



## The Elementary School Teachers' Perceptions of The Implementation of Sasak Culture-Based Learning in West Lombok

Ryaa Aulia Assirri<sup>1</sup>, Nuri Ashrissilmi<sup>2</sup>

<sup>1</sup>Master of Science Education, Postgraduate, University of Mataram, Mataram, Indonesia;

<sup>2</sup>Elementary School Teacher Education, Universitas Terbuka, Mataram, Indonesia.

### Article Info

#### Article History

Received: October 9, 2025

Revised: October 28, 2025

Accepted: November 28, 2025

Published: December 31, 2025

### \*Corresponding Author

**Ryaa Aulia Assirri,**

Master's Program of Science  
Education, University of Mataram,  
Indonesia.

e-mail: [ryaa.aulia@gmail.com](mailto:ryaa.aulia@gmail.com)

### Abstract

Culture-based learning is an approach designed to embrace students' cultural diversity. This study aimed to explore elementary school teachers' perceptions in West Lombok Regency regarding the integration of culture into science education. A quantitative survey method was employed, with data collected via questionnaires using a Likert scale. The analysis involved both descriptive and quantitative techniques, calculating the percentage of responses in each category for every indicator. Findings revealed that teachers' understanding of Sasak culture and culture-based learning was excellent, with 82% recognition. Their attitudes toward Sasak cultural integration were also highly positive, at 85%. The implementation of Sasak culture-based learning was successful at a 75% (good), while the perceived benefits scored 85% (very good). Obstacles encountered during implementation scored 68%, indicating a good level. These results aim to provide insight into teachers' comprehension, acceptance, and application of local culture in education, and to inform curriculum development, teacher training, and the creation of culturally relevant teaching materials.

DOI:

<https://doi.org/10.65622/ije.v1i3.157>

**Keywords:** Culture-based learning; Etnopedagogy; Integration of Sasak culture in learning; Local wisdom.



© 2025 The Authors. This article is licensed under  
a Creative Commons Attribution 5.0 International License

## INTRODUCTION

Culture-based education has become a crucial component of curricula at various levels, particularly in developing students' competencies to address daily life challenges and fulfill future roles (Chang & Muñoz, 2006; Handayani et al., 2022). Culture-based learning is an approach that accommodates students' cultural diversity in the learning process (Larasati et al., 2023). Culture-based learning was developed to create meaningful learning by linking learning to students' cultural backgrounds (Dasmo et al., 2022). Sasak culture-based learning has the potential to bring the learning process closer to students' experiences, as students can relate academic concepts to the realities of life (references, 2025). This learning can link academic concepts with the realities of everyday life (references, 2024). Sasak culture-based learning, as expressed by (Masjudin et al., 2024), cultural elements such as line formations, songket cloth, traditional musical instruments (gendang beleq, gong, reong), and elements of time and distance in the nyongkolan procession in Sasak culture, can be used to teach mathematical concepts that are more contextual and meaningful for students.

In science learning, teachers can utilise local traditions such as processing natural materials or traditional rituals as contexts for explaining scientific concepts. Incorporating relevant cultural elements and student experiences into learning projects is expected to significantly improve students' understanding of the subject matter (Yuliani, 2024). A culturally responsive

approach will increase student engagement in learning (Eviota & Liangco, 2020). Teachers also explained that they have not given sufficient attention to implementing this approach due to time constraints (Pendidikan et al., 2025). Some teachers still lack a deep understanding of the culturally responsive learning approach, and the availability of teaching materials that incorporate local wisdom remains limited, as do varying perceptions among teachers regarding the relevance of culture in learning (Fitriah et al., 2024). Teachers have also not implemented ethnopedagogy-based learning in their explanations or assignments (Muslim & Makmun, 2020). Positive perceptions will encourage teachers to be more creative and innovative in developing culture-based learning strategies, while less supportive perceptions can hinder implementation. Based on this description, research on elementary school teachers' perceptions of implementing Sasak culture-based learning in West Lombok Regency is crucial. The results of this study are expected to provide insight into how well teachers understand, accept, and integrate local culture into their teaching and learning. Additionally, it will offer input for curriculum development, teacher training, and the creation of teaching materials relevant to the local cultural context.

According to Darojah (2021), elementary school teachers generally believe that local culture should be integrated into teaching materials to foster a love of local wisdom while preserving the nation's cultural heritage. Through culture-based learning, students are expected to

### Citation:

Assirri, R. R., & Ashrissilmi, N. (2025). The elementary school teachers' perceptions of the implementation of Sasak culture-based learning in West Lombok. *Indonesian Journal of Educational Innovation*, 1(3), 28–34. <https://doi.org/10.65622/ije.v1i3.157>

recognise and understand their environment's culture. In line with research (Apdelmi et al., 2025; Rahmawati et al., 2019), teachers agree that culture-based learning can effectively increase cultural understanding and student engagement in learning. (Harahap et al., 2025) noted that culturally integrated learning can be an alternative to traditional teaching methods that centre on teachers, thereby improving students' learning outcomes and problem-solving skills. Furthermore, research (Walker, 2023) shows that many other benefits of culturally responsive learning include eliminating racism, challenging bias, encouraging openness and partnerships, and promoting equality across learning spaces.

The teachers' limited real-life experience, limited cultural understanding, and reluctance to integrate it into the classroom are obstacles to integrating culture into the learning process (Aini & Fathoni, 2022). However, in reality, a culture-based learning approach plays a crucial role in increasing the effectiveness of the learning process (Akmalia et al., 2023). According to Sirtufillaili and Tahir (2024), elementary school science and education materials are still taught using government-prepared textbooks. Upon further examination, these textbooks do not include material on the culture of the Lombok region where students live. Other research has revealed that not all teachers at every elementary school level implement culture-based learning (Khairani et al., 2025). Therefore, in this study, researchers will examine teachers' perceptions of how the application of Sasak culture-based learning improves the quality of education in West Lombok, West Nusa Tenggara.

## MATERIALS AND METHODS

### Time and place

This research was conducted in four schools in West Lombok Regency, West Nusa Tenggara, Indonesia, from September 9 to September 30, 2025.

### Research Design

Design: In this research, a quantitative approach was used, employing a survey method. According to Creswell (2013), quantitative research is a systematic, objective approach to data collection and analysis that uses numerical data to gather and analyse valid, reliable information about a particular phenomenon or problem. The survey method was chosen because it is used to measure opinions, attitudes, behaviours, or specific characteristics within a population.

### Research Instrument

The instrument used in this study was a Likert-scale questionnaire with four response options (strongly agree, agree, disagree, and strongly disagree). This instrument was used to obtain data on teachers' perceptions of Sasak culture-based learning in elementary schools. The use of a questionnaire allowed researchers to collect data systematically, efficiently, and to analyse it easily (Waruwu et al., 2025). The instrument consisted of five different aspects: Teachers' Understanding of Sasak Culture and Culture-Based Learning, Teachers' Attitudes toward Sasak Culture-Based Learning, Implementation of Sasak Culture-Based Learning, Benefits of Sasak Culture-Based Learning, and Obstacles in Implementing Sasak Culture-Based Learning. Each aspect had four questions, for a total of 20.

### Population and research sample

The population in this study comprised four schools in West Lombok Regency: SDN 1 Jagaraga Indah, SDN 2 Jagaraga Indah, SDN 1 Merembu, and SDN 2 Sukamakmur, with a total of 45 teachers. Based on the Yamane (1967) formula with an error rate of 10%, 31 teachers were selected as the research sample.

### Research procedures

The research implementation procedure began with determining the study's population and sample, specifically elementary school teachers in West Lombok Regency. After the research population was determined, the researcher compiled and distributed a questionnaire as a data collection instrument. The questionnaire was distributed through an online community with a prior explanation of the procedure and the purpose of completing it. The collected data were analyzed to obtain accurate information regarding the extent to which teachers understand, accept, and implement local culture in learning. This analysis also informs curriculum development, teacher training, and the preparation of teaching materials relevant to the local cultural context. The data were then processed and analysed to yield statistical insights into teacher perceptions.

### Research data analysis

The data was analyzed quantitatively by calculating the percentage of respondents' responses in each answer category for each indicator. Percentage analysis is a method used to assess the frequency trends of respondents' responses and the phenomena in the field. This step also aims to assess the proportion of each answer to each question, making the data easier to analyze. The percentage technique used in this study uses the following formula:

$$P = \frac{f}{N} \times 100\%$$

Information

$P$  = Percentage amount

$f$  = frequency of answers in a particular category

$N$  = total number of respondents

After being expressed as a percentage, the value is entered into the percentage calculation criteria. This criterion was expressed by Effendi and Manning (1989:263).

**Table 1.** Criteria Guidelines

Percentage Range (%)	Criteria
81–100	Very good
61–80	Good
41–60	Enough
21–40	Not enough
0–20	Very less

## RESULTS AND DISCUSSION

### Result

Data on the perceptions of elementary school teachers in West Lombok Regency towards Sasak culture-based learning were collected from a research sample of 31 teachers. The data were analyzed descriptively and quantitatively by calculating the percentage of respondents' responses in each answer category for each indicator. Percentage analysis is a method used to assess the frequency of respondents' responses and the phenomena in

the field. The following table presents the results of the data analysis of elementary school teachers' perceptions of Sasak culture-based learning, which covers five research aspects:

**Table 2.** Analysis of Teacher Perception Percentage

No	Indicator	Percentage (%)	Criteria
1	Teachers' Understanding of Sasak Culture and Culture-Based Learning	82	Very good
2	Teachers' Attitudes towards Sasak Culture-Based Learning	85	Very good
3	Implementation of the Sasak Culture-Based Learning	75	Good
4	Benefits of Sasak Culture-Based Learning	85	Very good
5	Obstacles in Implementing Sasak Culture-Based Learning	68	Good

Based on the data above, teachers have an excellent understanding of the Sasak culture and the concept of culture-based learning (82%). Teachers' attitudes toward implementing Sasak culture-based learning are also considered very good (85%). The implementation of Sasak culture-based learning is quite good (75%), although some obstacles remain. Teachers rate the benefits of Sasak culture-based learning as very high (85%). The obstacles teachers face in their implementation are moderate (68%), indicating a need for further support.

## Discussion

### *Teachers' Understanding of Sasak Culture and Culture-Based Learning*

Based on the data analysis, the results percentage is known. Teachers' understanding of Sasak culture and culture-based learning was 82%, indicating an excellent level of understanding. This means that most teachers can grasp the values, norms, and local wisdom of Sasak culture, as well as the importance of culture-based learning. Teachers recognize that local culture serves not only as a learning tool but also as a means of instilling moral and social values in students (Mulyani et al., 2024; Sakti et al., 2024).

Approximately 18% of teachers still do not fully understand this concept. This could be due to a lack of direct experience integrating Sasak culture into their teaching, a lack of specialized training, or limited access to locally based learning resources (Oktarina et al., 2024). The results showed that teacher training on developing local wisdom-based modules significantly assisted in implementing the Independent Curriculum. Therefore, follow-up efforts, including training, mentoring, and developing more applicable teaching materials, are needed to ensure that all teachers achieve a shared understanding.

(Kartika et al., 2023). When teachers are trained or provided with teaching materials that incorporate appropriate cultural elements, student learning outcomes can certainly improve. Several studies have shown that thematic teaching materials developed in a valid, contextually relevant manner, based on local culture, can increase learning effectiveness (Wijiningsih et al., 2017).

### *Teachers' Attitudes towards Sasak Culture-Based Learning*

Based on the data analysis, teachers' attitudes toward Sasak culture-based learning were 85%, which falls within the very good category. This percentage indicates that teachers have a positive attitude in supporting the implementation of local culture as an integral part of the learning process. This positive attitude is reflected in several aspects, including support for incorporating Sasak culture into teaching materials, the belief that local culture can enrich students' learning experiences, and an understanding of the importance of preserving cultural values through education. Research results (Muslim & Makmun, 2020) show that teachers play an important role in compiling local culture-based teaching materials, implementing learning methods relevant to the cultural context, and serving as role models in practicing local cultural values.

Furthermore, these results also indicate that teachers feel motivated to integrate Sasak culture into the learning process. This motivation stems from the realization that culture-based learning not only strengthens students' identities but also makes learning more contextual, engaging, and meaningful. In this study, Bone (2025) At SD Negeri 65 Sijelling, teachers also act as motivators, encouraging students to apply local wisdom values, while recognizing that culture-based learning helps shape students' character. With a positive attitude and strong motivation, teachers have an excellent opportunity to become agents of local cultural preservation and innovators in learning.

Although teacher attitudes have been very good, there is still room for improvement. Some teachers may need examples of best practices, teaching modules, and assistance in designing compelling learning experiences grounded in the Sasak culture. Research shows that mentoring in developing teaching module strategies can guide teachers to create modules that are relevant to students' needs and local contexts (Malik et al., 2024). Other research by Regina et al. (2024) reports that this occurs through a forum discussion group. Focus Group Discussions (FGDs) can assist teachers in implementing the independent curriculum, which focuses on a more independent, creative, or innovative approach to cultural literacy-oriented teaching modules. With continued support, it is hoped that this positive attitude can be translated into concrete actions, so that when Sasak culture-based learning is not only understood conceptually but also consistently and continuously implemented in the classroom.

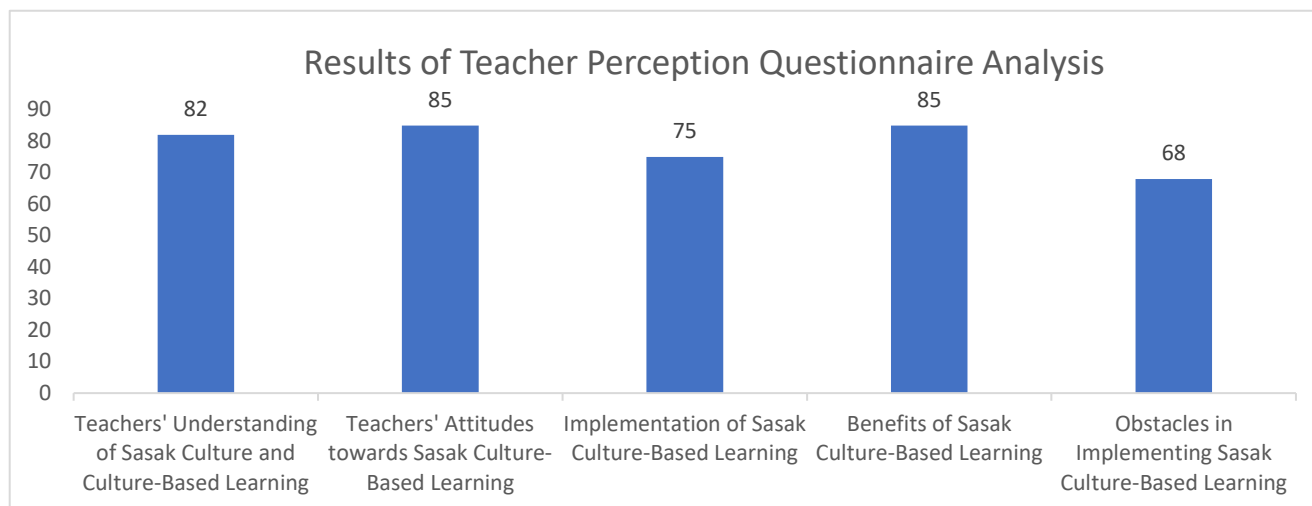


Figure 1. Level of Achievement of Each Indicator

### **Implementation of the Sasak Culture-Based Learning**

Based on the data analysis, the implementation of the Sasak culture-based learning achieved a teacher perception of 75%, which falls within the fairly good category. These results indicate that most teachers have attempted to implement culture-based learning, though there remain obstacles and limitations in practice. Some teachers have begun to integrate Sasak values, traditions, and local wisdom into the learning process, but this is not entirely consistent across all subjects and grade levels. Research in Bengkayang found that teachers at SDN 9 Rangkang incorporated local cultural knowledge into social studies and civics, but not consistently across all subjects (Sumarni et al., 2024). Similarly, a study in Sidoarjo revealed that teachers successfully incorporated local traditions such as Nyadran and local economic activities into social studies materials, which helped students understand their local context, but challenges such as the lack of teaching materials and school support persisted (Yasin et al., 2025). In the research, Sirtufillailly & Tahir (2024) have also developed a learning module based on Sasak Ethnopedagogy for the fourth-grade science and natural sciences subject, Chapter 5. In terms of teaching materials, some teachers have used Sasak culture-based materials in elementary school science and natural science classes. This is a positive step because it can help students understand the material in a more contextual and relevant way. However, more structured teaching tools are still needed to ensure their application is evenly distributed across all grade levels.

Overall, this 75% achievement indicates that the implementation of Sasak culture-based learning is underway, but is still in the development stage. Ethnopedagogical research (Sakti et al., 2024) shows that the integration of local wisdom not only conveys concepts but also shapes attitudes and character in preserving culture, making consistency in implementation important. In addition, a study of the obstacles faced by teachers by (Parry & Metzger, 2023) emphasized the need for adequate

professional learning opportunities, workshops, mentoring, and teacher readiness tools to ensure implementation is improved and sustainable. School leadership support and community engagement were also cited as key factors in transforming individual practices into a sustainable school culture (Filippaki & Kalaitzidaki, 2024). It is necessary to increase consistency in implementation, strengthen school support, and expand opportunities for teacher training so that Sasak culture-based learning can be implemented more optimally, evenly, and sustainably across all elementary schools.

### **Benefits of Sasak Culture-Based Learning**

Based on the data analysis, teachers' perceptions of the benefits of Sasak culture-based learning reached 85%, which is considered very good. This indicates that teachers assess culture-based learning as having a significant positive impact on student learning processes and outcomes. For example, research by Raihana & Nurkhamidah (2022) and Cakmak et.al (2021) found that local culture-based materials not only improved students' vocabulary retention but also increased students' enthusiasm, motivation, and engagement in learning activities. In addition, research conducted by Eliyanti et al. (2024) shows that teachers in Buleleng also see that integrating local culture into the curriculum strengthens students' cultural identity and improves their motivation and learning outcomes. Students become more appreciative of local culture, as learning not only conveys academic material but also instills cultural values. Sasak culture-based learning also increases student participation in class, as the material, closely related to students' daily lives, makes them more enthusiastic about discussions, asks questions, and encourages active participation in learning activities.

Furthermore, this learning process makes it more contextual and enjoyable. By linking subject matter to the Sasak culture, students can understand concepts more concretely, thus making the knowledge gained more meaningful. Furthermore, cultural integration in learning

can strengthen character education in elementary schools, for example, by instilling values of cooperation, responsibility, and pride in one's own cultural identity. As found in research (Desyi Rosita, 2024) the axiological approach with local cultural values at Cahaya Al-Fatih Superior Elementary School effectively introduces values such as cooperation and responsibility, and makes students understand their practical benefits in everyday life. In addition, research by Delle et al. (2024) in Batunoni Village demonstrated that a local wisdom-based character education program involving the community and teachers successfully improved students' understanding of local culture and moral values, such as togetherness and responsibility. Overall, this 85% achievement demonstrates that both teachers and students have clearly benefited from the Sasak culture-based learning. Therefore, this learning model has great potential for continued development and sustainable implementation to improve the quality of education while preserving local culture.

### ***The Obstacles in Implementing Sasak Culture-Based Learning***

Based on the data analysis, 68% of teachers perceived obstacles to implementing Sasak culture-based learning, which is considered relatively high. This indicates that although culture-based learning has many benefits, its implementation still faces several obstacles that require attention. One of the main obstacles that teachers face is the difficulty of finding relevant Sasak culture-based teaching materials to integrate into the science curriculum in elementary schools. Research by Sumartini et al. (2025) and Ramli et al. (2025) reported that limited teaching materials and media are common obstacles to integrating local wisdom into schools. Teachers often have to independently seek information from their local environment and informal sources, as structured, ready-to-use teaching materials remain very limited. Efforts to develop modules based on the local wisdom of the Sasak Tribe have been made, but the availability of structured products remains uneven, leading teachers to seek informal sources from their local environment often (Rasya et al., 2018).

In addition, limited learning time is also a significant obstacle. Research by Febriana et al. (2025) found that some teachers felt that local wisdom-based methods took longer than conventional methods, making it difficult for teachers with a dense curriculum to allocate sufficient time to exploring local culture and leading to a tendency to revert to conventional methods. Another obstacle was the lack of training from relevant institutions regarding the Sasak culture-based learning. In the study (Rakhman, 2025), the implementation of the Sasak culture at SDN 3 Kembang Sari found that teachers experienced obstacles due to limited teaching resources and a lack of skills in integrating the Sasak culture. Hence, teachers need special training and professional development. The lack of modules, textbooks, or culturally based learning media forces teachers to innovate on their own, which, of course, requires time, creativity, and additional research skills. Overall, these results indicate that, at 68%, the obstacles teachers face in implementing Sasak culture-based learning remain quite real. Therefore, support is needed from various parties, including schools and educational

institutions, to provide training, learning resources, and supportive policies to minimise these obstacles. The implementation of the Sasak culture-based learning can run more optimally.

### **CONCLUSION**

Based on the research results, it can be concluded that teachers have a good understanding of attitudes toward and the implementation of local culture-based learning. Teachers have a strong awareness and motivation to integrate Sasak cultural values into the learning process. However, there are still obstacles, including limited learning resources and training that need to be followed up. This study confirms that Sasak culture-based learning has strategic value in shaping students' character, preserving regional cultural identity, and strengthening the synergy between education and sustainable economic development. Therefore, the development of culture-based learning models needs to be continuously refined through teacher training, the preparation of contextual teaching materials, and educational policies that support the integration of local culture into elementary schools.

### **ACKNOWLEDGEMENT**

The author would like to thank the Postgraduate Program of Mataram University, especially the Master of Science Education Program, for the support and facilities provided during this research process. Appreciation is also expressed to all parties who have assisted, both directly and indirectly, in the preparation of this scientific work. Thank you to family and colleagues for their valuable moral support and motivation. Hopefully, this work can make a positive contribution to the development of science, particularly in science education.

### **REFERENCES**

- Apdelmi, Sutimin, L. A., & Djono. (2025). Interactive Local Wisdom-Based History Teaching Material: Enhancing Cultural Understanding Among Senior High School Students in Kerinci. *Educational Process: International Journal*, 15. <https://doi.org/10.22521/edupij.2025.15.159>
- Budijaji, W. (2013). The Measurement Scale and The Number of Responses in Likert Scale. *Jurnal Ilmu Pertanian Dan Perikanan Desember*, 2(2), 125–131. <https://doi.org/10.31227/osf.io/k7bgv>
- Çakmak, F., Namaziandost, E., & Kumar, T. (2021). CALL-enhanced L2 vocabulary learning: Using spaced exposure through CALL to enhance L2 vocabulary retention. *Education Research International*, 2021(1), 5848525. <https://doi.org/10.1155/2021/5848525>
- Chang, F., & Muñoz, M. A. (2006). School personnel educating the whole child: Impact of character education on teachers' self-assessment and student development. *Journal of Personnel Evaluation in Education*, 19(1–2), 35–49. <https://doi.org/10.1007/s11092-007-9036-5>
- Darojah, R. (2021). Persepsi Guru Sekolah Dasar terhadap Integrasi Budaya pada Pembelajaran Bahasa Indonesia. *Edukatif: Jurnal Ilmu Pendidikan*, 3(6), 3748–3757. <https://doi.org/10.31004/edukatif.v3i6.1202>



- Dasmo, D., Okyanida, I. Y., Fitriani, A., Mulyaningsih, N. N., Widiyatun, F., & Astuti, I. A. D. (2022). Analisis Persepsi Kebutuhan Guru SMA dalam Mengimplementasikan Model Project Based Learning (PjBL) Terintegrasi Budaya Lokal. *JIPFRI (Jurnal Inovasi Pendidikan Fisika Dan Riset Ilmiah)*, 6(2), 113–118. <https://doi.org/10.30599/jipfri.v6i2.1757>
- Delle, A., Amir, J., Mahande, R. D., Burhamzah, M., & Alamsyah. (2024). Pendidikan Karakter Berbasis Nilai Kearifan Lokal untuk Siswa Sekolah Dasar di Desa Batunoni. *IPTEK: Jurnal Hasil Pengabdian Masyarakat*, 4(2), 54–60. <https://ojs.unm.ac.id/IPTEK/article/download/68325/29714>
- Desyi Rosita, F. H. (2024). Penerapan Nilai-Nilai Budaya Lokasi Dengan Pendekatan Aksiologi Terhadap Karakter Siswa Di Sekolah Dasar. *Jurnal Ilmiah Pendidikan Dasar*, 09(04), 379–392.
- Eliyanti, N. K., Septiani, L. E., Juliatni, N. K. E., Suryani, K., Kadu, J. G., Sanjaya, I. B., & Sudiana, I. N. (2024). Local Culture-Based Learning in Improving Indonesian Literacy and Literature in Elementary Schools. *Psikoborneo: Jurnal Ilmiah Psikologi*, 12(4), 458. <https://doi.org/10.30872/psikoborneo.v12i4.16105>
- Eviota, J. S., & Liangco, M. M. (2020). Jurnal Pendidikan MIPA. *Jurnal Pendidikan*, 14(September), 723–731.
- Febriana, I., Amrizal, A., Riskiyana, N., Krisnadya, M., Gaol, L., Priska, N., Hutapea, A., Pebri, H., Ginting, O., Fadilah Nasution, Z., Guru, P., & Dasar, S. (2025). *Strategi Pembelajaran Bahasa Indonesia Berbasis Kearifan Lokal untuk Siswa SD*. 9(1), 7696–7700.
- Filippaki, A., & Kalaitzidaki, M. (2024). School Culture Based on Education for Sustainability & Action Research. *Open Journal of Social Sciences*, 12(01), 148–159. <https://doi.org/10.4236/jss.2024.121010>
- Fitriah, L., Gaol, M. E. L., Cahyanti, N. R., Yamalia, N., Maharani, N., Iriani, I. T., & Surayanah, S. (2024). Pembelajaran Berbasis Pendekatan Culturally Responsive Teaching Di Sekolah Dasar. *JoLLA Journal of Language Literature and Arts*, 4(6), 643–650. <https://doi.org/10.17977/um064v4i62024p643-650>
- Handayani, A. A. A. T., Andayani, Y., & Anwar, Y. A. S. (2022). Pengembangan LKPD IPA SMP Berbasis Etnosains Terintegrasi Culturally Responsive Transformative Teaching (CRTT). *Journal of Classroom Action Research*, 4(4), 131–135. <https://doi.org/10.29303/jcar.v4i4.2396>
- Harahap, Y. S., Ramadhani, R., Sirait, D., & Siregar, N. (2025). Project-based Learning Through a Culturally Responsive Lens: Enhancing Learners' English Literacy Skills. *Novitas-ROYAL*, 19(1), 183–193. <https://doi.org/10.5281/zenodo.15222398>
- Kartika, I., Atika, I. N., Widyasari, F. D., & Putranta, H. (2023). Development of local wisdom-based Subject-Specific Pedagogy (SSP) to improve students' scientific literacy skills. *Jurnal Penelitian Pendidikan IPA*, 9(10), 7979–7986. <https://doi.org/10.29303/jppipa.v9i10.3969>
- Khairani, D., Rahmi, A., Muliawan, A., & Malikussaleh, U. (2025). *Cermin : Jurnal Penelitian Penerapan Model Pembelajaran Culturally Responsive Transformative Teaching ( Crtt ) Untuk Meningkatkan Hasil Kognitif Dan Minat Belajar Siswa Application Of Culturally Responsive Transformative Teaching ( Crtt ) Learning Model T. 9*, 357–367.
- Malik, M. A., B, M., Hasanuddin, A. I. A., Sya'ih, F. Yu., Ningsih, D., H.B, A. I. S. F., Hasdianti, Innawati, Jumarni, Jumiana, & Mirnawati. (2024). Pendampingan Strategi Penyusunan Modul Ajar pada Kurikulum Merdeka Bagi Guru SD Gugus X Parepare. *Jurnal Pengabdian Magister Pendidikan IPA*, 7(3), 1105–1111.
- Muliadi, Jauhar, S., & Resti. (2025). Analisis Peran Guru Dalam Mengimplementasikan Nilai Kearifan Lokal Pada Pembelajaran Mulok SD Negeri 65 Sijelling Kabupaten Bone. *Macca: Science-Edu Journal*. 2(2), 376–387. <https://etdci.org/journal/macca/index>
- Mulyani, E., Fauza, N., Charlina, C., Putra, Z. H., Hadriana, H., Novianti, R., & Barokah, R. G. S. (2024). Persepsi Guru dalam Pemberdayaan Pelestarian Warisan Budaya Lokal Sebagai Media Pembelajaran di Sekolah Dasar. *Journal Of Human And Education (JAHE)*, 4(6), 290–297. <https://doi.org/10.31004/jh.v4i6.1786>
- Muslim, B., & Makmun, S. (2020). Integrasi Pendidikan Mitigasi Bencana Berbasis Kearifan Lokal Suku Sasak dalam Teks Prosedur pada Pembelajaran Bahasa Indonesia kelas XI SMA. *Jurnalistrendi : Jurnal Linguistik, Sastra, Dan Pendidikan*, 5(2), 135–146. <https://doi.org/10.51673/jurnalistrendi.v5i2.436>
- Oktarina, N., Widodo, J., Murtadlo, M. N., Wijaya, A. P., Suryanto, E., Maulida, S., & Puspita, A. D. (2024). Strengthening Teachers of the School of Movement in the Implementation of the Independent Curriculum through Training in Developing Project Modules Based on Local Wisdom in Grobogan Regency. *Journal of Community Empowerment*, 4(2), 102–103. <https://journal.unnes.ac.id/journals/index.php/jce>
- Parry, S., & Metzger, E. (2023). Barriers to learning for sustainability: a teacher perspective. *Sustainable Earth Reviews*, 6(1). <https://doi.org/10.1186/s42055-022-00050-3>
- Pendidikan, J., Putri, M. L., & Ningsih, S. I. (2025). *Penerapan Culturally Responsive Teaching ( CRT ) untuk Meningkatkan*. 6(3).
- Rahmawati, Y., Ridwan, A., Rahman, A., & Kurniadewi, F. (2019). Chemistry students' identity empowerment through ethnochemistry in culturally responsive transformative teaching (CRTT). *Journal of Physics: Conference Series*, 1156(1). <https://doi.org/10.1088/1742-6596/1156/1/012032>
- Ramli, R., Razali, R., Gadeng, A.N., Diana, N., & Hariadi, J. (2025). Integrating Local Knowledge into Higher Education: A Qualitative Study of

- Curriculum Innovationin Aceh, Indonesia. *Education Sciences*, 15(9), 1214. <https://doi.org/10.3390/educsci1509121>
- Raihana, I., & Nurkhamidah, N. (2022). Improving Students' Vocabulary Retention by Local Culture-Based Material. *JL3T (Journal of Linguistics, Literature and Language Teaching)*, 8(2), 125–136. <https://doi.org/10.32505/jl3t.v8i2.4454>
- Rakhman, Z. (2025). Implementasi Pendidikan Karakter Berbasis Budaya Sasak dalam Pembelajaran IPS di SDN 3 Kembang Sari. *MODELING: Jurnal Program Studi PGMI*, 12(1), 136–150.
- Rasya, G., Tahir, M., Oktaviyanti, I., & Nurhasanah. (2018). Pengembangan Modul Pembelajaran Berbasis Kearifan Lokal Suku Sasak pada Matrei IPS Kelas IV di SDN 22 Ampenan. *Jurnal Progres Pendidikan*, 9(1). <https://doi.org/10.29303/prospek.vxix.xx>
- Regina, B. D., Suwandayani, B. I., Kuncahyono, K., & Salamah, E. R. (2024). Pendampingan Ikm Dalam Penyusunan Modul Ajar Berorientasi Literasi Budaya Di Sdm Pendil Probolinggo. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 5(1), 2002–2010. <http://journal.universitaspahlawan.ac.id/index.php/cdj/article/view/25723>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy apporach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Integrating Local Cultural Values into Early Childhood Education to Promote Character Building. *International Journal of Learning, Teaching and Educational Research*, 23(7), 84–101. <https://doi.org/10.26803/ijlter.23.7.5>
- Sirtufillailay, A., & Tahir, M. (2024). An Article Pengembangan Modul Pembelajaran Berbasis Etnopedagogi Suku Sasak pada Materi IPAS Bab 5 Kelas IV. *Journal of Classroom Action Research*, 6(1). <https://jppipa.unram.ac.id/index.php/jcar/article/view/6918%0Ahttps://jppipa.unram.ac.id/index.php/jcar/article/download/6918/4711>
- Subhaktiyasa, P. G. (2024). Pendekatan Metodologi Penelitian Kuantitatif dan Kualitatif. *Jurnal Ilmiah Profesi Pendidikan*, 9(4), 2721–2731.
- Sumarni, M. L., Jewarut, S., Silvester, S., Melati, F. V., & Kusnanto, K. (2024). Integrasi Nilai Budaya Lokal Pada Pembelajaran di Sekolah Dasar. *Journal of Education Research*, 5(3), 2993–2998. <https://doi.org/10.37985/jer.v5i3.1330>
- Sumartini, N. W., Lasmawan, I. W., & Kertih, I. W. (2025). Eksplorasi Kendala Guru Dalam Mengintegrasikan Nilai-Nilai Kearifan Lokal Pada Pembelajaran Ips Di Sekolah Dasar. *SOCIAL: Jurnal Inovasi Pendidikan IPS*, 4(4), 665–671. <https://doi.org/10.51878/social.v4i4.4461>
- Walker, A. (2023). Transformative Potential of Culturally Responsive Teaching: Examining Preservice Teachers' Collaboration Practices Centering Refugee Youth. *Education Sciences*, 13(6). <https://doi.org/10.3390/educsci13060621>
- Waruwu, M., Pu'at, S. N., Utami, P. R., Yanti, E., & Rusydiana, M. (2025). Metode Penelitian Kuantitatif: Konsep, Jenis, Tahapan dan Kelebihan. *Jurnal Ilmiah Profesi Pendidikan*, 10(1), 917–932. <https://doi.org/10.29303/jipp.v10i1.3057>
- Wijiningsih, N., Wahjoedi, & Sumarmi. (2017). Pengembangan Bahan Ajar Tematik Berbasis Budaya Lokal. *Jurnal Pendidikan*, 2(8), 1030–1036. <http://journal.um.ac.id/index.php/jptpp/>
- Yamane, T. (1967). *Statistics: An Introductory Analysis* (2nd ed.). New York: Harper and Row.
- Yasin, F. N., Guru, P., Dasar, S., Ulama, U. N., Masykuri, A., Islam, P., Usia, A., Nahdlatul, U., & Sidoarjo, U. (2025). Integrasi Kearifan Lokal Sidoarjo Dalam Materi Pembelajaran Ilmu Pengetahuan Sosial ( Ips ) Untuk Menumbuhkan Sikap Nasionalisme Dan Keterampilan Sosial Siswa Kelas V Sekolah Dasar. 12(September), 309–325.
- Yuliani, W. (2024). Implementasi Pendekatan Crt Dalam Mata Pelajaran Ips Menggunakan Model Project Based Learning (Pjbl) Pada Siswa Kelas V Sdn Pandanwangi 1. *Jurnal MIPA Dan Pembelajarannya (JMIPAP)*, 4(5), 5–10. <https://doi.org/10.17977/um066.v4.i5.2024.5>