an effective strategy for enriching basic cultural learning. Through appropriate sight dance and a P5 project on the Hindu Balinese theme, students not only gain academic knowledges but also internalize Indonesian cultural values..

The ethnopedagogy brought about its own breakthrough as one way to keep alive the nation's culture. Not only focusing on learning, but also with small, continuously trained breeding of teachers to learners will have a positive impact. Just like instilling an attitude of 5s: smile, greet, and courtesies. As well as 5s have become one of the character education sections, as efforts to shape character, morals and values, learners become better.

This ethnopedagogy approach harmonises with the goal of national education to create a generation of intelligent, characterless, and multifaceted beings. In the future, ethnopedagogy will need to be developed in many schools, especially in Indonesia's foreign educational environment, as an effort to preserve cultural identity and to prepare students ready to face global challenges without losing their national identity. Thus, learning focuses not only on cognitive aspects but also on building Indonesians who are rooted in local and global wisdom.

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