**Moral Education Based on Local Wisdom of Samin Community in Klopoduwur Village, Blora Regency**

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**Abstract.** This research aims at describing: (1) the implementation of moral education based on local wisdom of Samin community in Klopoduwur Village; and (2) the factors that influence moral education based on local wisdom. This research employs a qualitative approach of realist ethnography. The research results show that: (1) moral education based on local wisdom is realized by conducting ritual activities every Tuesday and Friday night of *Kliwon* (The names of the days of the week in Javanese), performing *Deder* and *Ngrowot* fasting, commemorating the Javanese New Year, widely known as 1 *Syuro*, and carrying out *bancaan* (thanksgiving); (2) factors that influence moral education based on local wisdom are the strong belief, cultural inheritance, and modernization.

**Keywords:** moral education, local wisdom, Samin community

**1 Introduction**

Article 1 paragraph 2 of Law Number 20 of 2003 concerning the National Education System explains that National Education is education implemented based on the Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, the national culture of Indonesia and be responsive to the changing times [1]. The national education serves to improve the ability and develop the nation's character and civilization with dignity in the context of educating the life of the nation, aiming at developing the potential of students so that they become human beings who believe in and be pious to God Almighty, healthy, knowledgeable, capable, skillfull, creative, independent, and become democratic and responsible citizens.

The performance of the government to realize the goals of national education does’s not fully run well [2]. Today, some of the local wisdom which have become the cultural characteristics of the Indonesian people for centuries have dissapeared. Lately, there have been many cases of brawls between students and even between villagers. The corruptions are found in all lines of the nation life and government institutions. For example, many House of Representatives members corrupt the people's money. The morality of public officials is very worrying. Public lies have become a habit that seems to happen everyday. There is no legal certainty since the law can be violated by bribery practices. It is said that the number of Indonesian figure who can be a role model for the community is very limited at this time. No wonder if the development of character to realize a moral and virtuous society is just a fake [3].

The phenomenon of the moral degradation experienced by the Indonesian people has aroused mutual awareness to strengthen the values of national morality by optimizing the implementation of moral education. Moral education equips students to have morally strong endurance to cope with temptations and negative influences of the modern life [4]. The problem of national moral degradation is very complex, therefore it needs to be reinforced by schools, families and communities.

Banks argues that the globalization affects every aspect of the community, including beliefs, norms, values and behavior [5]. For this reason, someone needs to develop knowledge, attitudes, and skills that will enable them to perform in a global society. Educators around the world need to be aware of and responsive to the rapid changes to develop moral education required in global education. The required Moral education in the era of globalization must be taken into account in every school reform movement. Moral education is also important to enhance the success of democracy. The increasing number of moral problems found in the society has led a worldwide consensus that moral degradation occurs among young people [6].

Hendrastomo states that the Samin community is better known as an innocent, simple, ignorant, arbitrary group, and seems not to recognize the existence of the state [7]. The stereotype arises because in the past the Samin people had once resisted the Dutch government by not paying taxes. The term Samin often denotes a resistance. Samin's teachings are perceived by society as a symbol of resistance against the colonial. In reality, the Samin community upholds the brotherhood between humans. Moreover, they have begun to be open to the advancement of science and technology.

Some local wisdoms in the Samin community has begun to fade, especially the involvement of Samin youth. With the development of modern era, the Samin youth migrates outside the city to look for a job. Thus, Samin's teachings were only taught by parents (followers of Samin). The decreasing of the local wisdom values of the Samin community in Klopoduwur Village is indicated with the behavior or attitude of the younger generation, for example the younger generation rarely wears traditional Samin cloth. Also, they do not have good understanding on Samin's moral values and the history / origins of the Samin community in Klopoduwur Village, Blora Regency. The statement is in accordance with the research of Huda & Wibowo that the local wisdom of the Samin community in the Jepang village has begun to fade among the younger generation [8]. Samin's traditional clothes are only worn by parents on certain occasions. If the influences of foreign culture on local culture is not well treated, local wisdom as a national identity will disappear [9].

The objective of this research is to describe the implementation of moral education based on local wisdom and the factors that influence moral education based on local wisdom of the Samin community. This research result can be used as scientific studies and preservation efforts pertaining to moral education based on local wisdom in the Samin community.

**2 Research methods**

This research uses a qualitative approach to the type of realist ethnography. The study was conducted in Klopoduwur Village, Banjarejo District, Blora Regency. The study period was five months, starting in August 2019 until January 2020. Determination of the research subjects using purposive sampling techniques. Research subjects interviewed were: Samin's traditional elders, Chairperson of the Samin Community Association in Klopoduwur Village, Samin community, Klopoduwur Village Apparatus, Head of the Office of Youth, Sports, Culture and Tourism (Dinporabudpar) Blora.

The study was obtained through primary data and secondary data. Primary data were obtained from interviews with research subjects and observations of activities or activities related to moral education based on local wisdom in the Samin community in Klopoduwur Village. Secondary data were obtained from books, journal articles, official news, archives, or photos relating to moral education based on local wisdom in the Samin community in Klopoduwur Village, Blora Regency. The research instruments used were interview guidelines, observation guidelines, and documentation guidelines. Data collection techniques using in-depth interviews, participatory observation, and documentation.

Analysis of the data in this study uses six stages namely first, preparing and organizing data for analysis. Second, read or view all data. Third, encode data. Fourth, linking themes/descriptions. Fifth, the interpretation of the meaning of the theme/description. Researchers interpret the findings of moral education based on local wisdom in the Samin community with concepts or theories related to moral education and local wisdom. Sixth, validate the accuracy of the information. The researcher uses source triangulation (comparing interview results from several informants) and technique triangulation (comparing interview results, observations, documentation) to validate research data.

This research employs a qualitative approach of realist ethnography. The research was conducted in Klopoduwur Village, Banjarejo District, Blora Regency. The research period was five months, starting from August 2019 to January 2020. The research subjects were determined using purposive sampling techniques. They include Samin traditional elders, chairperson of the Samin Community Association in Klopoduwur Village, Samin community, Klopoduwur Village Apparatus, Head of the Youth, Sports, Culture and Tourism Office of Blora Regency.

The researchers collected primary and secondary data. The primary data were obtained by giving interviews with research subjects and observing activities pertaining to moral education based on local wisdom in the Samin community in Klopoduwur Village. Meanwhile, the secondary data were gathered from books, journal articles, official news, archives or photos related to moral education based on local wisdom in the Samin community in Klopoduwur Village, Blora Regency. The research instruments were interview guidelines, observation guidelines, and documentation guidelines. Data collection techniques include in-depth interviews, participatory observations, and documentations.

The data analysis in this research goes through six stages. The first stage is preparing and organizing data for analysis. The second stage is reading or viewing all data. The next stage is encoding data. Then, researchers link the themes / descriptions. After that, the researchers interpret the meaning of the theme / description. In this case, the researchers interpret findings of moral education based on local wisdom in the Samin community using concepts or theories related to moral education and local wisdom. The last stage is validating the accuracy of the information. The researchers use source triangulation (comparing interview results from several informants) and technique triangulation (comparing interview, observation, and documentation data) to validate the research data.

**3 Results and discussion**

**3.1 The Implementation of moral education based on local wisdom in the Samin community in Klopoduwur Village**

Moral education based on local wisdom is implemented through several activities. *First*, the Samin community conducts a gathering every night on Tuesday and Friday of *Kliwon* (The names of the days of the week in Javanese). The Samin community starts gathering in the hall at 08.00 p.m until 12.00 p.m. This gathering has two objectives namely to establish a bond or communication between members of the Samin community and to get closer to God Almighty. The agenda of this activity includes praying together. For the followers of the Samin faith, praying is conducted outside the house which is not obstructed by the roof or trees since they believe that the guidance from the God can directly be obtained by doing so.

Tuesday and Friday of *Kliwon* (The names of the days of the week in Javanese) have philosophical meaning for the Samin community. Tuesday of *Kliwon* denotes that humans are born from the mother's womb. In addition, Friday of *Kliwon* is preceived as the first day of a week and day of rest, so it is a perfect day to perform ritual for the followers of Samin teachings. Those two days are used by Samin community to perform rituals or praying to "*Sedulur tuwo*" who were born in a single day with humans. *Sedulur tuwo* is perceived to guide every step of man. Samin community members believe that they pray to the God through *sedulur tuwo* who take care of humans at birth in the world. The requests in their prayer are usually related to safety, fortune, and health. By praying and organizing life over and over again through prayer, the religious self can be nurtured and shaped [10]. Prayer together not only in an individual and personal relationship with God but also in the social sphere that is inhabited by fellow creatures [11].

*Second*, the Samin community members perform *Deder* and *Ngrowot* fasting which aims to atone for the sins of parents, especially fathers. The fasting is carried out on Tuesday and Friday for seven times each. The number “seven” in Javanese is perceived as a guide, *pitutur* (advice), and *pinulung* (assist). This fasting is performed starting from the great month until *Syuro* (Javanese month). This fasting is realized by standing or walking anywhere at night from 08.00 pm until dawn 04.00 a.m. without sitting. People who are performing *Deder* fasting may eat and drink but they are not allowed to sleep and sit. This fasting is not performed by all people, but it’s only carried out by the followers of Samin’s teachings who want to practice Sikep ritual (Samin’s belief). While *Ngrowot* fasting is carried out by the Samin community which aims to atone for the sins of parents, especially mothers who have given birth. This fasting is performed for seven days on the great month to *Syuro* on the birthday of each person and three days of which its *neptu* (days counting method in Javanese tradition) reach forty. When performing *Ngrowot* fasting, people are not allowed to eat rice, corn, and foods that contain salt. The foods that can be eaten are fruits or foods other than rice and corn. The moral values ​​reflected in both fasts are a form of respect and devotion to fathers and mothers as parents. The Samin community considers that whenever the struggle of the two parents cannot be paid for anything, so they must serve with both parents and do them fast. According to Ma'mun, fasting which is done earnestly can bring a positive influence on the formation of one's character [12].

*Third*, the Samin community members commemorate 1st *Syuro* (Javanese New Year). 1st *Syuro* or *Muharram* (Islamic new year) is perceived as a very sacred day for the Samin community to get closer to God Almighty. Every 1st *Syuro*, the Samin community conducts a joint prayer to ask for their salvation, health, and fortune from God. Before the event began, the Samin community prepared several dishes, including rice cone, side dishes, bananas, *jambe suroh* (betel fruit and leaf), *jenang* (red, white and black porridge served with brown sugar or coconut milk; *klomot*; *arang-arang kambang*), *serbab degan*, roasted chicken (black chicken).

1st *Syuro* event is usually held after *Magrib* time (evening), which is attended by Samin and non-Samin communities. They gathered in the Hall to pray together. The first prayer was chaired by the Samin elder performing a ritual of Samin belief (*moco rogo*). The first prayer is continued with the Islamic prayer led by *Mbah Mudin* (Muslim prayer chair). The dishes that have been served will be distributed to the people who attend the event, then they eat together.

Spiritual values that exist in the event of 1st *Syuro* is to get closer to God Almighty. In addition, it reflects the value of mutual cooperation, collaboration, gratitude to God Almighty. Before the celebrations are held, the Samin people who follow the *sikep* ritual perform *Ngrowot* and *Deder* fasting before the month of *Syuro*. This becomes a series of activities that cannot be separated from one another.

1st *Syuro* event conducted by the Samin community contains several moral values namely, it teaches humans to thank God Almighty by praying together for safety, health, and prosperity. In addition, it contains the value of sharing with one another. Rice cone and other food that is served will then be distributed to the surrounding community who are present to be eaten together. These moral values are by Bukhori's research that the celebration of the month of Shuro (*Muharram*) contains religious, social, historical, and mystical values [13]. In line with Wahyuningtias & Astuti that the moral values contained in the *Baritan* tradition as a reminder of the month of *Muharram* are religious, culture, togetherness, simplicity, cooperation, diversity, kinship, hard work, harmony, tolerance, and excitement [14].

*Fourth*, Samin community members conduct *bancaan* (thanksgiving). *Bancaan* or thanksgiving is a tradition that is still preserved by the Samin community. The tradition of *bancaan* has many types for instance commemorating the birthday (*weton* *bancaan*). In this case, someone holds a thanksgiving at the time of his birth (*weton*). The Samin family will serve four plates of red and white porridge, then they invite neighbors to pray together so that people born on that day will get safety, prosperity, and health from the God Almighty. Another type of *bancaan* is cow thanksgiving meaning that when a cow gives birth to a calf, a few days later the Samin community will conduct a thanksgiving by inviting neighbors. This aims to express gratitude to God and pray for the safety of cows and sustenance for cow owners. The next type of *bancaan* is conducted during the fall season. When the first rain comes, the Samin community will perform a thanksgiving by making *apem* cake (Javanese cake made primarily from rice flour, brown sugar and fermented cassava) mixed with *nasi uduk* (steamed coconut rice) and side dishes. Then, a prayer is carried out by the Samin community to ask for rain fall. The next type of *bancaan* is *gawe kupat* (cooking rice wrapped in palm leaves) after planting rice and after harvesting rice (on Tuesday of *Kliwon*). It aims to express gratitude and pray to God for safety and abundant harvest. The Samin community also performs a thanksgiving when they want to harvest rice. Before taking rice in the rice fields, the Samin community will say a joint prayer with the local people by bringing rice cone, side dishes, and roasted chicken. Before saying a prayer, the owner of the paddy field will say to the people who join and attend like this “*Niki ngetili mbok sri ape ta jak mulih jaluk slamet wilujeng ora ana opo-opo*” (We take home the rice in this paddy fields, we hope we will not get any obstacles). The procedure for taking rice also follows certain rules. They will look for good days and avoid the day of parent’s death when harvesting rice in the fields.

The thanksgiving (*bancaan*) performed by the Samin community aims to show gratitude to God Almighty. They pray to God for safety, health, and prosperity. The tradition of *bancaan* has been passed down for generations by the ancestors of the Samin community. Pradanta, et al., explains that *bancaan* is a Javanese tradition symbolizing contemplation and appreciation. It deals with moral values of spirituality, and religion [15]. The local wisdom that exists in the Samin community is a legacy of Samin's ancestors which is still practised and preserved. The public sometimes considers the culture of Samin, especially those related to the spirituality of his beliefs, to be negative.

Erwani et al., explain that local wisdom emphasizes more on the wisdom to regulate social life which derives from noble cultural values [16]. In addition, local wisdom is the local cultural values that can be utilized to regulate society in a wise manner. Moral education based on local wisdom of Samin community members aims to develop good moral or personality in the family and community. Moral education based on local wisdom is an effort to transfer knowledge about values that are perceived good and sourced from a community that reflects sociological, cosmological, and theological perspectives [17]. In accordance with the views of Aspin & Chapman (Istiawati, 2016), value-based education aims to improve the quality of morals, togetherness, and personality amidst the changing times [18]. According to Mustika, self-cultural values can be a guideline in the formation of attitudes [19].

Moral education based on local wisdom carried out by indigenous Samin elders, families, and the Samin community is relevant with Rest’s view that there are four processes which contribute to moral behavior [20]. *First*, moral sensitivity, meaning that the Samin elder has a target that will be taught moral values, namely relatives or the Samin community members. The elders and the Samin family understand the moral values and are aware of the actions that will be taken to instill these values. *Second*, moral judgment, at this stage the elders assess Samin’s moral teachings which are considered good and believed to be the truths ulilized as the principle of life. Then, they decide the moral values that should be instilled to children or society, for example the values of brotherhood, harmony, mutual cooperation, tolerance. After that, they decide what action to take in the family or community environment. *Third*, moral motivation, at this stage the Samin community members prioritize the value of social over personal. *Fourth*, moral character, after going through the three previous stages, the Samin community implements moral values in family, community, and state life, in a good and consistent manner, for example performing mutual cooperation (building houses, building roads), participating in voluntary work, attending Islamic religious studies, living in harmony with non-Samin communities, establishing brotherhood with anyone because all are considered relatives, paying taxes, installing red and white flags on the Indonesian Independence day and encouraging their children to go to formal schools. The four processes are a unity that cannot be separated in the implementation of morals education.

Sugiyo & Purwastuti concluded that character or moral education based on local wisdom is a teaching design that incorporates the values of local wisdom in the community [21]. In line with the concept of Ernawati, et al., that education based on local wisdom is an educational process whose values come from community traditions, for example; discipline, confidence, wise, and good manners [22]. According to Mustika, own cultural values can be a guideline in the formation of attitudes. Character or moral education which is synergized with local wisdom aims to achieve the vision of integration and social harmony of a nation [23].

**3.2 Factors that influence moral education based on local wisdom**

Factors that influence moral education based on local wisdom consist of internal and external factors. Internal factors include: First, the belief, the Samin community believes that the moral teachings or values inherited by *Mbah Engkrek* (ancestor of Samin) are teachings that have existed for hundreds of years ago. The oppression performed by the Dutch government to the ordinary people had encouraged resistance from Samin Surosentiko. This resistance is indicated by the unwillingness to pay taxes to the Dutch government. Since then, the spiritual (belief) and oral teachings were understood and practiced from generation to generation by the Samin people until now.

The direction for the Samin community to behave in daily life sources from the conscience. Samin's moral teachings are perceived as good and true for his adherents. One of the beliefs upheld by the Samin community is that when the teachings of Samin are violated they will get natural sanctions such as difficulty or obstacles from the God Almighty. All Samin's teachings teach kindness to fellow human beings. The Samin community claims that their teachings do not conflict with any religion. The Samin community strongly believes that the moral values inherited by their ancestors are so invaluable that they must be taught to the family and the Samin community members. According to Ruyter & Miedema, a similar statement applies to the practice of moral education on the guidance of belief. A belief can certainly be guided by factors other than reason. A belief can also be guided by reason, but in reality, many moral education efforts focus on belief guidance [24].

*Second*, cultural inheritance factors, the culture that exists in the Samin community is intangible. Samin's elders get the mandate to teach and preserve Samin's moral values to the community without imposing the will of others to follow Samin's teachings. The Samin community members perceive that the cultural heritage must be preserved sustainably because it consists of good values that guide humans to behave in daily life. One way to respect the ancestral heritage is by preserving and practicing moral values in the family and community. Corntassel & Bryce explain that the preservation of local wisdom can be carried out by passing on knowledge and experience for the younger generation which is very crucial for the sustainability of indigenous peoples [25]. According to Tylor, culture is a diversity that includes: science, beliefs, art, morals, law, customs, and many other abilities and habits that humans obtain as members of society [26]. Efforts to conserve local culture need to maintain friendship between citizens, prioritize spiritualism in the form of education and faith, involve all elements in the community to appreciate art and culture, and balance technological advances [27].

*Third*, the modernization factor. The Samin community perceives that modernization provides a positive impact on the development of increasingly modern society. They do not totally reject the modernization which could bring huge benefits to the lives of the Samin people. Most of the Samin community member has a television, cellphone, smartphone, and motorbike like other people in general.The Samin community members consider that modernization is part of the life needs. Society can not live with old culture but they must be able to adjust to the time's development. Amidst the modernization, Samin community must preserve the values of local wisdom. Modernization can result in changes in the fields of values, attitudes, and personality [28]. The entry of foreign cultural values must be filtered with the local culture. The advancement of technology and information such as the utilization of smartphones and the internet may enhance the development of the local wisdom of the Samin community.

The Samin elders explain that people must always keep following the development of the times. The teachings of Samin's ancestors suggest that life must follow the time's development but keep preserving customs or culture that has been passed down. They always encourage to be honest, harmonious, and establish brotherhood with anyone in the current era. The Samin community is very open to adapt to the changing the times without losing their cultural identity. Surahman explains that the negative impacts on the advancement of information and communication tend to decrease the preservation of cultural values [29]. The Samin community members are reinforced to able to filter values that are not appropriate with their culture. This is consistent with Yahya's research that the Samin community still maintains local wisdom even though the era development keeps influence their lives [30].

**4 Conclussion**

Moral education based on local wisdom found in the Samin community is still conservative, which aims at preserving the moral values of the Samin community, namely mutual cooperation, brotherhood, tolerance, honesty, and harmony. Moral education based on local wisdom is carried out by conducting a gathering every Tuesday and Friday night of *Kliwon*, performing *Deder* and *Ngrowot* fasting, commemorating 1st *Syuro* or *Muharram*, and carrying out *bancaan* (thanksgiving). The factors which influence moral education based on local wisdom are belief, cultural inheritance, and the modernization. Moral education based on local wisdom needs to be understood as an effort to shape the cultural identity and personality of the community so as not to be eroded by foreign cultural values.

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