



# Adonara Woven Fabrics: Integrating Local Wisdom into Elementary Education

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**Abstract.** Local wisdom is a typical cultural expression, contained in the values, ethics, norms and rules and skills of a community in meeting the challenges of sustainability of its life. Adonara Island has woven fabrics that become local wisdom that is still maintained. From each pattern of weaving ethnic Adonara in generally have local wisdom values that can be identified and used as a knowledge and guidelines to behave for all of us, especially the community and or generation of Adonara. The purpose of this study is to describe the types of woven fabric motifs typical of Adonara island, analyze the values of local wisdom contained in the motif of Adonara woven fabric and describe how to utilize the values of local wisdom on woven fabric typical of Adonara island to be integrated in the development of learning resources in elementary school in the framework of education and character strengthening. The research method used in this research is qualitative with phenomenological approach. This research was conducted in Lamahala Jaya Village, East Adonara District and Hinga Village, Kelubagolit District, East Flores Regency. The results of the study explained that the type of woven fabric motif typical of Adonara island, namely Tenapi, Garuda, Buffalo Makar, Bur'a/ Bintang, Nowing, and Sur Serah / Suntera, local wisdom values implied in the motif of woven fabric typical of Adonara island namely religious, tough, peace-loving, responsibility, love of beauty, communicative, unity, mutual respect, love of the homeland, tolerance, cooperation and wise and woven fabric typical of Adonara island can be used to internalize the values of local wisdom woven motif typical of Adonara island in students as character education through the development of learning resources.

**Keywords:** local wisdom, woven fabric motifs typical of adonara island, development of learning resources

## 1 Introduction

East Nusa Tenggara Province is one of the Indonesian provinces with an island-based territory [1], [2]. This region's location certainly resulted in the presence of distinct cultural values. This cultural diversity is a heritage that is a mark of greatness in the region. Each region's culture is a local manifestation of good philosophical principles and characters that are always maintained. According to [3], local wisdom is a particular cultural expression that incorporates a community's values, ethics, norms and regulations, and talents in confronting the challenges

of preserving its life. Based on this, local wisdom becomes a force that maintains the values inherent in the local community in order for it to have a unique identity in an area or place.

Weaving tradition is one of the cultural heritages that has survived. Each region's weaving tradition includes unique motifs and patterns [4]. The distinction in this pattern is not only its origin as a woven model, but it also its meaning or philosophy, and each tribe's meaning is different, reflecting values in everyday life. The weaving itself has wisdom value as well. Adonara Island is a place in East Nusa Tenggara Province that contributes to woven fabric.

Adonara Island is an island in East Flores Regency, consists of mainly farmers and fishermen. Aside from that, there are ancient woven textile crafts on Adonara that are a legacy from the ancestors and must be conserved and guarded so that they do not become extinct in changing times. The ethnic Adonara woven fabric is typically utilized during traditional festivities. Aside from that, it is also utilized for funerals, traditional Adonara dances, and events to send the bride to the groom's house. The Adonara ethnic woven products develop feature designs or motifs with values or meanings that serve as guidelines in everyday life.

Identifying the values of Adonara's woven fabrics will provide relevant knowledge for the Adonara people because it will remind them of the importance of preserving and caring for the culture and wisdom that their predecessors abandoned for so long. It can be used as a source of learning in the education world to deepen further the study of the local wisdom values of Adonara ethnic weaving. Local wisdom values can represent religious, social, cultural, national, and mathematical knowledge. This is consistent with [5] that education based on local wisdom provides students with knowledge, skills, and behavior that allows them to have a solid understanding of environmental conditions and community needs following the values/rules that are applicable in the region and supports regional as well as national development. The contextual learning implementation in question is one method of learning local knowledge in the local environment, such as in Adonara, with local wisdom being taught the values of woven fabric motifs. Instilling ideals of local wisdom in learning must begin at the elementary level. This is carried out so that the principles of local knowledge can be ingrained in the child's mind and strengthened as they develop.

The values of local wisdom will assist students in understanding every concept in the material so that the knowledge obtained by students is not only confined to knowledge but can also be implemented by students in the form of practice in real-life activities. Local cultural values of the local area can be integrated into learning through various explanations so that students can learn based on their experiences in their daily lives.

The purpose of this study is to describe the types of woven fabric typical of Adonara Island, to analyze the local wisdom values contained in the typical Adonara woven fabric motifs, and to describe how to utilize the local wisdom values in the woven fabric typical of Adonara Island to be integrated into resource development study in elementary schools in the context of education and character strengthening.

## 2 Literary Review

According to [6] ethnicity is a social group with a specific culture that sets it apart from other ethnicities. Every ethnic member recognizes the existence of the group and its characteristics. The collectivity of activities, the resemblance of religions, and the uniqueness of language, clothes, and traditions all illustrate the distinctiveness of ethnic culture [7]. Ethnicity or tribe, according to [8], is a social unit that may be identified from other groups

based on cultural roots and identity, particularly language. An ethnicity is a group of individuals who come together voluntarily and on principle because they have a common place of residence, religion, race, ethnicity, and language. These similarities constitute a frame that adorns kinship and closeness while building relationships or interacting socially to preserve, care for, and preserve the spirit of oneness and unity left by its forefathers. Local wisdom is a distinct cultural expression that includes a community's values, ethics, norms and regulations, and talents in handling the challenges of sustainability [9].

Local wisdom is founded on the truth of existing traditional teachings and rarely questions the political substance contained therein, which is usually received sacredly through mystical events. According to [10], local wisdom includes all forms of knowledge, belief, understanding, or insight, as well as conventions or ethics that influence human conduct in an ecological community. This definition portrays humans as integral beings who strive to integrate with the natural and social environments and are responsible for living in balance by caring for nature and preserving human relations. Local wisdom is the truth that has been passed down or is stable in a community. Local wisdom has high life values and should be constantly researched, developed, and conserved as an antithesis to socio-cultural change and modernity. Local wisdom is a cohesive past cultural product that is still used as a way of life; although it has local value, the value contained inside it is considered highly universal [11]–[13]. Local knowledge develops as a cultural benefit of the local community and, in a broader sense, geographical conditions [14].

Culture-based learning can be taught as a learning model that teaches students to know and understand the culture that has lived in the surrounding environment for a long time. In addition, learning about cultural values or local wisdom in a culture is a significant step toward preserving and caring for the traditions developed and built by ancestors and entrusted to present and future generations. Wisdom values collected and developed in a theme will focus more on children feeling, knowing, understanding, and generating attention and affection for the love of culture. Culture-based learning will allow educators to change education into more contextual learning and construct learning based on students' experiences, which will be warmly received by students when learning occurs. Furthermore, by incorporating culture and local wisdom as a source of learning for students, the 2013 curriculum indirectly encourages educational transformation.

According to [15], educators can provide intellectual ideas by designing materials, methods, and curricula that make people aware of the importance of mutual tolerance and respect for differences in ethnicity, religion, race, and culture in the diverse Indonesian society. There are four types of culture-based learning in primary schools, according to [16], and they are as follows:

- 1) Learning about culture means establishing culture as a field of knowledge. Culture is studied in special study programs for and about culture. Culture is not connected with the sphere of science in this circumstance.
- 2) Culture is presented to students as a manner or method of studying various disciplines, referred to as learning with culture. Learning with culture entails engaging in many forms of cultural embodiment. Culture and its expressions become learning media in the learning process. It can also become the context for examples of concepts or principles in a subject for applying principles or procedures in learning with culture.
- 3) Learning via culture is an approach that allows students to demonstrate their understanding of a subject or the meaning they construct through some cultural representations.

- 4) Learning to be cultural is a way of embodying that culture in students' real-world behavior. For example, children are encouraged to always utilize the krama inggil language on Saturdays through the Cultural Saturday Program.

### 3 Research Method

The research approach used in this study is qualitative research employing phenomenological methodologies [17], [18]. Qualitative research aims to understand phenomena about what research subjects experience, such as behavior, perceptions, motivations, actions, and others, holistically and through descriptions in the form of words and language, in a specific natural context, and using various natural methods [19]. The researchers chose the phenomenological approach because researchers intended to investigate and reveal a phenomenon that became the living experience of a group of persons, such as the community at the research site. The purpose of this study is to interpret the orientation of human works in the form of culture. The data collected in the field must be understood and then analyzed to carry out this research.

Primary and secondary sources were used to acquire data. Primary sources are data sources that supply data directly to data collectors, whereas secondary sources do not provide data directly to data collectors. In this study, data was gathered from both primary and secondary sources. Interviews and firsthand observation at the site were primary data sources. The research informants mentioned above were found through efforts to recruit informants who could provide an overview of the usual woven fabric of Adonara Island. The selection of informants also considered the informants' daily lives, such as weavers, traditional leaders, community leaders, and educators. The secondary data in this study were types of woven fabrics, data from Lamahala Jaya and Hinga villages, and cultural village archives.

This study gathered data from observation, in-depth interviews, and documentation. As human instruments, qualitative researchers identify study objective, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and draw conclusions based on their findings [20]. Interpretative Phenomenological Analysis (IPA) is the data analysis technique used in the phenomenological method, with the steps of 1) Reading and Re-reading, 2) Initial Noting, 3) Developing Emergent Themes, 4) Searching for a connection across emergent themes, 5) Moving the next cases, and 6) Looking for patterns across cases. The outcomes of processing and understanding the meaning of woven textile motifs are being processed and integrated into primary school learning resources by 1) Choosing themes, 2) Integrating themes into the curriculum, and 3) Creating lesson plans.

### 4 Findings

To collect data on local knowledge values in Adonara Island woven fabric motifs, researchers performed research in LamahalaJaya village in East Adonara District and Hinga village in Kelubagolit District, East Flores Regency, East Nusa Tenggara Province. East Flores Regency is a regency in East Nusa Tenggara Province, with Larantuka as its regency capital. According to Regional Regulation of East Flores Regency No. 13 of 2008 concerning the 2007-2027 East Flores Regency Spatial Planning, the total area of East Flores Regency is 5,983.38 km<sup>2</sup>, consisting of a land area of 1,812.85 km<sup>2</sup> and a water area of approximately 4,170.53 km<sup>2</sup>.

There are 229 villages and 21 sub-districts within the 19 districts. Wulanggitang District (14.11% of the total area of East Flores Regency) has the biggest area, while Solor Selatan District (1.74%) has the smallest (Official Website of the East Flores Regency Government, 2018).

The findings are based on a study of data and informants gathered from multiple informants at the research site, including community leaders, traditional leaders, and weavers. An in-depth interview strategy was employed to discover the local wisdom values of Adonara Island's woven fabric motifs as learning resources in elementary schools.

#### **4.1 Lamahala Jaya Village**

##### **4.1.1 Types of Woven Fabric**

The Adonara ethnic woven fabric in Lamahala Jaya village has three motifs: the first is the motif with multicolored straight wide stripes, which is Kewatek fabric; the second is the motif with monotonous colors and small straight lines, which is Nowing; and the third is the colored pattern and straight lines, which is Senai (shawl).

Based on the findings of the interviews with some of the informants, it can be stated that the social status of the usage of woven fabric in Adonara is that Kewatak is used by women, Nowing is used by men, and Senai (shawl) is used by both men and women. These woven fabrics are always used during weddings when the bride is being sent to the groom's house, at funerals, traditional festivities, and events marking national holidays. Aside from that, there are four models of the Kewatak style of woven fabric that are typically worn by ladies in Lamahala Jaya Village. Tenapi, Kerbau Makar, Bur'a/Bintang, and Garuda characters are among the four types of characters.

##### **4.1.2 Motifs types and meaning**

Community life is inextricably linked to cultural symbols that govern life's values. The motifs on the woven fabric at Lamahala Jaya Village also have an inferred meaning. This theme is known as Mowak by the residents of Lamahala Jaya Village. The motifs owned by Lamahala Jaya Village consist of Tenapi, Garuda, Bur'a/Bintang, and Kerbau Makar. The Tenapi character represents ethnic diversity while maintaining a united entity. The character of Garuda suggests a spirit of togetherness and oneness in developing and protecting Lewot Tanah (homeland). Kewatak Bintang or Bur'a means that the people of Lamahala Jaya Village believe that the universe exists as a result of Allah, the Creator of all things. The Kerbau Makar symbol on the woven fabric represents admiration for the Bela Tello Tribe (Big Three Tribes) for their dedication to providing everything for the thousands of people/communities of Lamahala Jaya Village.

#### **4.2 Hinga Village**

##### **4.2.1 Types of Woven Fabric**

The woven fabrics owned by Hinga Village are nearly identical to those owned by neighboring communities. This is because the fabrics used on Adonara Island are essentially the same. However, color can occasionally be used to distinguish woven fabrics. The woven fabrics in Hinga Village are not imported from other communities; rather, they are manufactured or

woven by the inhabitants of Hinga Village. Hinga Village has woven fabrics such as Nowing, Kewatak, and Senai. The villagers of Hinga Village own almost all of these three fabrics.

#### 4.2.2 Motifs types and meaning

Motifs are patterns made up of diverse shapes that are used to express meanings. A motif can be found on Adonara Island's traditional woven fabric. The themes on the woven fabrics are typical of Adonara Island, and there are several of them. The variety of hues in this Kewatek Tenapi adds beauty and draws people. According to the residents of Hinga, this woven fabric is an interpretation of the multiplicity of tribes and religions in Hinga Village. Courage and strength are implied in Adonara Island's traditional woven fabric, Nowing. This meaning is particularly applicable to men. Life on Adonara Island is constantly full of challenges. As a result, men must have the resilience to face it. Kewatek Sur Serah/Santerra is a silk thread woven textile. Until recently, this silk thread was usually imported from India. With Indian merchants, there was a barter system. This silk thread is then spun and used to make woven textiles. Because of this silk thread's costly price and great quality, woven clothes manufactured from it are fiercely protected.

##### *Local Wisdom Values in Woven Fabric Motifs*




Local wisdom is the truth that has been passed down or is stable in an area. Local wisdom has high life values and should be constantly researched, developed, and conserved as an antithesis to socio-cultural change and the modern era. Local knowledge is a product of the past culture used as a coherent foundation for existence. At the same time, it has local significance, and its value is considered universal. Local wisdom develops as a cultural benefit of the local community and, in a broader sense, geographical conditions.

According to the research findings, six woven fabrics have significance in both Lamahala Jaya Village and Hinga Village. The results of the interviews, documentation, and literature review are used to determine the appropriateness or incompatibility of the local wisdom values of the identified Adonara Island woven fabric motifs. Thus, the following table shows the local knowledge values of the traditional woven fabric motifs of Adonara Island that are combined with Theme 1.

**Table 1.** Integration of Woven Fabric Values with Grade IV Basic Competency, Theme 1.

No.	Meaning of Woven Fabric Motifs	Basic Competency	Local Wisdom Value
1.	<i>Tenapi</i> Ethnic and religious diversity but still unified.	3.4 Identify the different types of ethnic, national, social, and cultural varieties that exist in Indonesia and are connected by a sense of unity and oneness. 3.2 Identify the social, economic, cultural, ethnic, and religious variety in the local province as the identity of	Tolerance Communicative Cooperation Love for Beauty

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	Indonesia and its relationship to spatial characteristics		
<p>2. <i>Garuda</i></p> <p>The spirit of unity and oneness within Lewotamah (homeland).</p>	<p>3.4 Identify the different types of ethnic, national, social, and cultural varieties that exist in Indonesia and are connected by a sense of unity and oneness.</p>	<p>Communicative Unity Wisdom Patriotism</p>	
	<p>3.2 Identify the social, economic, cultural, ethnic, and religious variety in the local province as the identity of Indonesia and its relationship to spatial characteristics</p>		
<p>3. <i>Bur'a/Bintang</i></p> <p>Recognition of the existence of God who created the universe.</p>	<p>3.4 Identify the different types of ethnic, national, social, and cultural varieties that exist in Indonesia and are connected by a sense of unity and oneness.</p>	<p>Being religious Patriotism Responsible</p>	
	<p>3.2 Identify the social, economic, cultural, ethnic, and religious variety in the local province as the identity of Indonesia and its relationship to spatial characteristics</p>		
<p>4. <i>KerbauMakar</i></p> <p>Appreciation for the <i>Bela Tello Tribe</i> (Three Big Tribes) for their dedication to presenting</p>	<p>3.4 Identify the different types of ethnic, national, social, and cultural varieties that exist in Indonesia and are connected by a sense of unity and oneness.</p>	<p>Patriotism Responsible Respect for each other Belief</p>	

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everything for the *ribu ratu* (people/community) of Lamahala Jaya Village.



3.2 Identify the social, economic, cultural, ethnic, and religious variety in the local province as the identity of Indonesia and its relationship to spatial characteristics

5. *Nowing*

The bravery and power that men possess.



3.3 Know the traditional dance moves.  
3.4 Identify the different types of ethnic, national, social, and cultural varieties that exist in Indonesia and are connected by a sense of unity and oneness.

Resilience  
Responsible

6. *SurSerah/Suntera*

Priority in taking care of women



3.4 Identify the different types of ethnic, national, social, and cultural varieties that exist in Indonesia and are connected by a sense of unity and oneness.  
3.2 Identify the social, economic, cultural, ethnic, and religious variety in the local province as the identity of Indonesia and its relationship to spatial characteristics.

Resilience  
Responsible  
Love for beauty  
Love for peace



## 5 Results and Discussion

According to Table 1, local wisdom corresponds to thematic Basic Competencies of Grade IV Elementary Schools Theme 1 and can be used for learning development in Elementary Schools. Tenapi woven fabrics with varied ethnic and religious connotations but remaining a united whole include local wisdom characteristics such as tolerance, communication, cooperation, and appreciation of beauty. That description is in line with Basic Competency (KD). 3.2 recognizes social, economic, cultural, and ethnic diversity and religion in the local province as Indonesian national identity and their relationship to geographical features. It also aligns with Basic Competency (KD) 3.4, which recognizes different ethnic, national, social, and cultural diversity in Indonesia that are unified by oneness and unity.

The Garuda motif represents the spirit of togetherness and oneness in defending Lewotamah (hometown) and local knowledge qualities such as communication, unity, wisdom, and love for the homeland. It conforms as described in Basic Competence (KD). 3.2, which recognizes social, economic, cultural, ethnic diversity, and religion in the local province as Indonesian national identity and their relationship to geographical features and Basic Competency (KD) 3.4, which recognizes different forms of ethnic, national, social, and cultural diversity in Indonesia that are bound together by oneness and unity.

The woven *Bur'a/Bintang* motif symbolizes accepting the existence of God, who created the universe. This motif conveys local wisdom values such as religion, motherland love, and responsibility following Basic Competency (KD). 3.2, recognizing social, economic, cultural, ethnic, and religious diversity in the local province as the Indonesian nation's identity, its relationship to geographical characteristics, and Basic Competency (KD). 3.4, recognizing many forms of ethnic, national, social, and cultural diversity in Indonesia that are united and cohesive.

The *Kerbau Makar* woven represents respect for the *Bela Tello Tribe* (Three Big Tribes) and their commitment to providing everything for the *ribu ratu* (people/community) of Lamahala Jaya Village. The value of local wisdom from this pattern is mutual respect, peace-loving, and unity, which is in line with Basic Competence (KD) 3.2, recognizing social, economic, cultural, ethnic, and religious variety in the local province as the Indonesian nation's identity, as well as its relationship to spatial qualities and Basic Competence (KD) 3.4, Identify several types of ethnic, national, social, and cultural diversity in Indonesia that are connected by unity.

*Nowing's* woven has a basic theme and one straight color, black, representing men's courage and strength, embodies local knowledge values such as durability, peace-loving, and responsibility. Wisdom values from this motif are expressed in terms of Basic Competence (KD) 3.2 recognizes social, economic, cultural, ethnic, and religious diversity in the local province as Indonesian national identity and its relationship to spatial qualities. It is also in line with Basic Competence (KD) 3.3, which is Understanding inventive dance moves, and Basic Competency (KD) 3.4, which is Identifying several types of ethnic, national, social, and cultural diversity in Indonesia that are bound together by unity.

*SurSerah/Suntera* woven fabrics have motifs that have their meaning, such as the importance of protecting women. This woven fabric represents local wisdom values such as toughness, responsibility, and love of beauty. It aligns with Basic Competence (KD). 3.2, which recognizes social, economic, cultural, ethnic, and religious diversity in the local province as the Indonesian nation's identity, and its relationship to geographical features and Basic Competency (KD) 3.4, which recognizes many forms of ethnic, national, social, and cultural diversity in Indonesia that are united and cohesive. Grade IV Elementary School Class students can benefit

from thematic lesson content from aligning local wisdom values to Adonara Island woven textile themes as a source of learning improvement.

## 6 Conclusion

Reciprocal Learning is a learning model designed to improve reading comprehension and provide benefits so that learning objectives are achieved. Through direct learning and this learning model must pay attention to three things, namely students learn to remember, think, and motivate themselves. Shown to encourage students to build learning skills, students are grouped in pairs or groups of 4-5 students in one group. Based on the results of the research that has been done, regarding science learning outcomes using the Reciprocal Learning model for class IV Elementary Schools, it shows that the analysis of the average comparative test at the final stage using the t test obtained  $T_{count} = 8.44$  and  $T_{table} = 2.00$  at the significant level  $\alpha = 5\%$ .  $T_{count} > T_{table}$ , then  $H_0$  is rejected, so it can be concluded that there is an influence of the Reciprocal Learning learning model on the science learning outcomes of fourth grade elementary school students.

The local wisdom of the traditional Adonara Island motif plays a significant role in transferring ancestor-given local wisdom values. Based on the findings of the research and discussion, the researcher can draw the following conclusions about this study:

1. Adonara Island woven fabric themes such as Tenapi, Garuda, KerbauMakar, Bur'a/Bintang, Nowing, dan Sur Serah/Suntera.
2. The local wisdom values implied in Adonara Island's typical woven fabric themes, notably spiritual, resilience, love for peace, responsibility, love of beauty, communication, unity, mutual respect, love of the motherland, tolerance, cooperation, and wisdom.
3. By creating learning resources, the woven fabrics typical of Adonara Island can be used to internalize the local wisdom values of the woven motifs typical of Adonara Island in students as character education.

## Recommendation

Based on this research, several recommendations must be addressed by various stakeholders, including:

1. The research on the values of local wisdom on woven fabric motifs typical of Adonara Island is limited to only two villages on Adonara Island. Further research and development are still very much open to expanding and exploring the values of local wisdom on woven fabric motifs of Adonara Island in other villages.
2. The extent of this research is mapping and aligning basic competencies with the local wisdom values of the typical woven fabric motifs of Adonara Island in generating learning resources. As a result, additional studies can be conducted by designing teaching materials and learning programs that incorporate the values of local wisdom on woven fabric motifs of Adonara Island.

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