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Construction of Cultural Identity of Lombok Society Through Ethno-Social Learning Models in School

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Abstract: Social change has a major influence on the erosion of local cultural identity, so this study attempts to construct the cultural identity of the Lombok community through learning, which aims to explore the social and cultural values of the Lombok community that are integrated into learning at school. This field research uses a qualitative method with an ethnographic approach to understand a person's behaviour and experience based on their cultural environment. Data collection was carried out using interview with informants including: school principals, class teachers, and students using purposive sampling techniques. Next observations based on the experiences and behaviour of informants, and documentation. The integration of cultural, social, and religious values in the Elementary School at Lombok shows a harmonious synergy between local traditions and Islamic teachings. This approach not only strengthens students' understanding of the noble values of the Sasak community, but also helps them internalize religious teachings in their daily lives. Therefore, the sustainability of this model requires policy support, teacher training, and strengthening the synergy between the school and the local community.

Keywords: *cultural identity; ethno-social learning models; social studies*

INTRODUCTION

Education policy focuses on a curriculum that is always in line with the development of the social and cultural order of society, especially in the era of the 5.0 industrial revolution (Luma & Djafri, 2023). Education can be used as an instrument in introducing and understanding changes in people's lives through the integration of social and cultural values into the education curriculum (ManArfa & Lasaiba, 2023; Islahuddin et al., 2025).

Education policies that are adjusted to social and cultural changes do not merely follow the demands of the times, but rather preserve social and cultural values amidst the clash of globalization and modernization. Seeing the current phenomenon, the emergence of attitudes of individualism, materialism, pragmatism, and hedonism in the lives of Indonesian society, among others, is one form of moral degradation. In addition, the erosion of the noble values of the nation's culture, which is replaced by a foreign culture that is often contrary to the culture adopted by students, as a result many students experience moral degradation (Hamimah et al., 2022). Therefore, the formula offered by

education policy makers in Indonesia is to use a social and cultural-based learning model.

The social and cultural-based learning model is defined as learning that is influenced by observation, interaction, and transmission of social and cultural information needed to maintain the social and cultural values that develop in society (Garcia-Nisa et al., 2023). The socio-cultural-based learning model can be implemented by utilizing the social and cultural environment around the student's residence which is integrated into the learning material (Ariffiando et al., 2023). This learning model is a solution for teachers to create innovative and non-monotonous learning for students (Kaspar & Massey, 2023). This learning will also make it easier for students to understand learning concepts because they are directly related to their daily experiences, so that they can produce fun and meaningful learning (Yasin, 2023). According to Feri et al. in (Bandura, 1977) stated that learning by utilizing the environment around the student's residence will obtain information that is relevant to many life skills or adaptive behaviours found in the social and cultural environment in society, so that student behaviour will be formed based on their experiences (Feri et al., 2022).

The socio-cultural life of Indonesian society is a multicultural society, where there is a diversity of characteristics and uniqueness in each region that creates local identity (Letek & Keban, 2021). This local identity will later be passed down from generation to generation which gives birth to culture. Each individual and society has its own culture that is different from the culture of other societies. The culture possessed by society forms characteristics and differentiates it from other groups. Thus, culture is the identity of a society (Iswadi, 2018).

Simon Fisher, et al., explained that this is called identity theory. This theory assumes that conflict occurs due to a threatened identity which is often rooted in the loss of something or past suffering that has not been resolved (Dulkiah, 2020).

In addition to conflicts due to identity, the reality in the current era is that society is faced with various advances in aspects of life which are marked by the emergence of modern culture, especially in the fields of science and information technology (Nuwa et al., 2023). As a result, various changes that have occurred in Indonesia have affected the social and cultural order of life. The changes that occurred also influenced the implementation of education in Indonesia.

This research is relevant to previous research, including: First, the research of Hamimah et al., (2022) has similarities with the research that will be conducted on the research theme, namely on the social and cultural-based learning model for elementary School. However, the research methods used are different, the research of Hamimah et al. (2022) uses Research and Development (R&D) research, while the research to be conducted is natural qualitative research with an ethnographic approach. The results of the research by Hamimah, et al. (2022) state that the ethno-social learning model has a syntax that pays attention to the existence of local culture in society. Therefore, teachers can apply social and cultural-based learning models in the classes they teach and can adapt cultural concepts to the surrounding community. The research to be conducted will also examine the implementation of learning by integrating the social and cultural values of the surrounding community.

Second, the research of Mahmudah & Noor (2023) which has the same research background as the research to be conducted. The similarity is the basic state of Indonesia which has diverse socio-cultural and each region has a unique and distinctive identity, but the existence of modern culture has resulted in the erosion of noble social and cultural values. So this study provides an overview for education providers that learning can

involve social and cultural life around the place of residence. The research method is also the same, namely qualitative research with an ethnographic approach that wants to describe cultural values and the implementation of learning. However, the focus of the research is multicultural values, while the research to be carried out is social and cultural values.

Third, the research of ManArfa & Lasaiba, (2023) on the Paradigm of Education in Indonesia Based on Multi-Ethnicity (Review of Entities, Strategies, Models and Evaluation of Learning). This study explains that the paradigm of education based on multi-ethnicity is becoming increasingly important in the context of strengthening cultural, linguistic, and religious diversity in Indonesia. This is a form of education that respects, honors, and strengthens the diversity of culture, language, and religion in Indonesia. Therefore, learning strategies and models that raise the theme of the cultural environment must be applied. Likewise, the research that will be conducted is to describe the implementation of social and cultural-based learning models.

Humans as homo socialist according to Aristotle, essentially need other humans in all aspects of life, because in everyday life they cannot live alone or fulfil their own lives. Every human being tends to communicate, interact, and socialize with other humans. Therefore, the essence of humans as social beings is to have an awareness of their status and position in life together, as well as their responsibilities and obligations in togetherness (Iswadi, 2018).

The nature of humans as social beings is their desire to always live together with other people in a group or society. This desire to always live together is what gives birth to human activities in the dynamics of social interaction. This social interaction is a reciprocal relationship of mutual influence between individuals, social groups, and society (Saepuloh, 2016). The reciprocal relationship between humans in social groups will form a social system that characterizes the characteristics of nature, values, measurements, qualities, and relational positions within and between systems, so that a process of dialogue, transactions, and negotiations emerges from a number of social systems in the context of a certain time and place (Dulkiah, 2020).

The social system becomes a social system that includes complex relationships between elements in the life of society that produce and develop cultural elements, to fulfill the social and cultural needs of a society in carrying out and developing its socio-cultural life. Social and culture also influence each other in shaping the mindset, behaviour, and identity of individuals and groups in society.

Social and culture are two inseparable aspects of human life. These two aspects have a very important role in shaping the identity and behaviour of individuals and society as a whole. Social refers to the interaction between individuals or groups in society, while culture includes values, norms, beliefs, and traditions that are part of everyday life. The relationship between these socio-cultural elements produces products of interaction, such as social values and cultural values that continue to develop in society.

The socio-cultural values that exist in society are a wealth that must continue to be internalized and passed on to the younger generation, so that society does not lose its identity and ultimately strengthens the nation's foundation amidst the rapid flow of globalization. The inheritance of these social and cultural values can be concretely implemented through an education system that directly presents local cultural identity by using a socio-cultural learning model or known as ethno-social learning.

Social and cultural-based learning models are forms of learning that are structured based on social and cultural values in accordance with the students' environmental

experiences, so that students are able to understand the material in a concrete way.

Based on the phenomenon that is developing in society related to the fading identity of the nation's social and cultural values due to changes in people's lives due to globalization and modernization, a study of learning that adopts regional social and cultural values needs to be followed up as an educational reference. Therefore, this study attempts to construct the cultural identity of the Lombok community through learning, which aims to explore the social and cultural values of the Lombok community which are integrated into learning at the Elementary School. It is hoped that this research will have a useful value for the development of learning at all levels, especially at the Elementary School level and become a reference for government policy in improving the quality of education.

METHODS

This research is a field research using a qualitative method with an ethnographic approach. Qualitative research is used to answer research problems in depth in the context of the time and situation concerned, and is carried out naturally and naturally according to the conditions of the object in the field, without being made or manipulated. This qualitative research then be analyzed using an ethnographic approach. An ethnographic approach is a study that aims to understand a person's behaviour and experiences based on their cultural environment (Mahmudah & Noor, 2023). The use of an ethnographic approach will later be used to interpret the social and cultural values of the Lombok community which are integrated into learning and implementing social and cultural-based learning models in the Elementary School at Lombok. The hope is to obtain information on the experiences of teachers and students according to the actual situation, and be able to provide solutions to various problems that arise in the field.

The data sources used in this study include: 1) primary data obtained from related parties when researchers visit the field directly through observation and interviews; and 2) secondary data obtained from supporting documents and references for the study, such as books, articles, theses, dissertations, or previous studies that have similarities with the research to be conducted. Data collection in this study was carried out using interview, observation, and documentation techniques. The interviews conducted were semi-structured, which aimed to find problems more openly, where the informants were asked to express their opinions and convey their ideas. With selection through purposive sampling technique based on criteria grouping, including the principal as the holder of socio-cultural-based learning policy, grade 4, 5 and 6 teachers who apply this learning model directly and integrate cultural values, traditions, or local wisdom into the subject matter, and high grade students (4, 5, and 6) totaling 6 people, with details of each class having 2 people for the reason of selecting students who are native Sasak Lombok tribe. This study used non-participant observation, where the researcher was not involved and was only an independent observer to obtain the form of social and cultural values of the Lombok community that were integrated into learning at the Elementary School and the implementation of social and cultural-based learning models in the Elementary School at Lombok. Furthermore, a document study was conducted to obtain data on school curriculum policies, teaching modules, learning materials, and other research documents. This documentation is used as data to strengthen evidence that the observations and interviews that have been carried out are in accordance with research needs.

The analysis data was conducted inductively using Spradley's ethnographic analysis model which includes: 1) domain analysis, by identifying large categories in the data, such

as cultural values, learning activities, and social interactions; 2) taxonomic analysis, breaking down each domain into more detailed subcategories to see the structure of relationships between elements; 3) componential analysis, by comparing elements in one domain to find differences and similarities in cultural meaning; 4) cultural theme analysis, finding the main meaning patterns that reflect the core of culture in ethno-social learning (Salsabila et al., 2022). The results of the ethnographic analysis showed that the ethno-social learning model in elementary schools strengthened the cultural identity of the Lombok community through the integration of local values into the learning process. Students not only understood Sasak culture conceptually but also internalized it in their daily attitudes and behaviours within the school environment.

RESULTS AND DISCUSSION

Results

The indigenous people of Lombok are known as the Sasak tribe. Sasak is an ethnic group in Indonesia that lives on the island of Lombok, West Nusa Tenggara (NTB) province. Geographically, the island of Lombok consists of four districts and one city, namely West Lombok district, Central Lombok district, North Lombok district, East Lombok district, and Mataram city. The culture and customs of the Sasak tribe are still preserved and maintained. In the study, there was something interesting that the Lombok people have religious values that are maintained in society. This is in view of the historical fact that the Periodization of the Spread of Islam in Lombok in the 17th Century AD. Historically, the development of Islam on the island of Lombok became strong after the king of Lombok collaborated with the Makassar kingdom and the conquest produced by the Sultan of Makassar (Gowa) or the king of Lombok (Dewa Maharaja Parawa) in 1623 caused contact between the kings of Lombok, and the king of Makassar who had converted to Islam in 1603. In 1650 it was stated that the entire population of Lombok Island embraced Islam.

The culture of the Sasak people is reflected in various aspects of life both in the social, economic, agricultural, games, traditional houses and local wisdom which is reflected in the cycle of human life which includes marriage, birth, and death. The culture of the Sasak people is manifested in the form of actions, works of art, religious ceremonies and traditions. Along with changes and developments in social, cultural, and technological life, the culture of the Sasak people has also changed. However, not all of these cultures have changed completely. Until now, there are still cultures and traditions that still survive amidst the development of technology and the increasingly strong current of globalization. In order to maintain the culture and traditions that still exist today, it is very important to explore and transmit them to the younger generation through education in School. Education has a role in transforming local cultural values to students as successors to the cultural heritage.

Social and Cultural Values of the Lombok Community Integrated into Learning at Elementary School

The local wisdom of the Sasak tribe is found in several aspects of life including social, economic, agricultural, games, traditional houses, art, and the human life cycle from birth, marriage to death. In each aspect of local wisdom, there are meanings and values that can be used as a source of knowledge and values in education to be transformed in learning in each subject, in School culture, School management, and other School programs. The values contained in the local wisdom of the Sasak tribe can be transformed in education including the values of helping each other, sympathy, empathy,

social care, harmony, tolerance and so on. Through the transformation of local wisdom of the Sasak tribe in education and learning in School, students are expected to be able to recognize the local wisdom of the Sasak tribe, recognize the values contained therein and can even be studied scientifically. In addition, through education based on the local wisdom of the Sasak tribe, students in the Sasak tribe will increasingly recognize their own culture so that it is expected to strengthen their character. So, in every aspect of life, the Sasak tribe has local wisdom which contains educational values that can be learned in School. These values can be transformed and used as character values that must be developed in education in School. One form of local wisdom in the social aspect includes.

Table 1. Local Wisdom of Lombok

<i>Saling Jot</i>	Tradition of giving or delivering food to close friend
<i>Saling Langar</i>	Condolences for friends or neighbours who have experienced a death, even though they have different beliefs or religions
<i>Saling Ngayoin</i>	Silaturahmi or visiting each other based on a sense of friendship, brotherhood and humanity
<i>Saling Ajinin</i>	Respecting and appreciating each other in friendship and society, even though they have different beliefs
<i>Saling Jangoq</i>	Visiting friends who are sick, have accidents and/or other disasters
<i>Saling Tembung</i>	Being friendly by greeting each other when meeting or seeing other people, even though they have different tribes or religions

There is an educational value in the culture to be used as teaching material for students in School to maintain the sustainability of the culture so that the previous culture does not simply die out, there is a way to anticipate it by introducing culture as teaching material in School. Educational values can be obtained including being responsible, socializing, compactness, togetherness, establishing relationships and mutual cooperation values. Local wisdom in the Sasak tribe can be a source of knowledge that is useful for students. Various forms of local wisdom of the Sasak tribe both in social, economic, agricultural, game, life cycle (marriage, birth, death) aspects and wisdom that is manifested in the form of music art can be studied as a source of knowledge. In addition, in this local wisdom, noble values can also be found that have become the basis for the life of the Sasak tribe in the past which until now can be useful for society and future generations. Local wisdom can be integrated into education in School, through School culture, and also in learning in every subject that is relevant to the demands of the applicable curriculum. With the existence of local wisdom-based social learning that integrates local cultural values, it can improve student competence because it presents contextual material and is in the daily lives of students. Local wisdom is important for students to know in order to preserve local culture so that it is not eroded by globalization. Learning materials based on local wisdom such as values, norms, and customs that are maintained in society can be used as learning resources.

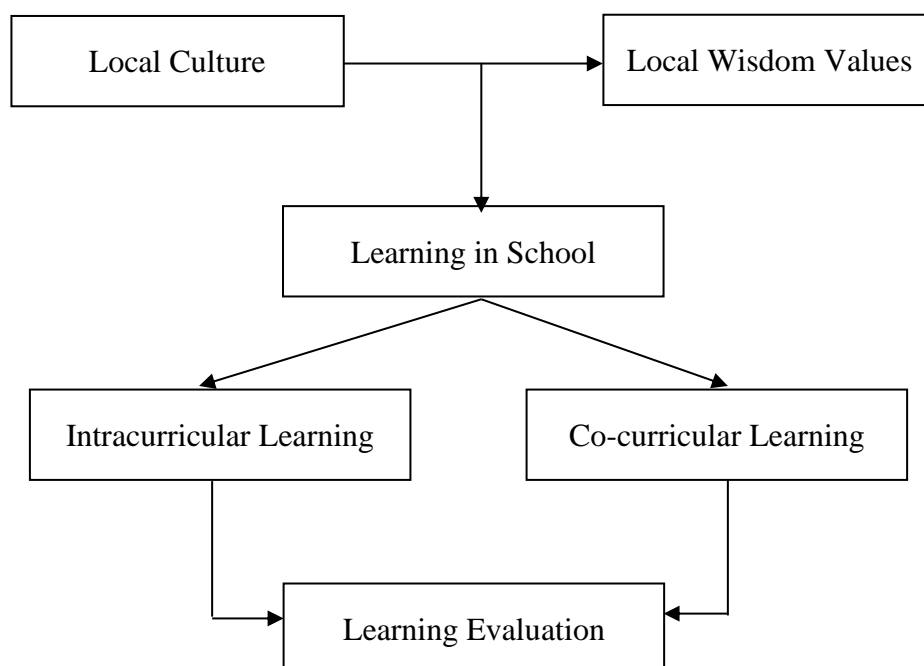


Figure 1. Integration of Cultural Values in Learning

Integration of cultural values in learning is the process of uniting local values that live in society into formal educational activities in schools. This integration is carried out through the application of Sasak cultural values in learning activities. This approach aims to increase the relevance of learning to students' lives, strengthen culture-based characters, and preserve local traditions amidst social change, at Elementary School Batussangkar Lombok, this integration aims to build a connection between science, local culture, and student character development. This approach is carried out by aligning the formal curriculum with local wisdom, creating relevant, contextual, and meaningful learning. Integration of cultural values is carried out through three main dimensions: 1) Cognitive: Using local culture as a source of learning to understand academic concepts. 2) Affective: Instilling moral and ethical values contained in local culture. 3) Psychomotor: Training students through activities that reflect traditional skills, such as arts and crafts.

Social and Cultural-Based Learning Model at Elementary School

The research results showed that the implementation of this model had a positive impact on student engagement and character building. Students were more enthusiastic about learning because they felt the learning was relevant to their daily lives. Students also demonstrated improved social communication skills and a sense of responsibility. According to one teacher, "This culture-based learning model helps students understand the lessons more easily because they are already familiar with the values being taught"(Guru, 2024). Students' academic performance also improved, particularly in subjects that integrate local cultural contexts. Sociocultural-based learning encourages students not only to imitate and receive information but also to create meaning, understanding, and developing the knowledge gained. The culture-based learning process

- culture of the community where they live;
- 3) Implementing learning in groups. Traditional communities tend to conduct activities in voluntary and informal groups. Group learning represents a return to their indigenous learning characteristics;
 - 4) Teachers act as intelligent and wise negotiators. The role of the teacher as a cultural negotiator: a) provides opportunities for students to express their thoughts, to accommodate concepts and beliefs that students have that are rooted in native science (culture), b) presents students with examples of oddities that are actually normal according to Western science, 3) plays a role in identifying cultural boundaries, 4) encourages students to actively ask questions, 5) motivates students to be aware of the positive and negative influences of the West on technology.



Figure 3 Group Learning Based on Local Sasak Culture

Learning Evaluation

Learning evaluation in the implementation of the ethno-social learning model at Elementary School Lombok is conducted holistically by assessing students' cognitive, affective, and psychomotor aspects. The evaluation process focuses not only on academic achievement but also on character development and students' understanding of social and cultural values. Several evaluation methods are used:

1) Project-Based Assessment

Teachers assign students project assignments related to local culture. For example, students are asked to report on a visit to a traditional village or document local traditions such as the Nyongkolan ceremony. Assessment is based on creativity, accuracy of information, and students' ability to relate learning to the local cultural context;

2) Behavioral Observation

Teachers conduct observations during the learning process to assess the extent to which students apply cultural values such as mutual cooperation and courtesy. For example, in group activities, students are assessed based on their ability to work together

and respect the opinions of their peers;

3) Student Self-Reflection

Students are asked to write a reflection journal at the end of each week. In this journal, they record their learning experiences, challenges they face, and the moral lessons they learn from culture-based activities. This method helps teachers assess students' affective understanding of the cultural values taught;

4) Practical and Arts Exams

In arts and culture subjects, students are tested through hands-on activities, such as playing traditional musical instruments or performing Sasak dances. Assessments are based on the accuracy of movements or tones, as well as students' understanding of the cultural meanings contained in the art.

The results of the learning evaluation show that the social and culture-based learning model has a positive impact on student character development. For example, in the project-based evaluation, many students were able to accurately link lesson concepts to local cultural values. Behavioral observations showed an increase in students' collaboration skills and sense of responsibility. Students became more active and cooperative in group activities. Self-reflection revealed that the majority of students felt that culture-based learning helped them understand the importance of respecting local traditions. However, several challenges arose in the evaluation process: Time constraints made it difficult for teachers to conduct in-depth observations of all students. Not all students had equal access to cultural resources, such as visits to traditional villages, so evaluation results were sometimes uneven.

Discussion

The practice of Cultural Value Integration is carried out by implementing contextual learning based on Local Culture. One form of cultural integration is the application of Cultural Values in Daily Activities. Values such as mutual cooperation, respect, and politeness are applied through habits at school. For example, students work together to clean the classroom and use the Sasak language in certain interactions. This activity strengthens the internalization of cultural values as part of students' habits. Arts and culture activities are an important part of learning. Students are taught to play the *gendang beleq*, Sasak dance, or make crafts from local materials such as bamboo weaving. These activities not only improve students' skills but also strengthen their love for local traditions. Schools collaborate with traditional figures, artists, or religious leaders as resource persons. This collaboration provides an opportunity for students to understand culture directly from the practitioners of tradition. This approach also builds a strong connection between the school and the community. Teachers encourage students to work on projects related to local culture. For example, in Social Sciences (IPS) subjects, students are asked to research the social system in the *toh tumpang* tradition (living in harmony with the environment) or documentation of the *nyongkolan* tradition. This project teaches students to analyze local culture with a scientific approach.

Application of Values in Daily Habits. Values such as mutual cooperation and politeness are applied through daily habits at school (Bunari et al., 2021). For example, students are invited to clean the classroom together or are required to use the Sasak language when speaking to teachers in certain environments. This practice strengthens the relationship between cultural values and students' lives. Culture-Based Extracurricular, arts and culture activities, such as playing the traditional musical instrument *gendang beleq* or making woven crafts, provide opportunities for students to explore local cultural skills

while internalizing the values contained therein.

Through a culture-based learning process, students can create meaning and understanding from sharing the information they obtain. In the process of learning through culture, students will become familiar with their own culture and foster the values given to local culture. Local culture is born from local wisdom that has been rooted for generations. Local wisdom is the values of local culture that function to regulate the structure of community life wisely (Saihu et al., 2020)(Fatmawati et al., 2018).

The integration of local cultural values in the learning process in the classroom has been implemented by teachers Hanik et al., (2025) with various strategies so that knowledge of local culture can be accepted by students. The method of integration is through inserting knowledge of local culture in learning materials or through concrete examples given by teachers in each learning. In addition, the integration of local cultural values can also be implemented through project assignments so that students gain direct experience. The benefits of integrating local culture in learning at this School have been felt by teachers and students, including strengthening relationships between different students (ethnicities, religions, races) (Hamimah et al., 2022). In addition, the character of students will be formed especially in knowledge of local culture, strengthening attitudes of cooperation, mutual cooperation, and deepening students' sense of tolerance.

The sociocultural-based learning implemented at Elementary School Lombok takes the following into account.

1) Substance and Competence of the Subject

Culture-based learning emphasizes achieving an integrated understanding rather than merely in-depth understanding. Integrated understanding enables students to act independently based on scientific principles to solve problems they face within the context of a cultural community and encourages students to creatively seek and discover ideas based on scientific concepts and principles.

2) Meaningfulness and the Learning Process

Activities in socio-cultural-based learning are not only designed to activate students but also to facilitate social interaction and negotiation of meaning, leading to meaning creation. The process of creating meaning through socio-cultural-based learning has several components: meaningful tasks, active interaction, contextual explanation and application of knowledge, and the use of diverse learning resources.

3) Assessment of Learning Outcomes

The concept of assessing learning outcomes in socio-cultural-based learning involves multiple representations, including designing a project within the learning activity. One method used to create a project is to reflect on phenomena that students encounter in real life and events they experience that are relevant to the learning activity. This activity encourages students to actively learn how to conduct cultural studies. An important aspect of this project is presenting the projects they have created and having other students provide feedback on the projects/media presented. In this case, assessment is carried out collaboratively, involving the students themselves, other students, and the teacher based on several criteria determined by the teacher.

4) The Role of Culture

Culture serves as a method for students to transform observations into creative forms and principles related to scientific fields. Culture, in its various manifestations, can instrumentally function as a learning medium in the learning process. As a learning medium, culture and its various manifestations can provide context for examples of concepts or principles in a subject and provide context for the application of principles in

a subject.

CONCLUSION

The integration of local cultural, social, and religious values is a characteristic of learning at the Lombok Elementary School. The life of the Sasak people in Lombok is greatly influenced by Islamic teachings that have blended harmoniously with local traditions. Religious values not only enrich local culture, but also shape the social order of the local community. This makes learning at the school not only focus on academic aspects, but also on character formation based on religious and cultural values. The integration of cultural, social, and religious values at the Lombok elementary school shows a harmonious synergy between local traditions and Islamic teachings. This approach not only strengthens students' understanding of the noble values of the Sasak people, but also helps them internalize religious teachings in their daily lives. Through this approach, the school contributes to forming a young generation that not only excels academically, but also has a strong character and cares about its culture and society. The Ethno-Social Learning Model applied at the Lombok Elementary School makes a major contribution to increasing the relevance of learning to students' lives, strengthening culture-based character, and preserving local traditions. However, the sustainability of this model requires policy support, teacher training, and strengthening of synergy between schools and local communities. This model has the potential to be a relevant educational approach for other areas rich in local cultural values.

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