

Local Culture-Based English Education in Fostering the Social Attitudes of Learners at SMP Negeri 1 Cisarua

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Abstract

Education in Indonesia is founded on Pancasila and the 1945 Constitution of the Republic of Indonesia, with the goal of instilling self-control, individuality, intelligence, and noble morals in the Indonesian populace. The existing national education system in Indonesia has numerous issues. The level of educational attainment remains below the anticipated target. The teaching and learning procedures in schools have not been able to produce graduates who embody the national character and culture. The education process continues to prioritize and concentrate on cognitive outcomes. In the meantime, the students' emotional capabilities, which are crucial for communal living, have not been fully developed. The development of character and national culture in schools is therefore necessary. The school, as a focal point for change, must devote major resources to educating students in accordance with the values and traditions of their country. Adapting national character and culture in the classroom to local, regional, and national character and culture is a key part of the educational process. Therefore, education regarding the nation's character and culture should be produced based on indigenous knowledge. Students' social attitudes and cultural understanding can be enhanced by incorporating local culture into the English-language curriculum. In learning activities, aspects of local culture are incorporated into each session, in this example learning English, so that inherited local cultures are not lost or forgotten.

Keywords: Learning of English, Local Wisdom, Social Attitudes.

1. INTRODUCTION

Education is the process of developing the potential of individuals and communities. Education may also be described as a process of humanizing individuals so that they possess not just intellectual intelligence but also positive personality and character. According to Kumar & Ahmad (2016: 24), education may be defined as a conscious or unconscious, sociological, scientific, or philosophical process that maximizes individual and society potentials so that both can achieve happiness and prosperity.

As stated in the previous paragraph, education is extremely important, with the

educational process being undertaken by an individual to improve themselves, resulting in improvements in their intelligence, morals, and personality.

One of them is available through the process of education. Learning is fundamentally a process of interaction with the surrounding environment. Learning can be viewed as both a goal-directed and experience-based action process. According to (Rusman, 2014:1), learning is also a process of seeing, observing, and comprehending. Teachers and students are responsible for carrying out educational activities. Lesson content is associated with the teaching and learning practices. The forms of learning materials include

information, moral values, art, religion, attitudes, and skills.

English instruction is one kind of education undertaken in Indonesia with the goal of producing globally competitive human resources. Margana and Sugesti (2013) highlight the fact that: "Learning English at various levels of education ranging from secondary education to higher education is a strategic tool to build competitive human resources in the global era because English has a position as a global language, namely the language used as an international communication tool, both written communication as well as verbally".

Therefore, good English language skills are one of the requirements to build human resources that are ready to compete in the global era.

The fact reveals that in learning a new language, automatically the new culture will also be ready to be absorbed. Like what Gao said in Chouldhury (2014: 56) revealed that: "Learning a language is learning culture and its consequences. Language teaching is cultural teaching. However, learning a new culture does not mean that we forget the culture we had before. On the one hand, this will be a positive impact because by having knowledge of different cultures, a person will be wiser in seeing a problem."

Students' cultural awareness and competency can be improved by using culture-based English instruction. So that inherited local cultures are not lost or forgotten, it is vital to give students with local cultures that are included into every session, in this example, learning English. As a result, the development of the four English language skills of hearing, reading, speaking, and writing should be included in the process of learning English, as should the target culture and the local culture.

The problem of social care, where social care is defined as an interest or connection to helping others, might also occur. Our surrounding environment has a significant impact on our level of social

care. Our family, friends, and the community in which we grew up are included in the environment. Because of these, we have principles of social care, such as tolerance, peace, environmental stewardship, empathy, and responsibility. The instilled values will eventually become the voice of our hearts to constantly aid others. They will be simpler to interact with and more valued if they possess a strong social spirit.

Based on preliminary research conducted at SMP Negeri 1 Cisarua, researchers found that many students did not care about the environment, so that many students' attitudes were not in accordance with the rules that had been set at this school. The results of pre-observation through interviews with BK (Counseling Guidance) teachers and Pancasila and Citizenship Education (PPKn) teachers for class VIII, show that the tendency of social attitudes of class VIII students of SMP Negeri 1 Cisarua is at a moderate to low level. A lack of concern for fellow students, such as joking about being punished by the instructor or not being concerned if a fellow student is unwell or faints during a flag ceremony, shows a lack of interest in making friends at school. The large number of students who disobeyed and were consequently put on the BK teacher's no-fly list shows how disrespectful the students are toward school rules and regulations. By their inability to focus on the material, students demonstrated their lack of interest in Pancasila and Citizenship Education (PPKn) lectures

THEORETICAL FRAMEWORK

1. Culture-Based English Education

Goldberg (2000:15) distinguishes culture-based learning into three types, namely are:

- a. Learning about culture (putting culture as a field of science). Culture is studied in one specific subject and is not integrated with other subjects.

- b. Learn with culture. Learning with culture occurs when culture is introduced to students as a way or method to learn a particular subject. Learning with culture makes culture and its embodiment as a medium of learning in the learning process, the context of examples of concepts or principles in subjects, as well as the context of applying principles or procedures in a subject.
- c. Learning through culture. Learning through culture is a method that provides opportunities for students to demonstrate the achievement of understanding or meaning created in a subject through a variety of cultural manifestations.

The method used in the implementation developed in learning English based on Local Wisdom is to create a concept where things that have to do with local history and culture will be linked to learning English. An example is writing vocabulary related to culture in English. The details are as follows:

- a. *Vocabulary enhancement*, in a school environment based on local culture, in the form of making stickers which are then affixed to places or objects in the school environment.
- b. Using local cultural stories in several English texts, such as using regional stories in teaching narrative texts (fairy tales), raising regional figures such as *Sunan Gunungjati*, *Dayang Sumbi* or other characters as the figures described in narrative texts, also using things related to regional culture in English texts.
- c. Using English in instructional practice and its relation to narrative text learning.

Learning English may be viewed as a process that interacts directly with the surrounding environment and contains local values and wisdom that transform the input or inputs in the form of local wisdom values into the output or outputs in the form of students' developing social attitudes. Students' feedback that has an effect on

local values or wisdom informs the English learning process regarding the extent to which studying English, which incorporates local wisdom values, impacts students' social views.

Language acquisition is not limited to the study of the language's structure; through language, students can get acquainted with a language's culture and local lore. English language study is no exception. Learning English does not require us to abandon our native tongue and culture. By studying English, it is also possible to mix it with local knowledge.

Learning English, which is designed using local wisdom methods and materials, is one way to strengthen the character of students and foster a love for the nation. This does not mean that we learn a foreign language and then forget our own language. Of course, what must be done is to prioritize Indonesian, preserve regional languages, and master foreign languages.

Based on the aforementioned, it can be concluded that the implementation of local wisdom-based learning does not come close to matching the use of media, methods, and selection of materials employed so that local wisdom-based learning can be implemented and produce positive results in learning English at school.

2. Local Wisdom Values

Local wisdom is the growth and development of religious, cosmological, and sociological perspectives through a community's collection of knowledge and policies. Local knowledge relies on institutionalized beliefs, values, ethics, and behaviors to manage natural and human resources. They are formulated as the worldview of a community on natural and social phenomena that are traditional or constant in a region. This perspective on life becomes the defining characteristic of the community, distinguishing it from other groups.

Local wisdom-based education teaches students to continually be

connected to the concrete circumstances they confront. This is consistent with Suwito's opinion in Wagiran (2012), which suggests that the pillars of local wisdom education include: 1) building an educated human being that must be based on the recognition of human existence from the womb; 2) education must be based on truth and nobility, avoiding incorrect ways of thinking; 3) education must develop the moral realm and spiritual (effective realm), not just the cognitive and psychomotor domains; and 4) the synergy of local wisdom and modern education. Education based on indigenous knowledge can be utilized to maintain the potential of each place. Regional potential must be converted into local knowledge (Wagiran, 2012: 333–334).

Local wisdom comprises etymologically of two words: wisdom (knowledge) and local (local). Local policy (local wisdom), local knowledge (local knowledge), and local intelligence (local genius) are alternative terms for local wisdom (Shufa, 2018: 49-50). According to Taylor and de Leo in Chaiphar (2013), local wisdom is a way of life that is passed down from one generation to the next in the form of religion, culture, or public money customs within a society's social system (Chaiphar, 2013: 17).

Local wisdom can be viewed as a national identity, particularly in the context of Indonesia, which enables cross-cultural transformation of local knowledge and the emergence of national cultural values. Local wisdom is a philosophy and way of life in Indonesia that manifests in numerous aspects of life (social and economic values, architecture, health care, and so on) (Romadi and Kurniawan, 2017: 84).

Local knowledge is a notion that emerges and evolves continually in a society in the form of conventions, values, rules/norms, culture, language, beliefs, and everyday habits, according to the viewpoints presented above.

3. Social Attitudes

There are several variables that affect language learning (Ellis: 1988), including the level of learner development, age, attitude and motivation. This study focused on students' language attitudes as a variable in foreign language learning, namely English. This is based on the consideration that language attitude is one of the most studied affective dimensions in language acquisition. Attitude as an affective factor in language acquisition also determines the level of active learning and a person's personal involvement in the learning process (Oxford and Shearin, 1994).

According to Tremblay and Gardner (1995) develop a construction of language learning motivation that explores language attitudes as a driver of motivation. Described by Gardner (1985:10) that attitudes and motivation have a very close relationship: *“Motivation ... refers to the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes towards learning the language”*.

Gardner seeks to demonstrate that the appropriate attitude is a catalyst for the development of student motivation in their pursuit of learning objectives. In addition, Tremblay and Gardner (1995) identify language attitudes as an element that triggers the appearance of motivational antecedents in the construction of motivation. This motivational conductor acts as a mediator for the development of motivating behavior, a factor that has a direct impact on the success of language learning.

According to Gardner (1985), there are two types of attitudes: attitudes toward language acquisition and attitudes toward other speech communities. Research on these two types of attitudes linked with target language acquisition indicates that attitudes toward language learning are consistently associated with language acquisition, whereas attitudes toward other speech communities have more variable connections with language acquisition. In

the context of this study, language attitudes comprise attitudes, orientations, and interests. The first component of linguistic attitude, attitude, is utilized to determine what the learner thinks, knows, and believes about the addressed object. In this regard, we are interested in learners' attitudes toward native English speakers, English courses/classes, and English instructors. The second component involves orientation. Orientation refers to the motivation for studying the target language by referencing the third component of attitude as explained above. Integrative orientation is distinguished from instrumental orientation. The final component, interest, aims to determine the emotional response of the learner to the addressed object. This refers to the learner's interest in a foreign language, which in this instance is English.

In essence, attitude is not a property, but rather the outcome of interaction between individuals and their environment, making it dynamic. Attitudes can also be expressed as learning outcomes; hence, attitudes are susceptible to change. Sheriff & Sheriff in Azwar (2010: 4) state:

“Attitudes can change due to the influence of conditions and influences given. As a result of learning attitudes are not formed by themselves because the formation of attitudes will always take place in human interaction with respect to certain objects”.

Students' social views matter greatly because our attitudes toward ourselves and others have a profound impact on our daily lives. When it comes to determining how we feel, we can go to our past experiences. While making decisions, we try for a more positive outlook. When we talk about having a social attitude, we're referring to how we interact with our social and natural environments in the context of our associations and existence in ways that are characterized by trustworthiness, discipline, responsibility, caring (tolerance,

mutual cooperation), courtesy, and self-assurance.

2. RESEARCH METHODS

A scientific aim with a specific purpose and application to collect data with a specific value, score, or metric is the focus of study. "An attribute or trait or value of people, objects, or activities with specific variations that the researcher selects to study and subsequently make conclusions about," says Sugiyono (2009:38).

"Research variable" is a term used by Sradley in his book Moleong (2007:215) to describe what he calls the "social context" or "social scenario," which is comprised of three components: a location, actors, and activities that work together in harmony and are of interest to the researcher.

This study employs a qualitative research methodology because data are presented in the form of text. Descriptive research is the method employed by the researcher. Observations, interviews, and documentation studies are used because researchers wish to understand the culture-based learning process and present an overview based on their findings.

In this research, it is directed to the school community and people or institutions that play a role in learning English based on local culture.

This study aims to study interactions with friends in this case social attitudes in learning English with local wisdom, study teacher interactions with children and analyze the impact of these interactions on students' social behavior.

The research that will be carried out by researchers in this case is about learning English based on local culture (as an independent variable), it will affect the social attitudes of students (as the dependent variable).

A mediator is believed to alter the relationship between the independent variable and the dependent variable. It is generally referred to as the dependent

variable in Indonesian. The dependent variable is the affected or resultant variable.

In qualitative research, the researcher is frequently the research instrument or tool. The researcher as an instrument must also be evaluated in terms of how prepared qualitative researchers are to do field research.

Validation of the researcher as an instrument comprises validation of the researcher's comprehension of qualitative research methodologies, mastery of insight into the field being investigated, and academic and logistical preparedness to enter the object of research.

Qualitative researchers choose the research focus, select informants as data sources, collect data, evaluate data quality, analyze data, interpret data, and draw conclusions based on their findings.

At SMP Negeri 1 Cisarua, research focuses on those people and sources who are directly involved and competent in the implementation of Local Wisdom-based English learning. It is the goal of this research to examine how students might better understand their local culture by looking at the people and organizations that are a part of it.

Teachers and students at SMP Negeri 1 Cisarua, as well as the vice principal of curriculum and the teacher forum or MGMP for English teachers and Language Supervisors English, served as additional sources of information, as did the principal of SMP Negeri 1 Cisarua as a second opinion.

Observation, interviews, and documentation studies are utilized to obtain the information. Observation was employed in this study to collect data on the implementation of culture-based English learning from the introduction to the conclusion. The research subject is the classroom, where the researcher will observe the teacher's role in the teaching and learning process. Participatory observation is the method of observation used.

The interview technique used in this study is a semi-structured interview so that the research subject is more open in providing data. Interviews will be conducted on teachers and especially students in SMP Negeri 1 Cisarua. Interviews that will be conducted in this study aim to obtain primary data about local culture-based learning that will be applied to English language learning.

Documentation is a data collection method that relies on sources outside than the study's subject matter to gather data. It is possible to test an event by using documents, which are written records containing written declarations created by a person or an organisation. Using these tools can help you locate sources of information that are difficult to come by, and they can also help you extend your knowledge of the investigation's topic.

According to Miles and Heberman, data analysis consists of three steps:

1. Data Reduction
Data reduction is the process of simplifying, categorizing, and deleting unneeded data in order to provide relevant information and make it easier to draw conclusions.
2. Data Display
Data display is a technique carried out by researchers so that large amounts of data can be obtained, after which the data is presented which allows drawing conclusions and acting.
3. Verification
Data verification is a data analysis approach used to derive inferences and attempt to draw conclusions from data from many sources. The data analysis is conducted and utilized in such a way that it is successful and provides solutions to the research questions or challenges. Inductive data analysis was performed; the research began with empirical facts and then proceeded to the field to explore,

interpret, and draw conclusions from phenomena in the field.

3. RESULT AND DISCUSSION

1. Culture-based English learning in fostering social attitudes in students or students at SMP Negeri 1 Cisarua.

An English learning model based on local cultural wisdom in the creation of students' character or social attitudes is one of the hottest subjects of discussion, since the global era, which is increasingly destroying the local era, demands connected parties to innovate in order to preserve locality.

The learning model based on local cultural knowledge is able to apply the values of local wisdom and always contributes to the process of shaping the character or social attitudes of pupils. The learning model based on local cultural knowledge is at least able to help the chaos of Indonesian education, which is worsening in terms of students' social attitudes and morals.

The study of a language's structure is simply one aspect of language acquisition; through language, students can also become acquainted with the culture and local lore of a language. Schools' efforts to familiarize students with local culture and wisdom involve habituation to a less-supportive environment. According to the results of an interview with Mrs. Irawati Diah, by habit is meant that students are accustomed to talking in English and are accustomed to learning about historical locations that contain local knowledge. The school's efforts to acclimate students reflect Atkinson's perspective. The greatest strategy to enhance the study of a second language, according to Atkinson (2011), is to place the learner, in this example the student, in a scenario that requires the use of the second language (Atkinson, 2011: 144).

Strengthening the character by learning English can be done by carrying out a learning program that is as interesting

as possible. It can also include the value of local wisdom in each learning theme. For example, when the theme of a narrative text can be combined with local history, such as the figure of Prince Diponegoro, R.A. Kartini, The Legend of Sangkuriang and Malin Kundang Even though the text is presented in English, the stories are taken from local wisdom values.

It is one strategy to enhance students' character, in this case their social attitude and foster patriotism, by teaching them English using materials and methods based on indigenous knowledge. This does not imply that we forget our native tongue after learning a second language. Obviously, it is necessary to prioritize Indonesian, maintain regional languages, and master foreign languages.

2. The social attitudes of students or students studying English are hindered by a number of challenges based on the local culture.

Students' social character and attitudes can only be developed if both driving and inhibiting variables are taken into account while implementing an English learning model based on local cultural wisdom.

This conforms to the notion given by Gunawan (2017: 19-22): There are numerous influences on the human character. Experts divide the numerous components into two categories: internal factors and external ones.

a. Internal Factors

Numerous factors influence this internal component, including:

1. Instinct is a pattern of behavior that is hereditary that is brought from birth.
2. Habit
3. Will; is a force that encourages people sincerely to behave (morally), because from that will a good and bad intention is formed and without will all ideas, beliefs, beliefs, knowledge become passive,

there will be no meaning or influence on life.

4. Descendants; Heredity is a factor that can influence human actions. In life we can see children who behave like their parents and even their ancestors

b. External Factors

1. Environment

The environment is something that surrounds a living body, such as plants, soil, air, and relationships. Human life is always in touch with other humans or with the natural surroundings. That is why humans have to get along and, in that association, they influence each other's thoughts, traits, and behavior.

2. Government's regulation.

3. Things that can be done by teachers to instill social attitudes of students or students through learning English based on local culture/wisdom.

As a cultural advantage of the local community and geographical conditions in a broad sense, local wisdom is produced. Local wisdom is a cultural artifact from the past that should serve as a lifelong guide. Although it has local significance, the value it contains is seen as quite universal.

The existence of this local wisdom serves a purpose. Local wisdom serves multiple purposes. According to Sartini (2006), local wisdom serves the following purposes:

1. Function for the conservation and preservation of natural resources.
2. Function for human resource development.
3. Functioning for the development of culture and science.
4. Serves as advice, belief, literature and taboos.
5. Socially meaningful, for example communal/relative integration ceremony.
6. Socially meaningful, for example in agricultural cycle ceremonies.
7. Meaningful ethics and morals.
8. Political meaning.

To achieve this role, the learning process in secondary schools carried out by a teacher will not be able to run smoothly without the support of several other components. For this reason, in carrying out learning, a teacher needs several components that are able to support the smooth running of the process. Those components are:

1. Vision, mission, and educational goals
2. Educators and education personnel
3. Curriculum/educational materials
4. Teaching and learning process
5. Educational facilities and infrastructure
6. Education management in schools, and
7. Educational external environment.

In relation to acquiring the values of indigenous knowledge in schools: Sutarno (2008) identifies four types of culture-based learning:

1. Learning about culture, namely placing culture as a field of science. Culture is studied in specialized courses, about culture and for culture. In this case, culture is not integrated with the field of science.
2. Learning with culture, occurs when culture is introduced to students as a way or method to learn certain subjects. Learning with culture includes various uses for cultural manifestation. In learning with culture, culture and its manifestations become learning media in the learning process, become the context of examples of concepts or principles in a subject, and become the context of applying principles or procedures in a subject.
3. Learning through culture, is a strategy that gives students the opportunity to demonstrate the achievement of understanding or meaning created in a subject through a variety of cultural manifestations.

4. Learning to be cultured, is a form of embodying that culture in the real daily behavior of students.

Meanwhile, Sutarno (2008: 7-10) writes that there are three kinds of culture-based learning models, namely:

1. Culture-based learning model through traditional games and folk songs,
2. Culture-based learning model through folklore,
3. Culture-based learning model through the use of traditional tools.

4. CONCLUSION

On the basis of the results of the research and discussion conducted by researchers at SMP Negeri 1 Cisarua, West Bandung Regency, and the results of research on English Language Education of Local Culture in Growing Social Attitudes, researchers are able to make the following conclusions:

1. English based on regional culture/wisdom contributes to the development of pupils' social views. This can be accomplished in the learning process as a required subject or a subject of specialization by adding local wisdom contents such as folklore, legends, and myths (myths). as reading material and enhance their skills in the cognitive, emotional, and psychomotor domains.
2. The school has made numerous efforts to eliminate the problems that impede students' development of social attitudes through the study of English based on indigenous culture and knowledge. These efforts include English Day as a part of habituation so that students can improve their vocabulary (vocabulary) and pronunciation (pronunciation), and the addition of English subject matter by

incorporating more local content or local wisdom so that students can learn from the moral messages contained in these folk tales, which will have a positive effect on the strengthening of their character or social attitudes (students).

3. Creating an environment that encourages the development of social attitudes is accomplished by emphasizing the role of a teacher who can act as a role model for students learning English through the use of local material and wisdom. An additional effort is to bring in specialists (competent teachers in their respective fields) and English experts who can pay attention to the emotional, physical, cognitive, and social growth (social attitudes) of the students when participating.

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- [40] Dokumen 3 (RPP) SMP Negeri 1 Cisarua
- [41] Profil SMP Negeri 1 Cisarua, Profil Sekolah Keren!! SMP Negeri 1 Cisarua Bandung Barat!! Sekolah Necis, Asri & B