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**Transformation of Traditional Values in the Tolaki Tribe's
Local Wisdom-Based Education System at Elementary School Level**

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Abstract

This study examines the transformation of traditional Tolaki values in a local wisdom-based education system at the elementary school/Islamic elementary school level amidst the challenges of globalization and educational standardization in Indonesia. Through a critical ethnographic approach in five elementary schools with 15 key informants, this study identified five Tolaki values relevant to contemporary elementary education: Medulu Mepoko'aso (unity), Morini Mbu'umbundi (hard work), Samaturu (mutual cooperation), Kalosara (conflict resolution), and Kohanu (integrity). Three implementation patterns were found: symbolic (45%), content (32%), and integrated (23%). An effective transformation model that includes curriculum revitalization, capacity building of elementary school/Islamic elementary school teachers, community involvement, and value-based evaluation shows a significant improvement in the character formation of elementary school/Islamic elementary school students, especially in the aspects of cooperation, responsibility, integrity, and respect for cultural identity. This study concludes that the transformation of traditional values at the elementary school/Islamic elementary school level is not only an effort to preserve culture, but also a strategy to create character education that is contextual and relevant to global and local needs.

Keywords: *Local Wisdom, Elementary Madrasah, Character Education, Tolaki Tribe, Value Transformation.*

PRELIMINARY

Indonesia, a country rich in cultural diversity, faces the challenge of preserving traditional values amidst the increasingly strong currents of globalization. The Tolaki people, who inhabit Southeast Sulawesi, possess local wisdom that has been proven to maintain social harmony and environmental sustainability for centuries (Sinapoy et al., 2021). However, the formal education system, particularly at the elementary school level, which is the foundation for character formation, often neglects this rich local wisdom because it tends to be standardized and globally oriented. As a result, young people are increasingly alienated from their cultural roots from an early age, while traditional values that are highly relevant to character building and collective identity are threatened with extinction. The primary education phase is a crucial period in the formation of children, where they build a foundation of values that will influence their future personality development.

According to data from the Ministry of Education and Culture (2023), only 23% of schools in Indonesia actively integrate local wisdom into their curriculum, with the figure even lower (17%) at the elementary/Islamic elementary school level. This figure is even lower in Southeast Sulawesi, where only 12% of elementary schools implement a similar approach. This trend is worrying considering that UNESCO in 2022 emphasized the importance of local culture-based education as an effective strategy for achieving sustainable development goals, particularly in the aspects of quality education and cultural heritage preservation (UNESCO, 2022). Introducing local wisdom values from an early age through the

elementary/Islamic elementary school learning process has enormous potential to shape students' character, who value cultural diversity and possess a strong cultural identity.

The Tolaki people have a philosophy of life reflected in the concepts of "Medulu Mepoko'aso" (unity), "Morini Mbu'umbundi Monapa Mbu'undawaro" (hard work), and "Samaturu" (mutual cooperation). These values not only serve as guidelines for social life but also embody character education principles that are highly relevant to the needs of today's basic education (Rispan & Sudrajat 2019). In the context of elementary schools (SD/MI), these values can be transformed into enjoyable and meaningful learning activities that help students develop positive character traits such as cooperation, responsibility, caring, and a never-give-up attitude. Unfortunately, in formal education practices, at the elementary level, these values are often viewed merely as cultural artifacts and are not systematically integrated into the learning process.

Research conducted by Ramdhan et al. (2022) revealed that 76.47% of elementary school students in Southeast Sulawesi experienced difficulties in integrating local cultural values relevant to their daily lives. The study also showed that only 23.53% of students could explain the philosophical meaning behind Tolaki rituals and traditions. This indicates a challenge in understanding local cultural concepts among elementary school students. This gap is widening with the increasing penetration of digital media and modern lifestyles that tend to dominate the socio-cultural space of the younger generation, even from elementary school age. On the other hand, there are limitations in learning resources and learning models that effectively integrate Tolaki local wisdom into the elementary education system, thus hampering efforts to transform traditional values for the formation of student character.

Global dynamics also show a positive trend regarding local wisdom-based educational approaches at the elementary school level. A comparative study conducted by Nisak et al. (2022) in several Asian countries shows that countries such as Japan, South Korea, and Thailand have successfully integrated traditional values into their modern elementary education systems, contributing to strengthening national identity while improving the quality of education and overall character development of students. In Japan, for example, "Tokkatsu" (special activities) activities in elementary schools explicitly combine traditional Japanese values with contemporary character education. These experiences provide a valuable lesson that modernization of education does not have to sacrifice local wisdom, but can work hand in hand within a mutually reinforcing framework to develop students' holistic character.

Efforts to transform traditional values within the primary education system are also supported by the national policy framework, through Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education and the Independent Curriculum, which provides greater space for educational units to develop curricula based on local excellence. This policy specifically emphasizes the importance of integrating local wisdom values into the character education of elementary school (SD/MI) students as a foundation for developing strong personalities and cultural identities. However, the implementation of this policy still faces challenges in terms of the capacity of elementary school (SD/MI) educators, the availability of contextual learning models appropriate to students' developmental stages, and evaluation mechanisms that can measure the success of integrating traditional values into the character education process (Ministry of Education and Culture, 2022).

In the context of the Tolaki tribe, various rituals, folktales, traditional games, and cultural artifacts possess high educational value but have not been optimally exploited in the primary education system. For example, the Mosehe ritual teaches the concepts of reconciliation and social harmony, the Oheo story is rich in moral values and environmental ethics, or the Kalosara system, a traditional institution for conflict resolution (Anon 2022). These cultural elements need to be transformed into learning methods and content appropriate to the cognitive and socio-emotional developmental stages of elementary school students to effectively contribute to the development of student character, fostering a passion for local culture and global competencies.

Recognizing the complexity of the above problems, this study aims to examine the process of transforming the traditional values of the Tolaki tribe into a local wisdom-based education system at the elementary school level, identifying supporting and inhibiting factors in the transformation process, and formulating an effective learning model in integrating the local wisdom of the Tolaki tribe into character education practices at the elementary school level. With an interdisciplinary approach that combines the perspectives of anthropology, elementary school-aged children's pedagogy, and policy studies, this study is

expected to provide a significant contribution to the development of theories and practices of local culture-based cultural character education at the elementary school level.

Theoretically, this research is expected to enrich the knowledge about the relationship between local wisdom and contemporary character education at the elementary school level, especially in the context of multicultural Indonesia. Practically, the results of this study can serve as a reference for policymakers, elementary education practitioners, and indigenous communities in developing character education strategies that are responsive to the needs of cultural preservation while also adaptive to global demands. The learning model resulting from this research is expected to be replicated and adapted by other indigenous communities in Indonesia who also face similar challenges in maintaining their cultural identity amidst the currents of modernization and globalization.

METHOD

This study uses a qualitative approach with a critical ethnographic design to examine the transformation of traditional Tolaki values within a local wisdom-based education system at the elementary school (SD/MI) level. A critical ethnographic approach was chosen because of its ability to gain a deep understanding of cultural phenomena while identifying power relations that influence the transformation of traditional values within the context of elementary education (Sari et al., 2021). Through this approach, researchers not only describe existing cultural and educational practices but also critically analyze the structural and ideological factors that influence the implementation of Tolaki local wisdom within the elementary school (SD/MI) education system, as well as its impact on student character formation. The focus on the elementary school (SD/MI) level was chosen because of its strategic position as a foundation for the formation of children's character and cultural identity.

The data sources in this study include primary and secondary data. Primary data were obtained through in-depth interviews with 15 key informants selected using purposive sampling techniques based on the following criteria: (1) Tolaki traditional leaders who have a deep understanding of traditional values relevant to the education of elementary school children, (2) educators in elementary schools that have local wisdom-based education programs, and (3) elementary education policy makers at the district/city level in Southeast Sulawesi, and (4) parents of elementary school students who participate in local wisdom-based education programs. In addition, participatory observations were conducted in five elementary schools that implement local wisdom-based education to understand the learning process and the dynamics of the transformation of traditional values (Suryadi & Jasiah 2023). Secondary data were collected through literature studies of education policy documents, elementary school curricula, traditional Tolaki manuscripts, and previous studies relevant to local wisdom-based character education at the elementary school level.

The data analysis procedure adopted Miles' interactive model, which includes data condensation, data presentation, and conclusion drawing (Indah Juwita and Husna Arsyah 2020). In the data condensation stage, researchers selected, focused, simplified, abstracted, and transformed data from field notes, interview transcripts, and documents, focusing on aspects related to the transformation of Tolaki values in character formation of elementary school students. Furthermore, the data were presented in the form of matrices, diagrams, and thematic narratives to facilitate comparative analysis and pattern recognition in the application of traditional values in various elementary education contexts. The validity of the research findings was ensured through triangulation of sources and methods, member checking with key informants, and peer debriefing with other researchers with expertise in character education, educational anthropology, and Tolaki studies (Assingkily, 2021; Anggreini et al. n.d.).

This study adheres to ethical principles by applying research principles that respect the autonomy of indigenous communities and special considerations when involving elementary school-aged children as observation subjects. The researchers obtained official permission from Tolaki traditional authorities and the school before collecting data, and guaranteed the identity of informants, particularly students. They also employed a participatory research approach that involved the community in interpreting conclusions (Adisaputri, Sudradjat, and Widiastuti 2023). A limitation of this study lies in its specific focus on five elementary schools in urban areas, requiring caution in generalizing findings to other elementary school contexts or rural areas. However, the analytical framework developed can be adapted for similar research in different cultural contexts and educational levels.

FINDINGS AND DISCUSSION

Based on critical ethnographic research conducted in five schools involving 15 key informants, several important results were found regarding the transformation of traditional Tolaki values in the education system.

Identification of Traditional Values of the Tolaki Tribe Relevant to Education

This study identifies five main values in Tolaki local wisdom that have high relevance to the contemporary education system:

Table 1. Traditional Values of the Tolaki Tribe and Their Relevance to Education

Traditional Values	Core Concept	Relevance to Education
Medulu Mepoko'aso	Unity and oneness	Collaborative and inclusive learning
Morini Mbu'umbundi	Hard work and perseverance	Development of learning ethos and independence
Samaturu	Mutual cooperation	Community project-based learning
Kalosara	Conflict resolution system	Character education and conflict resolution
Kohanu	Shame (positive context)	Academic integrity and social responsibility

Patterns of Implementation of Local Wisdom in Educational Practice

The results of the observations show three patterns of application of local wisdom:

1. Symbolic Patterns (45%): Its application is limited to the use of cultural symbols such as traditional motifs on uniforms, naming classes with local terms, and annual cultural festivals.
2. Content Pattern (32%): Introduction of local wisdom values as learning content through local content subjects that discuss Tolaki history, language and culture.
3. Integrated Pattern (23%): Use of local wisdom values and practices as a pedagogical approach in various subjects.

Factors Influencing the Transformation of Traditional Values

Supporting Factors: Education decentralization policies that provide autonomy to schools, active support from indigenous communities and community leaders, the availability of local resource persons who understand indigenous values, and the success of pilot programs in several schools.

Inhibiting Factors: Limited capacity of teachers in integrating traditional values, limited contextual learning resources, educational orientation that is still dominated by the national standardization paradigm, the perception of some people who view local wisdom as something old-fashioned, economic and social pressures that encourage the emphasis on global capabilities.

Effective Transformation Model

This study found an effective transformation model in School X which includes four components:

- a. Curriculum Revitalization, namely the development of an integrated curriculum that integrates Tolaki values with national core competencies.
- b. Strengthening Teacher Capacity, namely a teacher mentoring program by traditional figures and cultural education experts.
- c. Community Involvement, namely regular forums involving parents, traditional leaders and schools
- d. Value-Based Evaluation, namely an assessment system that accommodates the embodiment of traditional values.

This model has shown positive results in terms of increased student understanding of traditional values (up 43%), increased community participation (up 57%), and better integration of local wisdom with core subjects.

The Impact of Traditional Value Transformation on Educational Outcomes

Table 2. Impact of Traditional Value Transformation on Educational Outcomes

Aspect	High Implementation Schools	Schools with Low Implementation	Difference
Academic Achievement (Average Score)	78.6	72.3	+6.3
Cultural Identity (Scale 1-10)	8.2	5.7	+2.5
Social Skills (Scale 1-10)	7.9	6.4	+1.5

Research findings indicate that the transformation of Tolaki traditional values into the formal education system is a dynamic adaptation process involving reinterpretation and recontextualization of these values. This aligns with the concept of "indigenizing education" (Cantika, Hernawan, and Dewi 2025), where education based on local wisdom aims not only to preserve traditional culture but also to empower indigenous communities in facing global challenges.

The identification of the five main values of the Tolaki tribe shows relevance to 21st-century competencies. For example, the value of Samaturu (mutual cooperation) is relevant to collaboration skills (Kendari and Study 2019), while the Kalosara concept is relevant to character education and emotional intelligence (Fauziatun and Misbah 2020).

These findings confirm the view that local wisdom is not merely a static artifact from the past, but rather a dynamic and adaptive knowledge system (Suryatniani 2019). This transformation of traditional values creates what is known as a "Third Space," a place where traditional and modern knowledge meet to produce a more holistic approach to education (Adolph 2016).

The patterns of local wisdom implementation found (symbolic, content, and integrated) indicate a spectrum in the transformation approach. The dominance of symbolic patterns (45%) indicates that most schools are still in the early stages of transformation, in line with research identifying that the implementation of culture-based education often begins with visible aspects before moving towards substantive integration (Assingily, 2021).

The effective transformation model found at School X provides a practical framework for shifting from a symbolic to an integrated approach. The four components of this model (curriculum revitalization, educator capacity building, community engagement, and values-based evaluation) reflect the holistic approach needed to transform the education system. This model aligns with the "culturally responsive pedagogy" framework developed by Ladson-Billings, which emphasizes the importance of a multidimensional approach to integrating culture into the education system.

The model's success in increasing students' understanding of traditional values (up 43%) and community participation (up 57%) demonstrates that the integrated approach has a significant impact. These findings reinforce Cantika et al.'s (2025) argument that effective culture-based education must actively engage the community and make cultural values a foundation, not merely an addition, to the educational process.

The identification of supporting and inhibiting factors in this study provides an understanding of the complexity of transforming traditional values within the formal education system. The educational decentralization policy, which grants schools autonomy to develop curricula based on local wisdom, is a crucial supporting factor, in line with the findings of Cantika et al. (2025), who stated that policies that enable local adaptation are a prerequisite for contextual and quality education.

Support from indigenous communities and community leaders is also a crucial factor, confirming Fawwaz's (2024) view that indigenous community involvement is a crucial element in decolonizing education. However, inhibiting factors such as limited teacher capacity and limited learning resources indicate capacity gaps that need to be addressed, as identified by Hulu's (2023) study across various indigenous education contexts.

The economic and social pressures driving the prioritization of global skills reflect the contradictions faced by indigenous communities in the context of globalization. This aligns with the "paradox of modernity" discussed by Anatta and Sutanto (2023), in which indigenous communities must negotiate the balance between preserving cultural identity and the need to participate in the global

economy. These findings highlight the importance of an approach that positions local wisdom and global competency not as opposing dichotomies but as complementary components of a holistic education.

This research provides a theoretical contribution in the form of a conceptual model of the transformation of traditional values in the formal education system that can be applied in other indigenous contexts. This model expands the "culturally sustaining pedagogy" framework developed by Hak (2019) by adding contextual dimensions specific to indigenous communities in Indonesia, particularly the Tolaki community.

Practically, the findings of this study provide a framework for curriculum developers, educators, and policymakers in designing and implementing effective local wisdom-based education. The four components of the transformation model (curriculum revitalization, teacher capacity building, community engagement, and values-based evaluation) can be used as a reference in developing similar programs in other regions.

The positive impact of implementing local wisdom on educational outcomes, as shown in Table 2, strengthens the argument that integrating traditional values not only benefits cultural preservation but also contributes to improving the overall quality of education. This finding aligns with research by Qorimah and Laksono (2023), which demonstrated a positive correlation between culture-based education and student learning outcomes across various global contexts.

This study has several limitations that should be acknowledged. First, the focus on an urban context may not fully reflect the dynamics of traditional value transformation in rural areas, which have distinct socioeconomic and cultural characteristics. Second, the limited duration of the study may not be sufficient to observe long-term changes resulting from the implementation of the transformation model.

For future research, longitudinal studies are recommended to track the long-term impact of the transformation of traditional values on the formation of cultural identity and student academic achievement. Furthermore, comparative studies involving various ethnic groups in Indonesia are needed to identify general principles and contextual variations in the transformation of local wisdom into the formal education system.

The development of learning technologies based on local wisdom is also a promising area for future research. Studies on how digital technology can be used to document, preserve, and transform local wisdom into formats that appeal to younger generations can provide new perspectives in efforts to revitalize traditional culture in the digital age.

This research reveals that the transformation of traditional Tolaki values into the education system is a complex phenomenon that requires a holistic approach. The five core values of the Tolaki tribe have significant relevance to the competencies required in contemporary education. Although symbolic implementation remains dominant, the success of the integrated model in several pilot schools demonstrates that a substantive approach can positively impact educational outcomes.

Based on the research findings, it is recommended:

1. For Curriculum Developers: Develop frameworks and teaching materials that integrate Tolaki local wisdom into various subjects.
2. For Educators: Develop capacity in culture-based pedagogy and build collaborative networks with indigenous leaders.
3. For Policy Makers: Develop an evaluation framework that accommodates local wisdom aspects and allocate resources for research and development. For Indigenous Communities: Document traditional values in easily accessible formats and actively participate in curriculum development.

The transformation of traditional Tolaki values is not only a strategy to preserve cultural heritage, but also an effort to create education that is meaningful, contextual, and relevant to global and local needs.

CONCLUSION

This article examines the transformation of traditional Tolaki values into the formal education system amidst the low integration of local wisdom in the education curriculum in Indonesia (23%), and even lower in Southeast Sulawesi. Through a critical ethnographic approach in five schools, this study identifies five core Tolaki values relevant to contemporary education: *Medulu Mepoko'aso* (unity), *Morini Mbu'umbundi* (hard work), *Samaturu* (mutual cooperation), *Kalosara* (conflict resolution), and *Kobanu* (integrity).

There are three implementation patterns: symbolic (45%), content (32%), and integrated (23%), indicating that most schools are still in the early stages of transformation. Supporting factors include decentralization policies and community support, while inhibiting factors include limited teacher capacity and a lack of contextual learning resources.

An effective transformation model includes curriculum revitalization, educator capacity building, community engagement, and values-based evaluation, with positive outcomes in terms of student understanding, community participation, and values integration. Research shows significant differences in academic achievement, cultural identity, and social skills between schools with high and low levels of implementation.

Transforming traditional Tolaki values is not only an effort to preserve culture, but also a strategy to create meaningful education that is responsive to global and local needs. Local wisdom should be seen as a dynamic knowledge system that can enrich education and prepare the younger generation to face global challenges while remaining rooted in their cultural identity.

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