



## **Cultural Foundations of Education: The Influence of Culture on Educational Practices and Objectives**

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### **Abstract**

Education does not take place in a cultural vacuum; rather, it functions as a vital instrument for transmitting and reproducing a society's values, knowledge, and cultural practices. This article examines the cultural foundations of education by exploring the reciprocal relationship between culture and educational practices and objectives. Using a systematic literature review and conceptual analysis, the study identifies that culture significantly influences various dimensions of education, including curriculum development, pedagogical approaches, teacher–student relationships, learning styles, and the broader aims of education. The findings reveal that education performs a dual role: it acts as a mechanism for preserving cultural heritage while simultaneously serving as a catalyst for cultural transformation and social change. Furthermore, the article argues that a comprehensive understanding of the cultural foundations of education is essential for developing educational systems that are contextual, inclusive, and responsive to the diverse needs of contemporary societies. Ultimately, recognizing and integrating cultural values into educational practices can enhance the relevance and effectiveness of education while contributing to the preservation and continuity of a nation's cultural heritage.

**Keywords:** Cultural Foundations of Education, Culture and Education, Educational Objectives

## INTRODUCTION

According to Cantika, Hernawan, and Dewi (2025), education and culture are two entities that are intrinsically interconnected in a dialectical relationship. On the one hand, education is a product of culture that reflects the values, beliefs, norms, and aspirations of the society in which it is implemented. On the other hand, education serves as a medium for the transmission of culture across generations while simultaneously functioning as an instrument for socio-cultural transformation. Through educational processes, societies preserve their cultural heritage, maintain collective identity, and adapt to changing social realities. Curriculum scholars have long recognized culture as one of the fundamental foundations of curriculum development, alongside other influential factors such as advances in science and technology, political dynamics, and economic conditions. Consequently, the reciprocal relationship between education and culture makes the study of the cultural foundations of education both an academic necessity and a practical imperative for educational development in contemporary societies.

The significance of culture in education was strongly emphasized by **Ki Hajar Dewantara**, the father of Indonesian national education. Since the early twentieth century, he argued that culture constitutes the essential root of a nation's educational system. His perspective implies that education detached from its cultural foundations risks

losing its direction, identity, and relevance to the needs of society. Educational practices that ignore local cultural values often fail to resonate with learners and communities because they do not reflect the lived experiences and social realities of the people they serve. Therefore, educational systems must not only pursue academic excellence but also cultivate cultural awareness and social responsibility. This perspective remains highly relevant today, particularly as nations seek to balance modernization with the preservation of cultural identity.

In the contemporary era, educators and policymakers face the complex challenge of designing educational systems that are capable of responding to global developments while remaining grounded in local cultural traditions. The rapid expansion of globalization, technological innovation, and international educational standards has encouraged the adoption of educational models that are often developed in different cultural contexts. While these models may offer valuable insights and best practices, their implementation without cultural adaptation can create tensions between global expectations and local realities. Consequently, educational planning requires a careful consideration of cultural values, social norms, and community aspirations to ensure that educational reforms remain meaningful and sustainable within specific societal contexts.

From a cross-cultural perspective, the fundamental function of education is universal. Every society utilizes education as a mechanism

for ensuring cultural continuity by transmitting its history, traditions, values, language, and collective knowledge from one generation to the next. This transmission occurs through both formal institutions, such as schools and universities, and informal settings, including families, communities, and religious organizations. Through these processes, individuals learn not only academic knowledge but also the social and cultural competencies necessary for participating effectively in society. In this sense, education serves as a bridge connecting past, present, and future generations.

Despite the universality of its core function, the ways in which education is practiced differ significantly across cultures. Educational systems around the world vary in their priorities, expectations, and approaches to teaching and learning. These differences are reflected in fundamental aspects such as educational objectives, curriculum structures, pedagogical methods, classroom interactions, learning styles, and assessment systems. Some cultures prioritize collective achievement and social harmony, while others emphasize individual creativity, critical thinking, and personal autonomy. As noted by Nuwa, Bebhe, and Syamsyah (2021), cultural values shape not only what is taught but also how knowledge is delivered, interpreted, and evaluated within educational settings.

The influence of culture on educational practices can also be observed in the relationships established between teachers and

students. In certain cultural contexts, teachers are regarded as authoritative figures whose knowledge and decisions are rarely questioned. In other societies, educational environments encourage dialogue, collaboration, and active participation between teachers and learners. These differing perspectives affect classroom communication patterns, instructional strategies, and students' engagement in the learning process. Consequently, effective educational practices must take into account the cultural assumptions and expectations that shape interactions within learning environments.

Theoretical debates concerning the relationship between culture and education have produced a variety of perspectives. One prominent viewpoint suggests that globalization is leading to the convergence of educational practices worldwide. Proponents of this perspective argue that international standards, technological advancements, and global economic integration encourage educational systems to adopt similar structures, curricula, and assessment models. The increasing popularity of competency-based education, standardized testing, and digital learning platforms is often cited as evidence of this trend toward educational uniformity.

Conversely, advocates of cultural diversity emphasize the importance of preserving local identities and resisting the homogenization of educational practices. This perspective argues that educational systems should reflect the unique historical, linguistic, religious, and cultural characteristics of their

respective societies. Rather than viewing diversity as an obstacle, proponents regard it as a valuable resource that enriches educational experiences and promotes social inclusion. They contend that culturally responsive education enhances students' sense of identity, belonging, and engagement while fostering respect for multiculturalism and pluralism.

The tension between global standardization and cultural diversity has become one of the most significant issues in contemporary educational discourse. Educational institutions are increasingly expected to prepare learners for participation in a globalized world while simultaneously maintaining cultural authenticity and local relevance. Achieving this balance requires educational stakeholders to critically evaluate imported educational models and adapt them to local cultural contexts. In this regard, cultural foundations play a crucial role in ensuring that educational innovations are not only effective but also socially and culturally appropriate.

As highlighted by Khanida, Amisya, and Mutasyawifah (2025), cultural roots continue to exert a substantial influence on how education is understood, organized, and practiced despite the growing pressures of globalization. Educational values, teaching philosophies, and learning expectations remain deeply embedded within cultural traditions and social norms. Therefore, any comprehensive analysis of education must consider the cultural contexts that shape educational

policies, practices, and outcomes. Ignoring these cultural dimensions may lead to educational approaches that are disconnected from the realities and aspirations of learners and communities.

Based on this background, the present article aims to achieve three primary objectives. First, it seeks to identify the cultural factors that influence educational practices. Second, it analyzes how culture shapes educational goals across different social and cultural contexts. Third, it formulates the implications of understanding the cultural foundations of education for the development of contextual, inclusive, and culturally responsive educational systems. Through these objectives, the article intends to contribute to the theoretical discourse on educational foundations while also providing practical insights for educators, curriculum developers, and policymakers seeking to improve the quality and relevance of education in diverse societies.

## **METHOD**

This study employed a qualitative approach using a library research method. This approach was selected because it allows for an in-depth exploration of the concept of the cultural foundations of education, which is inherently multidisciplinary and encompasses the fields of educational anthropology, philosophy of education, sociology of education, and curriculum studies (Mukminati Zulfa & Harjito, 2026).

The primary data sources consisted of relevant academic literature, including peer-reviewed journal articles, scholarly books, and educational policy documents that discuss the relationship between culture and education. The literature search was conducted through several academic databases, such as Google Scholar, DOAJ (Directory of Open Access Journals), ERIC (Education Resources Information Center), and institutional repositories of higher education institutions. The keywords used in the search process included “cultural foundations of education,” “culture and education,” “culture-based education,” “multicultural education,” and “educational cultural foundations.”

The inclusion criteria for selecting sources were as follows: (1) substantive relevance to the topic of culture and education; (2) source credibility, demonstrated through publication in indexed journals or by reputable academic publishers; (3) publication dates ranging from 2000 to 2026 to ensure the timeliness and relevance of the discussion; and (4) availability of full-text access through online platforms. Sources that did not meet these criteria, such as popular opinions lacking scientific evidence or academic rigor, were excluded from the review (Hafizah, 2023).

The data were analyzed using qualitative content analysis with a thematic approach. The analytical procedure involved several stages. First, the collected literature was organized according to major themes related to the cultural foundations of education. Second, a

close reading process was conducted to identify key concepts, arguments, and theoretical perspectives. Third, coding techniques were applied to classify the findings into specific conceptual dimensions. Fourth, cross-source synthesis was undertaken to identify patterns, similarities, differences, and interrelationships among concepts. Finally, conclusions were drawn and verified through a systematic review of the evidence obtained from the selected literature (Masaro et al., 2025).

To ensure the trustworthiness and validity of the findings, this study employed source triangulation, which involved comparing information from multiple scholarly sources to confirm and verify emerging findings. In addition, backward reference tracing was conducted by examining the reference lists of previously identified sources to locate additional relevant literature. The analytical process was carried out iteratively, moving continuously between data collection, interpretation, and synthesis to achieve a comprehensive understanding of the cultural foundations of education and their influence on educational practices and objectives.

## **RESULTS AND DISCUSSION**

Education is fundamentally shaped by the cultural environment in which it develops. Educational objectives, curriculum content, teaching methods, classroom interactions, and assessment systems are not value-neutral components; rather, they are deeply embedded

within the cultural beliefs and traditions of a society. Therefore, understanding the cultural foundations of education is essential for comprehending how educational systems are formed and how they function within diverse social contexts.

According to Putri, Zuliana, and Mardiah (2023), educational goals always reflect the cultural values of the society in which an educational system operates. Every society formulates educational objectives based on the characteristics, expectations, and ideals it wishes to transmit to future generations. As a result, educational goals differ across cultures because societies prioritize different values and visions of human development.

In collectivist societies, educational objectives tend to emphasize social harmony, cooperation, and communal responsibility. Learners are encouraged to develop a strong sense of belonging to their community and to prioritize collective welfare over personal interests. Educational success is often measured by an individual's ability to contribute positively to society and maintain harmonious social relationships.

The concept of mutual cooperation, commonly known as *gotong royong* in Indonesia, represents one example of how cultural values influence educational objectives. Schools often promote collaboration, social responsibility, and collective problem-solving as essential competencies. Through these values, education serves not only to develop academic abilities but also to strengthen social cohesion and cultural

identity.

In contrast, educational objectives in individualistic societies often emphasize personal achievement, independence, creativity, and self-development. Students are encouraged to think critically, express their opinions freely, and pursue individual goals. Educational success is frequently associated with personal accomplishment and the capacity to compete effectively in academic and professional environments.

These differences illustrate that educational objectives are not universally identical but are culturally constructed. While all educational systems seek to develop learners' potential, the specific qualities considered desirable vary according to cultural expectations. Consequently, educational goals provide insight into the values and priorities of a particular society.

Research on multicultural education in the border regions of Kalimantan demonstrates the importance of cultural preservation within contemporary educational settings. The findings indicate that maintaining cultural identity and fostering tolerance have become central educational objectives amid increasing globalization and cross-cultural interactions (Sub, Winangsit, & Putra, 2021). Such objectives help learners navigate cultural diversity while preserving their local heritage.

The relationship between culture and education is also evident in curriculum development. According to Nuwa, Bebhe, and Syamsyah (2021), curriculum can be understood as a cultural construct. The knowledge selected for inclusion, the organization of learning materials, and the historical

narratives presented within the curriculum are all influenced by cultural values and societal priorities.

Curriculum development involves decisions about what knowledge is considered important and worthy of transmission. These decisions are never entirely objective because they reflect assumptions about identity, citizenship, morality, and social progress. Therefore, curriculum functions as a mechanism through which societies reproduce cultural values and collective memories.

In Indonesia, the Merdeka Curriculum provides an example of how educational policy incorporates cultural foundations into curriculum design. The curriculum explicitly promotes the development of the Pancasila Student Profile, which reflects national cultural values while encouraging students to become responsible, creative, and globally aware citizens (Miranti & Mukodas, 2024).

The flexibility provided within the Merdeka Curriculum allows schools to adapt learning experiences according to local cultural contexts. This approach acknowledges that Indonesia's diverse ethnic groups, languages, and traditions require educational practices that are sensitive to regional characteristics. Consequently, curriculum becomes a bridge between national identity and local cultural heritage.

Culture also exerts a significant influence on pedagogical practices and learning styles. Educational research indicates that learners from different cultural backgrounds often exhibit distinct preferences regarding how knowledge is

acquired and communicated (Setiawan, Rakhmadi, & Raisal, 2021). These differences affect classroom participation, communication patterns, and expectations regarding teaching and learning.

Some cultures place a high value on cooperative learning, where students work together to achieve shared objectives. In these contexts, collaboration and group achievement are viewed as essential educational outcomes. Cooperative learning encourages mutual support, interpersonal skills, and collective responsibility among learners.

Other cultural contexts may prioritize individual learning and personal achievement. Students are encouraged to demonstrate independence, compete academically, and take personal responsibility for their educational success. These differences highlight the importance of considering cultural expectations when designing instructional strategies.

Research by Fadlilah, Yuliasri, and Fitriati (2025) suggests that cultures differ in their tolerance for ambiguity and uncertainty. Some learners prefer structured learning environments with clear instructions and predictable outcomes, whereas others are more comfortable with exploratory learning approaches that encourage creativity and independent inquiry.

Variations also exist regarding participation styles within classrooms. Certain cultures encourage active questioning, discussion, and debate, while others place greater emphasis on attentive listening and respect for authority. These differences should not be interpreted as indicators of student ability but rather as reflections of cultural norms governing communication and learning

behavior.

Understanding these cultural variations is essential for avoiding cultural bias in educational practice. As noted by Suardana, Suastika, and Ardana (2025), culturally responsive teaching enables educators to recognize and accommodate diverse learning preferences, thereby creating more inclusive and equitable learning environments.

The cultural foundations of education are particularly evident in teacher–student relationships. According to Azzahra, Septikasary, and Haliq (2025), cultural norms concerning authority, hierarchy, and respect significantly shape interactions between educators and learners. These norms influence classroom management, communication styles, and expectations regarding student behavior.

In cultures characterized by high power distance, teachers are often viewed as authoritative figures whose expertise should not be challenged. Students are expected to demonstrate obedience, respect, and deference. Classroom interactions tend to be teacher-centered, and questioning the teacher may be perceived as disrespectful.

Conversely, cultures with lower power distance often encourage more egalitarian relationships between teachers and students. Learners are invited to participate actively in discussions, express differing opinions, and engage critically with instructional content. Such environments promote dialogue and collaborative knowledge construction.

Another dimension strongly influenced by culture is educational evaluation. Educational systems differ considerably in how they define and measure success. Assessment practices reflect broader cultural beliefs regarding achievement, intelligence, and learning outcomes.

According to Masita et al. (2024), some educational cultures prioritize standardized examinations that focus primarily on cognitive performance and individual achievement. These assessments emphasize measurable academic outcomes and facilitate comparisons among students.

Other educational systems place greater emphasis on authentic assessment, which evaluates learners holistically by considering cognitive, affective, and psychomotor development. Such approaches recognize that education involves more than academic achievement and should also foster personal growth, character development, and practical competencies.

These findings support the argument that education cannot be separated from its cultural context. As noted by Samovar and Porter (2005), every culture uses education as a means of ensuring the perpetuation of culture through the transmission of history, traditions, values, and collective knowledge. Schools therefore function not only as centers of learning but also as institutions responsible for preserving cultural continuity.

At the same time, the relationship between culture and education is dynamic rather than static. According to Topan and Suryodarmo (2022), educational systems continuously adapt to social, economic, and technological changes.

Consequently, education serves both as a mechanism for cultural preservation and as a catalyst for cultural transformation.

Globalization has intensified this dynamic relationship by creating tensions between standardization and cultural diversity. International assessments such as PISA and TIMSS encourage countries to adopt common educational benchmarks and practices. While these initiatives may improve educational quality and comparability, they can also create pressure toward educational homogenization.

Nevertheless, evidence suggests that local cultural identities remain highly influential. UNESCO studies examining educational practices across Latin America and the Caribbean reveal a growing commitment to integrating living cultural heritage into formal and non-formal education. Many educational initiatives actively involve local communities in curriculum development and implementation, demonstrating the continuing importance of cultural roots in educational practice.

The Indonesian context further illustrates the relevance of cultural foundations in education. Given the country's extraordinary diversity of ethnic groups, languages, customs, and traditions, educational systems must accommodate multiple cultural perspectives while promoting national unity. Cultural responsiveness therefore becomes an essential component of educational effectiveness.

Research conducted by Maria R. Waluko and Susan Jacobus (2022) at SMAN 1 Tomohon found that school culture was reflected in values,

habits, norms, and codes of conduct embedded within academic regulations and school programs. These cultural values were not merely supplementary elements but constituted an integral part of the educational experience itself.

This finding highlights the role of schools as active agents of enculturation. Through daily routines, institutional traditions, and social interactions, schools contribute to the formation of students' identities, values, and behaviors. Education thus becomes a process through which culture is continuously reproduced and renewed.

The practical implications of understanding cultural foundations are significant. First, curriculum developers must recognize cultural diversity and ensure that educational content reflects multiple cultural perspectives rather than privileging only dominant cultural narratives. Inclusive curricula contribute to greater representation, equity, and social cohesion.

Second, educators need to develop cultural pedagogical competence. This competence enables teachers to understand learners' cultural backgrounds, adapt instructional methods accordingly, and create learning environments that respect diversity while maintaining high academic expectations.

Third, educational policymakers should provide sufficient flexibility for schools to adapt national educational policies to local cultural contexts. Such flexibility allows educational institutions to remain responsive to community needs while supporting national educational objectives (Zulfa & Harjito, 2026).

The discussion of cultural foundations also enriches theoretical understandings of educational functions. Traditionally, education has been viewed primarily as a mechanism for cultural transmission, ensuring the continuity of societal values and traditions. However, contemporary educational theory increasingly recognizes education's transformative role.

In rapidly changing societies, education must prepare learners to engage with multiple cultural systems, respond to technological developments, and adapt to evolving social realities. Consequently, education cannot function solely as a conservator of tradition; it must also cultivate innovation, critical thinking, and adaptability.

The challenge lies in balancing cultural preservation with openness to change. Educational systems must protect valuable cultural heritage while equipping learners with the competencies necessary for participation in an interconnected world. Achieving this balance requires thoughtful integration of local values and global perspectives (Rijal et al., 2025).

Educational objectives play a crucial role in communicating the learning outcomes expected of students. They guide teachers in determining instructional priorities, establishing relationships among learning outcomes, and designing appropriate assessment procedures. Clearly defined objectives contribute to the effectiveness and coherence of educational processes.

According to Kasanah, Mauridhatul, and Pratama (2024), educational taxonomies provide a framework for classifying learning outcomes and formulating competency indicators. These

taxonomies assist educators in identifying the various dimensions of student development and ensuring that instruction addresses diverse educational goals.

Educational objectives are generally categorized into three domains: cognitive, affective, and psychomotor. Together, these domains represent a comprehensive approach to human development and reflect the multidimensional nature of learning.

The cognitive domain concerns intellectual abilities such as remembering, understanding, applying, analyzing, evaluating, and creating. Its primary purpose is to develop learners' mental capacities so that they can acquire knowledge, solve problems, and generate innovative ideas based on their understanding.

The affective domain relates to attitudes, values, emotions, and appreciation. Educational objectives within this domain seek to cultivate positive dispositions, strengthen ethical awareness, and encourage respect for social and cultural values. Through affective development, learners become capable of responding to knowledge in morally responsible ways.

The psychomotor domain focuses on physical skills and practical competencies. Its objectives include developing coordination, precision, dexterity, and technical abilities. Psychomotor learning enables students to translate knowledge into action and perform tasks effectively across various contexts (Hatima, 2025).

These three domains are interconnected and mutually reinforcing. Effective education seeks to

develop learners not only intellectually but also emotionally, socially, morally, and physically. By integrating cognitive, affective, and psychomotor objectives, educational systems can foster well-rounded individuals who are capable of contributing meaningfully to society while preserving and enriching their cultural heritage.

## CONCLUSION

The cultural foundation constitutes a fundamental dimension of education that cannot be overlooked. Culture influences the entire spectrum of educational practices, including educational objectives, curriculum development, pedagogical approaches, social relationships within schools, and assessment systems. In this sense, education is not a value-free activity; rather, it is a practice deeply embedded with cultural assumptions and values that often operate implicitly. Two primary functions of education in relation to culture can be identified. First, education serves a function of cultural preservation, whereby it transmits values, knowledge, traditions, and cultural practices from one generation to the next. Second, education fulfills a function of cultural transformation, acting as a medium through which culture can be critically examined, adapted, and enriched in response to social, technological, and global changes. These two functions must be balanced to ensure that education neither becomes trapped in rigid conservatism nor loses its cultural roots and identity.

The implications of this understanding

highlight the necessity of adopting contextual and culturally responsive approaches in educational practice. Educators and policymakers need to develop cultural awareness that enables them to recognize and address cultural biases embedded within educational systems and practices that may otherwise be taken for granted. Furthermore, continuous dialogue among various stakeholders—including educators, policymakers, academics, cultural communities, and learners themselves—is essential for designing educational practices that respect cultural diversity while simultaneously fostering social cohesion and national unity. The limitation of this article lies in its reliance on a library research method, which does not allow for an in-depth empirical exploration of how cultural foundations are manifested in everyday educational practices across different contexts. Therefore, future research employing ethnographic approaches or comparative cross-cultural case studies is highly recommended to provide a richer and more contextualized understanding of the dynamic relationship between culture and education.

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