



The Implementation of The Freedom to Learn-Independent Campus (MBKM) Curriculum Guidelines Based on Cultural and Local Wisdom in The Local Subject (Mulok) At the Elementary Level in The Province of Gorontalo

Novianty Djafri¹, Isnanto Isnanto², Nina Lamatenggo³, Meiskyarti Luma⁴, Lukman Samatowa⁵

^{1,2,3} Faculty of Education, Universitas Negeri Gorontalo, Gorontalo, Indonesia

⁴ Postgraduates School, Universitas Negeri Gorontalo, Gorontalo, Indonesia

⁵ Faculty of Mathematics and Natural Sciences, Universitas Negeri Gorontalo, Gorontalo, Indonesia

noviantydjafri@ung.ac.id

Abstract

The objective of this study is to implement the Freedom to Learn-Independent Campus (MBKM) curriculum guide, which is based on local culture and wisdom, in the subject of Local Content (MULOK) at the elementary school level in Gorontalo. This study employs the research and development (R&D) model, which is a systematic approach to innovation that aims to enhance the quality and appeal of existing products. In this study, a curriculum guide for the MBKM program, which is based on local culture and traditional wisdom, will be developed for the elementary school level (SD) in Gorontalo. The guide will be designed to enhance the learning experience of students in the local context. The ADDIE model will be employed to develop the curriculum guide. The curriculum guide will integrate local culture and traditional wisdom into the learning process, ensuring that the content aligns with the students' real-world experiences. The curriculum developed in this study renders learning experiences meaningful and relevant, enabling students to apply their classroom learning to real-world contexts. The implementation of the MBKM curriculum, which is based on cultural and local wisdom, is situated within the context of real-world applications. This curriculum aims to make learning meaningful and relevant by connecting the subject matter to the student's daily lives. By doing so, students can apply the knowledge they gain in the classroom to real-world situations. This program's implementation occurs regularly during extracurricular and interscholastic activities. These activities include extracurricular

programs focused on religious learning and intra-curricular programs, which are *Mohuyula*, *Moawota*, and *Motonggongala 'a*.

Keywords: MBKM, Local Content, Cultural and Local Wisdom

1 INTRODUCTION

In the implementation of the Merdeka Curriculum, educational institutions may supplement the prescribed curriculum with local content, in accordance with the local wisdom or characteristics of the region, through three flexible options. Firstly, the local content may be developed into a standalone subject. Secondly, the local content may be integrated into all subjects. Thirdly, the local content may be incorporated into a project to strengthen the profile of students in the Pancasila ideology. The utilization of space for the implementation of Local Subject in the curriculum is still not optimal. This is due to the dominance of uniformity, both in terms of content and operational curriculum. Educational institutions are hesitant to develop distinct and diverse curricula, despite the regulatory framework providing ample opportunity for local authorities to promote local excellence, indigenous wisdom, and regional peculiarities through the Merdeka Curriculum.

The incorporation of Local Subject into the curriculum can be achieved through three avenues: integration into existing subjects, the implementation of a special project to reinforce the Pancasila profile, or the establishment of a standalone subject, with a duration of two hours. There is no need for concern regarding the certification of teachers, as for schools where Local Subject has been established as a standalone subject, the requisite conditions for certification are already met through the delivery of two hours of instruction. With regard to the option of undertaking a project to reinforce the profile of students about Pancasila and integrating this with other subjects, the relevant teachers will already have the requisite hours of teaching time allocated to them, thus obviating any issues concerning the certification process.

Local wisdom, as exemplified by one of the profiles of students of Pancasila, is concerned with the concept of global diversity. This concept suggests that the Indonesian generation should utilize the diversity of their local regions to develop a competitive advantage on the global stage. There is a sense of pride in the local potential, which can be developed and explored. Even children can be globalized through the vision and mission of the Gorontalo region, which aligns with the six characteristics of the Pancasila student profile. This is reflected in the region's vision and mission, which aim to enhance the quality of human resources, foster cultural values, and promote competitiveness, all while upholding religious values. The six character traits are also the aspirations of the educational institution in Gorontalo.

The observations indicate that the implementation of the curriculum as a government program for the MBKM activities has been disseminated to some extent, yet it has not yet been implemented in all elementary schools in the province of Gorontalo. In particular, there is a lack of a specific textbook for the subject of Local Subject, which is based on the MBKM approach, to enhance cultural integration and local wisdom with respect to the subject matter and subtopics of local content. Consequently, it is crucial to develop and implement a more flexible curriculum guide for local culture and wisdom in the context of the independent curriculum in elementary schools.

In the wake of the government's central program in Gorontalo, the local culture of the natural world was incorporated into the curriculum through the utilization of indigenous knowledge and collaboration with the surrounding communities of the elementary schools in Gorontalo. These communities included *Mohuyula*, *Moawota*, and *Motonggongalaa*. This program's implementation occurs regularly during extracurricular and interscholastic activities, which are integrated with academic subjects. These activities include extracurricular programs focused on religious learning, including the practice of Quranic recitation and the holding of intensive Quranic studies programs at the primary education level. In the 2022 and 2023 academic years, the local wisdom of Gorontalo will be incorporated into the curriculum of elementary schools. This curriculum's first component will focus on memorizing the Quran for students in grades one through three. The second component will be an intra-curricular program on the natural world, called *Mohuyula*. This program will be implemented in collaboration with parents and educators to ensure its effectiveness. Furthermore, the implementation of the local content entails the joint practice of communal charity and sharing, as well as empathy-building activities. This is because the local wisdom of Gorontalo remains within the context of the Indonesian nation-state.

The objective of this research is to implement the Freedom to Learn-Independent Campus (MBKM) curriculum guide, which is based on local culture and wisdom, in the context of the Local Subject (MULOK) subject at primary schools in Gorontalo province. The focus is on the implementation of the curriculum guide in the Gorontalo district.

2 THEORETICAL REVIEW

2.1 *Implementation of Curriculum Guide*

According to Nurdin Usman, the term "implementation" refers to an action or process that is carried out in order to put a system into effect. This implies that implementation is not merely an activity but rather a planned and deliberate activity that is carried out in accordance with a set of norms to achieve a specific goal. Implementation is the execution of a plan or strategy to achieve a desired outcome. According to Miller and Seller, as cited by Dinn Wahyudin, the implementation of the curriculum is the application of curriculum concepts, programs, or structures into instructional practices or innovative approaches, intending to influence the targeted individuals to transform. Consequently, it can be posited that the implementation of a curriculum represents the application or execution of a previously designed curriculum, to achieve the desired outcomes in accordance with the pre-established goals.

According to Oemar Hamalik, the concept of curriculum can be examined from two distinct perspectives: the traditional and the contemporary. In the traditional paradigm, curriculum is defined as a set of subjects that students must complete in order to obtain a diploma. In contrast, the contemporary understanding of curriculum is more expansive, encompassing not only academic subjects but also all school-related activities and experiences. In accordance with Zainal Arifin's interpretation in Law Number 20 of 2003, about the National Education System, a curriculum is

defined as a set of plans or arrangements concerning objectives, content, and materials, as well as the methods utilized as a guideline for educational activities to achieve the predetermined educational objectives. The curriculum is thus regarded as a tool for achieving educational objectives. The curriculum is regarded as a pivotal element in the educational process, as it directs all educational activities, including the provision of resources and personnel, towards achieving educational objectives.

2.2 *Freedom to Learn-Independent Campus (MBKM)*

In order to prepare students for the challenges of social, cultural, and technological change, it is essential to align their competencies with the demands of the modern world. Link and match not only with the industrial and occupational realms but also with the rapidly evolving future. Higher education institutions are obliged to devise and implement innovative learning strategies that enable students to achieve optimal learning outcomes encompassing attitudes, knowledge, and skills. Freedom to Learn-Independent Campus is one of the policies introduced by the Minister of Education and Culture, Nadiem Makarim.

One of the initiatives of the Freedom to Learn-Independent Campus policy is the provision of the opportunity for students to pursue their studies outside of their designated programs for three semesters. This program is a fulfillment of the obligations outlined in various regulatory frameworks governing higher education, intending to enhance the quality of learning outcomes and the caliber of graduates. The legal basis for implementing the policy of allowing students to pursue studies outside of their designated programs for three semesters includes the following:

1. Law Number 20 of 2003, about the National Education System.
2. Law Number 12 of 2012, about Higher Education.
3. Law Number 6 of 2014, about Villages.
4. Government Regulation Number 04 of 2014, concerning the Implementation of Higher Education and Management of Higher Education Institutions.
5. Presidential Regulation number 8 of 2012, concerning KKN.
6. Regulation of the Minister of Villages, Development of Disadvantaged Regions and Transmigration Number 11 of 2019, concerning Priority Use of Village Funds in 2020.
7. Regulation of the Minister of Villages, Development of Disadvantaged Regions and Transmigration Number 16 of 2019, concerning Village Deliberations.
8. Regulation of the Minister of Villages, Development of Disadvantaged Regions and Transmigration Number 17 of 2019, concerning General Guidelines for Development and Empowerment of Village Communities.
9. Regulation of the Minister of Villages, Development of Disadvantaged Regions and Transmigration Number 18 of 2019, concerning General Guidelines for Assistance to Village Communities.

The official website of the Ministry of Education and Culture of the Republic of Indonesia states that the objective of the Freedom to Learn-Independent Campus program, which allows students to take three semesters of courses outside of their majors, is to enhance the competencies of graduates, both soft and hard skills, in order to better prepare them for the demands of the modern world and to equip them with the qualities of an exemplary future leader of the nation. The program of experiential learning with a flexible pathway is designed to facilitate students in developing their

potential in accordance with their passion and aptitude.

Implementation is a form of action undertaken to achieve a desired outcome. In simpler terms, implementation can be defined as the evaluation of the implementation or application of a policy. It is often associated with an institution or entity that introduces various policies to achieve a specific goal. According to Ujang Cepi Barlian, et al., citing Hasbulloh, the curriculum is defined as the entirety of a school's or training institution's program, facilities, and activities. It is designed to realize the institution's vision, mission, and objectives. Therefore, the successful implementation of a curriculum in a school or training institution requires the following elements: (1) the presence of competent personnel, (2) the availability of adequate facilities, and (3) the use of supplementary facilities. Fourth, the presence of ancillary educational personnel, such as administrative staff, counselors, librarians, and laboratory technicians, is essential. Fifth, the availability of sufficient financial resources is crucial. Sixth, the implementation of effective management practices is paramount. Seventh, the maintenance of a conducive cultural environment, encompassing religious, moral, nationalistic, and other values, is vital. Eighth, the presence of visionary, transparent, and accountable leadership is indispensable.

The implementation of the Independent Learning Curriculum entails the development of instructional units that have undergone rigorous screening and evaluation. These units are designed to enhance learning outcomes by empowering educators to deliver more flexible and engaging lessons, while also enabling students to actively engage with their learning.

2.3 *Local Culture and Wisdom*

The concept of local wisdom in foreign languages is often conceptualized as local wisdom, local knowledge, or local intelligence. Local wisdom can also be interpreted as a thought about life. This thinking is based on clear reasoning, a good mind, and contains positive things. Local wisdom can be translated as works of reason, deep feelings, habits, forms of behavior, and suggestions for human glory. Mastery of local wisdom will make their souls more virtuous.

Naritoom defines local wisdom as a form of knowledge that is developed and acquired by a local community through a process of trial and error, and which is integrated with an understanding of the surrounding natural and cultural environment. Local wisdom is a dynamic concept, with the function of local wisdom being shaped by the wisdom itself and its relationship to global situations. The aforementioned definition encompasses several key concepts. Firstly, local wisdom is a long-standing experience that has been internalized as a guide for behavior. Secondly, local wisdom is inextricably linked to its environment. Thirdly, local wisdom is a dynamic, flexible, and open concept that adapts to changing circumstances. This concept also illustrates that local wisdom is inextricably linked to human life and the surrounding environment.

Affandy defines local wisdom as a body of knowledge derived from the experiences of a community and the accumulation of local knowledge. Local wisdom can be found in communities, individuals, and other social units. Based on various definitions, local wisdom can be understood as a way of behaving and acting in response to changes in the physical and cultural environments. Local knowledge is the result of a dialectical process between individuals and their environment, as well as their response to environmental conditions. At the individual level, local knowledge

emerges from the cognitive processes of individuals in their attempts to regulate values that they consider to be the most appropriate for them. At the group level, local knowledge is the result of an attempt to identify shared values as a result of the establishment of patterns or arrangements within a specific environment.

2.4 *Local Subject*

A revised curriculum must be environmentally oriented, with the implementation of Local Subject. According to E. Mulyasa, the curriculum of Local Subject is one of the policies implemented by the government to preserve the distinctive characteristics and identity of the nation, as well as optimize the utilization of regional resources. This subject is defined as a set of plans and arrangements pertaining to the content and materials of instruction, which are established by the relevant authorities in accordance with the specific circumstances and requirements of the region in question. Furthermore, it serves as a guideline for the conduct of instructional activities. In general, the definition of Local Subject is a set of plans and regulations regarding the objectives, content, and materials of the curriculum, which are developed by educational institutions in accordance with the diversity of regional resources, characteristics, advantages, needs, and the specific circumstances of each region. Furthermore, it serves as a guideline for the implementation of educational activities to achieve specific educational objectives. In particular, the term Local Subject refers to a specific educational program, namely a subject taught as a separate course. This course is designed to provide students with an understanding of their local environment, including the natural, social, and cultural aspects of their community. Additionally, it addresses the specific needs of the region, ensuring that students are equipped with the knowledge and skills required to thrive in their local context.

According to Abdullah Idi, the curriculum of Local Subject is a program of education that incorporates the local environment, social context, and cultural heritage into its content and delivery, with the expectation that students in the region will engage with it. Therefore, it is essential to consider the unique characteristics of the local environment and the specific needs of the region in curriculum planning.

According to Muhammad Nasir, the curriculum of Local Subject is a set of plans that correspond to the circumstances and necessities of each region, as well as a method utilized as a guideline for the implementation of educational activities. Local Subject is an extracurricular activity for the development of potentialities, which is tailored to the distinctive characteristics and potentialities of the region, including its advantages, the content of which cannot be grouped into existing subjects. Local Subject constitutes a component of the curriculum structure and content as outlined in the curriculum standards for educational institutions at the level of the curriculum unit.

From the aforementioned definitions, it can be concluded that the curriculum of local content is a program of education developed or formulated by a region or educational institution in accordance with its vision and mission and the needs of the local community, serving as a distinctive feature of the educational institution. According to Muhaimin et al., the scope of the local content program is to develop the competency standards and basic competency standards by:

1. Identify regional conditions and needs.
2. Determine the function and structure or composition of local subject lessons.

3. Identify local subject study materials.
4. Determine local subjects.
5. Develop SK and KD along with their syllabus.

3 METHODS

The research model employed is that of research and development (R&D). R&D is a process used to develop and validate existing products or to develop new products. It can also be used to gather information or to address emerging issues (Fahrurrozi & Mohzana, 2020). The R&D process is a research approach that generates new ideas for products, whether they are new or existing, in order to make them more appealing and useful. The objective of this research is to implement the Freedom to Learn-Independent Campus (MBKM) curriculum guide, which is based on local culture and wisdom, in the context of the Local Subject (MULOK) subject at primary schools in Gorontalo province. The researcher employed the ADDIE model to develop the product.

4 RESULTS AND DISCUSSION

The implementation of a curriculum based on local culture is dependent upon the connection between the subject matter and the students' real-world experiences. The curriculum, when developed, should be designed in a way that makes the learning experience relevant and meaningful, allowing students to apply what they have learned in the classroom to their daily lives. Izza Lathifah posit that the existence of a curriculum provides students with the tools to take responsible actions and utilize information in their daily lives as well as in their roles as citizens. The curriculum of local cultural content is not merely a set of instructions to be learned; it must also be a dynamic and inspiring experience that encourages students to engage with their surroundings and become agents of positive change.

The implementation phase is designed to implement the developed curriculum guide, which has been developed in a realistic context. The objective is to ensure that the product is genuinely beneficial for users of the curriculum. The implementation of the product was conducted at the elementary school in Gorontalo Regency, which included two School Movers (*Sekolah Penggerak*), namely SDN II Biluhu and SDN 4 Tabongo, and two Independently Share (*Mandiri Berbagi*) schools, namely SDN 9 Batudaa and SDN 3 Limboto.

The implementation of a curriculum based on local culture has been observed to have a positive impact on the attitudes of school leaders, teachers, and students. The results of this implementation can be seen in Figure 1.

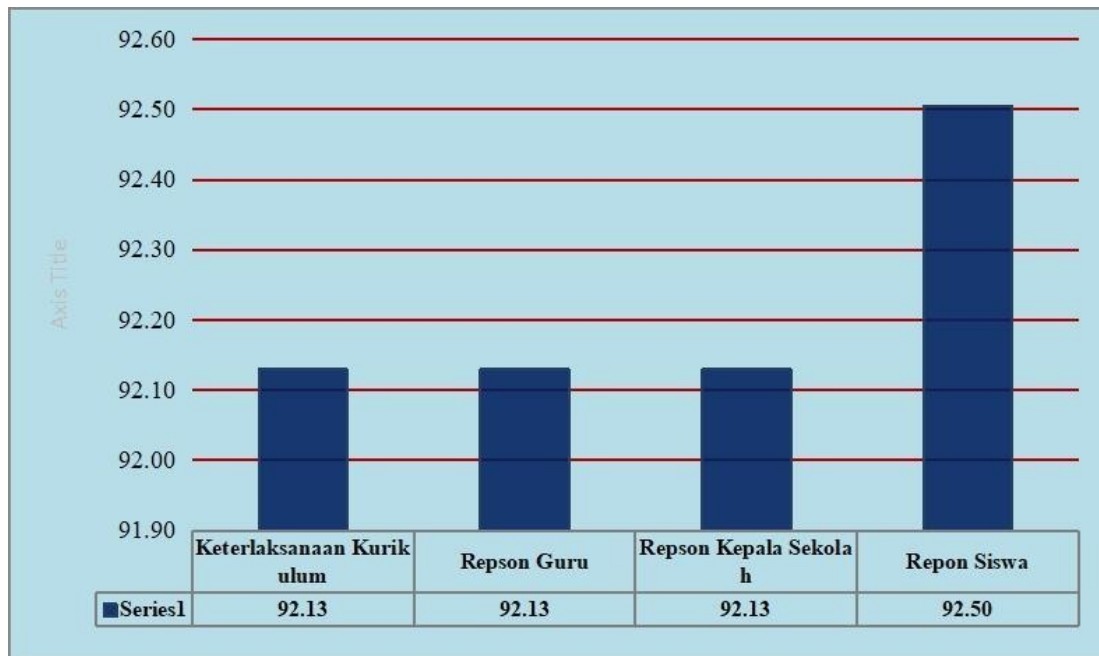


Figure 1. Implementation of the Culture-based Local Subject Curriculum Guidebook

The implementation of a curriculum based on local culture can be effectively utilized in the field. The findings of a study conducted by Tri Wahyuni Azzadi Ningrum and I Nyoman S. Degeng indicate that the implementation of a curriculum based on local culture should include the assessment of its feasibility through the input of various stakeholders. Furthermore, the implementation of this curriculum should occur within the context of a school, beginning with the restructuring of the teaching staff, the development of an effective implementation strategy, and concluding with the assessment of the outcomes and the identification of positive outcomes for both the teachers and the students.

The role of the educator in the learning process is to provide and present focused content in accordance with pre-prepared materials. Additionally, educators are afforded the flexibility to utilize various instructional resources in accordance with the needs and characteristics of their students, particularly those aligned with the profile of a Pancasila learner as outlined in the Merdeka curriculum. This aligns with the findings of Noorhapizah which emphasize the significance of instructional material development in enhancing educators' abilities to write effectively. In addition, teachers who have a deep understanding of their students' characteristics will find it easier to create engaging learning materials.

The implementation of the curriculum guide for local content is confirmed to have proceeded in accordance with the planned schedule, with the requisite implementation, evaluation, and follow-up procedures. Consequently, based on the model's implementation, the positive responses from teachers and students, and the guide's ability to foster collaboration, communication, and critical thinking, it can be concluded that the curriculum guide has been effectively implemented. It is also of great importance to apply the curriculum in accordance with the profile of students studying Pancasila. With the implementation of the curriculum guide, teachers who possess the requisite skills to develop instructional materials will find it considerably

easier to do so in the context of the Merdeka curriculum. The incorporation of local content into the curriculum is regarded as an effective means of developing the creative and innovative skills of teachers.

The implementation of the curriculum is also conducted using the ADDIE model. In the learning process, the first step is to prepare the seating arrangement. Subsequently, the instructor greets the students and then designates one of them to lead the prayer. Motivation is initiated by providing an introduction and requesting that the students pose questions related to religious activities commonly performed during the observance of significant religious holidays.

The core activities of the program comprise Analysis, Design, Development, Implementation, and Evaluation. At the outset, participants are encouraged to form independent and disciplined groups under the guidance of their teachers. The design and development stages are conducted through the formation of control groups. It is anticipated that the implementation phase will facilitate harmonious interaction and the sharing of ideas and insights among group members. The discussion activities are designed to foster independence and cultivate a spirit of mutual respect (*moawota*), collaboration (*mohuyula*), solidarity (*motonggongalaa*), and collective responsibility among the students. Furthermore, the students are encouraged to develop the character profile of a Pancasila student with a global perspective, encompassing elements such as an understanding and appreciation of cultural diversity, effective communication and interaction with cultural differences, and a capacity for critical reflection and accountability in the context of cultural diversity. The stages of this process align with the indicators of the NOVIANTY acronym, which serves as a model. These include the following: *Nyata* (realistic), *Objektif/Original* (objective/original), *Variasi* (variety), *Interaksi/Interaktif* (interaction/interactive), *Asyik/Adil* (enjoyable/fair), *Natural*, *Transparan* (transparent), and *Yakin penuh menyenangkan* (full confidence and satisfaction).

5 CONCLUSION

The implementation of the Freedom to Learn-Independent Campus (MBKM) curriculum, which is based on cultural and local wisdom, is situated within the context of real-world applications. This curriculum aims to make learning meaningful and relevant by connecting the subject matter to the student's daily lives. By doing so, students can apply the knowledge they gain in the classroom to real-world situations. This program's implementation occurs regularly during extracurricular and interscholastic activities. These activities include extracurricular programs focused on religious learning and intra-curricular programs, which are *Mohuyula*, *Moawota*, and *Motonggongala'a*.

6 REFERENCES

Adam Kholiq, H. Asnar, & Jamil Jamil. (2024). Penerapan Kurikulum Merdeka di Kelas XI SMA Negeri 8 Samarinda Tahun Ajaran 2023/2024. *Jurnal*

Pendidikan Dan Sosial Humaniora, 4(3), 90–104.
<https://doi.org/10.55606/khatulistiwa.v4i3.3923>

Afiqoh, N., Atmaja, H. T., & Saraswati, U. (2021). Instilling the Value of Local Wisdom in Learning the History of the Subject of Islamic Development in Indonesia in Class X Social Studies Students at SMA Negeri 1 Pamotan. *Indonesian Journal of History Education*, 6(1), 53–66.
<https://sikenal.unnes.ac.id/>

Akmal, F., & Husni, F. (2021). Desain Kurikulum Perguruan Tinggi Pesantren dalam Mewujudkan Pendidikan yang Berkualitas. *Tsamratul Fikri*, 15(1), 83–102. <https://doi.org/10.36667/tf.v15i1.703>

Andiyanto, T. (2017). Peran Guru Dalam Implementasi Kurikulum 2013: Studi Pada Tk Mentari Kec. Abung Selatan Kab. Lampung Utara. *Elementary*, 3(January-Juni), 73–78.
<https://doi.org/10.32332/elementary.v3i1.790>

Anggara, A., Amini, Faridah, Siregar, M., Faraidin, M., & Syafrida, N. (2023). Penerapan Kurikulum Merdeka Belajar Pada Satuan Pendidikan Jenjang SMP. *Jurnal Pendidikan Dan Konseling*, 5(1), 1–6.

Arifin, Z., & Latifah, P. (2017). *Konsep dan Modal Pengembangan Kurikulum: Konsep, Teori, Prinsip, Prosedur, Komponen, Model, Evaluasi dan Inovasi* (Cet. 5.).

Asrizal, & Festiyed. (2020). Studi Pendampingan Pengembangan Bahan Ajar Tematik Terintegrasi Literasi Baru dan Literasi Bencana Pada Guru IPA Kabupaten Agam. *Jurnal Eksakta Pendidikan (JEP)*, 4(1), 97–104.
<https://doi.org/10.24036/jep/vol4-iss1/431>

Evi, S. (2022). Implementasi Kurikulum Merdeka Belajar dalam Pembentukan Karakter Siswa pada Mata Pelajaran Pendidikan Agama Islam. *Journal of Science Education*, 1(1), 115–132.
<https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun->

Fahrurrozi, M., & Mohzana. (2020). *Pengembangan Perangkat Pembelajaran: Tinjauan Teoretis dan Praktek* (Vol. 51, Issue 1).

- Har (2013). Karakter Budaya Sains Asli dan Karakter Budaya Sains Modern pada Pelajar Sekolah Menengah Atas di Sumatera Barat, Indonesia. *Jurnal Pendidikan Sains Sosial Dan Kemanusiaan*, 6(1), 13–16.
- Idi, A. (1999). *Pengembangan kurikulum teori dan praktik*.
- Lathifah, I., Fungkiuddin, H., Trisnaningtyas, R., Setiawan, R. Y., Alfiyah, N. A., Muthoharoh, Iailatul, & Rohman, N. (2023). Tantangan Implementasi Kurikulum Pendidikan IPS Di Era Globalisasi. *Concept: Journal of Social Humanities and Education*, 2(4), 213–223. <https://doi.org/10.55606/concept.v2i4.784>
- Luneto, B. (2021). Kebijakan Penerapan Muatan Lokal Kurikulum 2013 Pada Pembelajaran Pendidikan Agama Islam (Studi Kasus Tentang Pengajaran Kearifan Lokal Di Sma Kabupaten Boalemo). *Irfani*, 16(2), 70–87. <https://doi.org/10.30603/ir.v16i2.2105>
- Mahmudah, S. (2022). Penerapan kearifan lokal dalam pendidikan anti korupsi. *Jurnal Penelitian Multidisiplin Ilmu*, 1(3), 343–354. <https://doi.org/https://doi.org/10.59004/metta.v1i3.167>
- Mulyasa, E. (2004). *Manajemen Berbasis Sekolah : Konsep, Strategi, dan Implementasi*. Remaja Rosdakarya. <https://perpustakaan.binadarma.ac.id/opac/detail-opac?id=7644>
- Nasir, M. (2013). Pengembangan Kurikulum Muatan Lokal Dalam Konteks Pendidikan Islam Di Madrasah. *Hunafa: Jurnal Studia Islamika*, 10(1), 1–18. <https://doi.org/10.24239/Jsi.V10i1.12.1-18>
- Ningrum, T. W. A., Degeng, I. N. S., & Ulfa, S. (2019). Implementasi Kurikulum Muatan Lokal Keterampilan Batik Di Sekolah Menengah Pertama Negeri 2 Bantur Kabupaten Malang. *JKTP Jurnal Kajian Teknologi Pendidikan*, 2(3), 245–251. <https://doi.org/10.17977/um038v2i32019p245>
- Noorhapizah, Pratiwi, D. A., & Putri, T. A. S. (2023). Pelatihan Pengembangan Bahan Ajar Berbasis Muatan Lokal dalam Implementasi Kurikulum Merdeka. *Jurnal Pengabdian Masyarakat*, 5(1), 63–72.

- Raharja, A. D., Selvia, M., & Hilman, C. (2022). Revitalisasi Nilai-Nilai Kearifan Lokal dalam Pendidikan yang Relevan dalam Mengatasi Permasalahan Global. *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (JIEPP)*, 2(2), 85–89. <https://doi.org/10.54371/jiepp.v2i2.215>
- Soehendro, B. (2006). *Panduan Penyusunan Kurikulum Tingkat Satuan Pendidikan Jenjang Pendidikan Dasar dan Menengah Badan Standar Nasional Pendidikan*.
- Taufiqurrahman, & Umar. (2023). Internalisasi Profil Pelajar Pancasila Melalui Pembelajaran Muatan Lokal Di Sdn 33 Lampe Kota Bima. *Jurnal Pemikiran & Penelitian Pendidikan Dasar*, 7(1), 163–178. <http://ejournal.iaimbima.ac.id/index.php/eL-Muhbib/article/view/2611%0Ahttps://ejournal.iaimbima.ac.id/index.php/eL-Muhbib/article/download/2611/1029>
- Tinja, Y., Towaf, S. M., & Hariyono. (2017). Pengembangan Bahan Ajar Tematik Berbasis Kearifan Lokal Sebagai Upaya Melestarikan Nilai Budaya Pada Siswa Sekolah Dasar. *Jurnal Pendidikan*, 2(9), 1257–1261. <https://doi.org/10.17977/jptpp.v2i9.9990>
- Tohir, M. (2020). *Buku Panduan Merdeka Belajar-Kampus Merdeka. Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan*. <https://doi.org/https://doi.org/10.31219/osf.io/ujmte>
- Usman, U. (2002). *Konteks Implementasi Berbasis Kurikulum*.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

