

Culture Conservation through Implementation of Local Wisdom in Tradition Ceremony of *Dhukutan* in Javanese Language Learning

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Abstract - This study aims to: (1) determine the implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning, (2) determine the obstacles in the implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning, and (3) to identify a solutions to solve bottlenecks in the implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning. This study used qualitative methods. To collect the data the researchers used a technique -depth interviews and observation techniques. The results showed that the implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning related in fifth grader on KII KD 4.1, KI2 KD 2.2 and KD 2.3, KI3 KD 3.1, KI4 KD 4.1. Barriers in implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning are intern and exstern factor. Solution to solve bottlenecks in the implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning is increase quality and competence of educator, developing teaching materials, and increase synergy between school, family, and social communities.

Keywords: culture conservation, local wisdom, learning, Javanese language

I. INTRODUCTION

Java is one of the tribes in Indonesia who still know rituals and traditions. These rituals and traditions are the local wisdom that we must preserve and we take lessons in each process. Each region or region has different rules and implementation. Each tradition also has different meanings, goals and characteristics. The development of an increasingly advanced era makes many traditions abandoned by society, especially the younger generation. Western culture and modern culture erode a sense of love for culture in Indonesia. This is in line with Sumarwati's (2015: 2) opinion which states that people, especially the younger generation, no longer follow the traditions or ancestors for various reasons such as musrik, old, mystical, and others.

Indonesian people should begin to love their own culture by maintaining and preserving the culture that we have. No exception is an important element, namely the government, the government has an obligation to protect the traditions that exist in Indonesia so as not to become extinct. This is because the tradition has national character values. This is in accordance with the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 10 of 2014 concerning the Preservation of Tradition Guidelines. In article 9 which contains the government that has an obligation to develop regional traditions that develop in the life of society. Traditional ceremonies are closely related to the human life cycle.

In the same hand, Sedyawati (2012: 419) stated that it was true that Indonesian society, especially Javanese, often held traditional ceremonies in birth, marriage and death. Traditional ceremonies in each region have different rules and characteristics. However, it has a goal that is not much different, namely as a form of gratitude and asking for protection and safety. Kusmayati (2000: 1) also argued that expressions presented in traditional ceremonies vary in shape according to the beliefs and traditions that have been lived from generation to generation by the community.

Every tradition must have a specific purpose and purpose. Each tradition also has different rules. This is in line with Hartika's opinion (2016: 1) which states that Javanese society considers that all traditions are sacred, both from the intention, purpose, form of ceremony, procedure of implementation, and completeness of the ceremony. Therefore, traditional ceremonies are commemorated on certain days and may not be done carelessly. Ratna (2007: 184) states that Javanese society is basically a society that upholds *kejawen* values. This society still maintains traditions, ceremonies, and rituals related to natural events.

In fact, local wisdom in Indonesia has begun to become extinct. Lubis (2005: 239) states that Indonesia and other countries around the world, local wisdom began to perish with environmental damage. This was reinforced by Thamrin (2013: 46) who stated that local wisdom is currently in a weak position. The extinction of local wisdom has a huge impact. The impact can be in the form of moral degradation of the Indonesian people, especially students, the fading culture of mutual cooperation, and the decline in

moral values of the people in Indonesia. With the development of the times and the advancement of humanity's civilization which is now entering the third millennium has led to the process of destruction of local wisdom which is characterized by social change, humanity values, moral poverty, the nature of dependence or lack of community independence, and degradation of natural and environmental resources which are supporter of human life.

One way to overcome the impact of the loss of local wisdom is to apply it to learning. Teachers can utilize local local wisdom in the form of folklore in teaching and learning activities. In addition, to overcome various moral crises that occur in Indonesia, teachers should package learning based on local wisdom by inserting the values of character education in each delivering learning material.

Various practices of local wisdom and ancestral culture that are still retained by Indonesian people can be one of the protection strategies and management of the environment. Preservation of the values of local wisdom and religious teachings relating to the protection of natural resources and the environment is one form of traditional conservation carried out by the community. The values of local wisdom and religious teachings are important for sowing and dissemination, so that people feel that protecting nature and the environment is part of religious teachings so that nature can provide its wealth for the prosperity of humanity who want to strive to protect and respect the rights of nature (Maridi, 2015: 31).

Students in elementary schools were not trained in Javanese in school because teachers felt difficulties in teaching Javanese. The difficulty of teachers in teaching Javanese is due to the teaching material that is listening and speaking Javanese is not provided in schools. So far the teacher teaches Javanese only using books or LKS. It is only suitable for learning to read and write. In addition, teachers feel lack of time to teach all four Javanese skills (Kurniati, 2015: 107).

The implementation of the 2013 curriculum learning Javanese language should be associated with the student environment that leads to the achievement of knowledge and the introduction of the environment around students. In Attachment IV of Permendikbud No. 81A in 2013 it was emphasized that learning at elementary level schools was developed thematically, cross-subject integration to develop attitudes, skills, and knowledge and appreciate the diversity of local cultures. One of the activities that can be done is by integrating local wisdom in learning. Integration of local wisdom in learning as to increase the sense of local wisdom in their environment and as an effort to maintain the existence of local wisdom amid the swift currents of globalization (Shufa, 2018: 49). Akan tetapi, yang terjadi pada saat ini guru belum mengintegrasikan kearifan lokal ke dalam pembelajaran. Berdasarkan latar belakang yang telah dikemukakan di atas, penulis tertarik untuk mengkaji lebih dalam tentang pentingnya implementasi kearifan lokal dalam pembelajaran sebagai upaya menciptakan pembelajaran yang terpadu. Melalui kajian ini diharapkan guru dapat memanfaatkan kearifan lokal sebagai bahan ajar sebagai wujud konservasi budaya.

II. METHOD

This study intends to reveal in depth the process of implementing character education through local wisdom values in the learning process in elementary school. The reason for this study using a qualitative approach is because in this study the data generated in the form of descriptive data obtained from the data in the form of writing, words and documents originating from sources or informants who are researched and can be trusted. In this study the primary data sources were principals, teachers, students, and the Nglurah village community. Data collection techniques are carried out using observation techniques, in-depth interviews and documentation. Data validity techniques use internal validity tests which include: triangulation of data sources, methods, and theories.

A. *Local Wisdom in Ceremony Tradition of Dhukutan*

Wisdom can be used as a learning tool for every human being to be intellectual, intelligent and wise (Rahyono, 2009: 3-6). This opinion is reinforced by Keraf (in Suhartini, 2009: 207), he argues that local wisdom is all forms of knowledge, beliefs, understanding or insight and customs or ethics that guide this local wisdom be experienced, practiced, taught and passed down from generation to generation while at the same time forming patterns human behavior towards fellow humans and nature.

On the other hand, Siswandi, Tukiman and Hartuti (2011: 64) state that local wisdom is often conceptualized as local knowledge, local genius, and local wisdom. In line with this opinion, Fajarini (2014: 123) states that local wisdom is a view of life and science as well as various life strategies that are tangible activities carried out by local people in answering various problems in meeting their needs. In foreign languages it is often also conceived as a local policy of local wisdom or local knowledge of "local knowledge" or local genius local intelligence.

In line with the above opinion, Wibowo (2015: 17) states that local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb. Alfian (2013: 428) local wisdom is interpreted as a view of life and knowledge as well as a life strategy that manifests activities carried out by local communities in meeting their needs. Saddhono (2017: 10) states that local wisdom is a system of local knowledge that is owned by the community based on her ancestral experiences and instructions from generation to generation, is flexible to overcome local situations and conditions summarized in verbal and non-verbal expressions to obtain the peace of living together, humane and dignified.

On the other hand, Ratna (2011: 94) states that local wisdom is cement binding in an existing cultural form so that it is based on existence. Local wisdom can be defined as a culture created by local actors through an iterative process, through internalization and interpretation of religious and cultural teachings that are socialized in the form of norms and used as guidelines in everyday life for the community. Istiawati (2016: 5) also holds that local wisdom is the way people behave and act in response to changes in the physical and cultural environment. A conceptual idea that lives in society, grows and develops continuously in public awareness from its nature related to the sacred life to the profane (the daily part of life and its ordinary nature).

Local wisdom is an unwritten rule that becomes a reference for the community that covers all aspects of life, in the form of rules relating to human relations, for example in social interactions between individuals and groups, which are related to hierarchy in governance and customs, marriage rules between clans, Tata Karma in the daily life of Wahyudi (2014: 13). The forms of local wisdom are diversity in the form of social practices based on wisdom from culture. The forms of local wisdom in society can be in the form of culture values, norms, ethics, beliefs, customs, customary law, and special rules (Haryanto, 2014: 212).

The Dhukutan tradition is a village cleaning ceremony in Nglurah Village. This ceremony is motivated by two-version folklores, namely the version of Airlangga and WatuGunung (Sumarwati, 2016: 8-14). The Youth and Sports Tourism Office of Karanganyar Regency (2017: 22) states that Dhukutan is a village cleaning tradition that is held every six months on Tuesday Kliwon.

Based on the above opinion, it can be concluded that local wisdom is a culture created by local actors in the form of knowledge, beliefs, understanding, insight, customs or ethics that lead to be lived, practiced, taught and inherited through an iterative process in which there are noble values.

B. Javanese Language Learning Based on Local Wisdom

Javanese is one of the regional languages so it needs to be preserved so as not to lose its existence. In learning in elementary school, Javanese is a subject that is included in local content. Padmono (2010: 24) states that, "Local content is an environmental program that contains elements of the natural, social, and regional culture that should be studied and mastered by students". Based on the Decree of the Governor of Central Java, Number: 423.5 / 5/2011 concerning the local content curriculum (Javanese language) for education levels of SD/SDLB/SMP/SMPLB/Public and Private MTs in Central Java Province as a mandatory local content in Central Java Province is language Java (KTSP curriculum).

Javanese language in elementary school is part of the local content curriculum (Mulok). It consists of several competency standards including listening, speaking, reading, writing, and literary appreciation. Primary school is also one of the places where the education process takes place. Javanese Language subjects are mandatory local content for Central Java Province, which starts from class I to class VI of elementary level. Wiyoto (2015: 201) states that students' attitudes towards learning Javanese language using various methods are very positive. Students feel happy with the diverse methods employments since it makes them don't get bored quickly when they are learning in the classroom.

According to Piaget (in Monks, Knoers & Rahayu, 2006: 218) at the concrete operational stage the child has been able to pay attention to more than one dimension at a time. Egocentric nature has diminished. According to Suharjo (2006: 37) the physical and motorbike growth of elementary students progressed rapidly, their social life was also enriched with the ability to cooperate. Characteristics of elementary students in general are also expressed by Bassett, Jacka, and Logan (Sumantri and Permana, 2001: 11) as follows: (1) naturally they have strong curiosity and are interested in the world around them, (2) they are happy play and prefer to be happy, (3) they like to organize themselves to handle things, explore situations and try new ventures, (4) their feelings vibrate and are encouraged to excel as they dislike dissatisfaction and reject failures, (5) they learn effectively when they are satisfied with the situation (6) they learn by working, observing, taking initiative, and teaching other children.

The primary Javanese language subjects include learning language, literature, and Javanese culture. The purpose of learning Javanese language is to make students be able to communicate using polite Javanese language and having noble character which is in accordance with Javanese culture. In addition, learning Javanese can also be considered as a form of cultural conservation (Kurniati, 2015: 107). However, in reality, elementary school students are not trained using Javanese language in school because teachers are having teaching difficulties if they teach using Javanese language. This difficulty in teaching Javanese is due to the limitation of teaching material since listening and speaking Javanese material is not provided in schools. For all this period, the teacher teaches Javanese only using books or student worksheet (LKS). Unfortunately, it is only suitable for learning how to read and write. In addition, teachers feel they are running out of time to teach all four Javanese language skills. Thus, learning the Javanese language will be more effective if it is carried out in a communicative integrative manner.

Based on the Decree of the Javanese Language Congress III (2001: 11), the results of the Congress recommended: (1) the Ministry of National Education must emphasize the teaching of regional languages to be taught in primary and secondary education, (2) Local governments and related institutions should also follow up the development of Javanese, especially for formal and non-formal education; and (3) curriculum and textbooks need to be reviewed. Utari (2012: 84) states that Javanese is one of the local contents that has been arranged in the elementary school education curriculum for students from grades I to IX with the aim of getting to know more about the nature, social and cultural environment. When the preservation of the language via formal channels is conducted, students are expected to get assistance and guidance from the teacher so that it will be easier to learn Javanese.

Learning Javanese is one of the local content learning in elementary schools. According to the Decree of the Governor of East Java Number: 188/188 / KTSP / 013/2005, dated July 11, 2005 (in Arafik 2013: 29), states that the Javanese Language Curriculum for SD / SDLB / MI in both Public and Private Schools of East Java Province should be taught starting at 2005/2006 Academic Year. Based on the East Java Governor Regulation No. 19 of 2014 learning Javanese language uses a thematic integrated curriculum that is adapted to the national curriculum. The learning is given from 1st grade to 6th grade of elementary school.

On the other hand, Suharto (2006: 151) states that learning Javanese language in addition to teaching Javanese language and literature also needs to be directed towards the transfer of cultural values within it. The learning objectives of the Javanese language in the Primary School which are issued by the East Java Provincial Education Office in 2005 in Arafik (2013: 33) and Hidayat (2012: 12), namely: (1) students appreciate and boast Javanese as a regional language and are obliged to preserve and develop it; (2) students understand the Javanese language in terms of form, meaning and function and use it appropriately for various purposes,

needs and circumstances; (3) students have the ability to use good and true Javanese language to improve skills, intellectual abilities, emotional and social maturity; (4) students can be more positive in the daily life of their environment.

Based on the description above, it can be concluded that Javanese is a separate subject that is part of the local content learning program and is mandatory to be taught in Central Java Province. Therefore, educators must pay serious attention to the subjects of Javanese Language.

III. RESULT

A. *Implementation of Local Wisdom in Tradition Ceremony of Dhukutan in Javanese Language Learning*

The local wisdom we need to use in the realm of education. We can implement into learning Javanese. The mandate in the 2003 National Education Law meant that education not only formed intelligent Indonesian people but also had good personality or character, so that later on it would be a generation that has the character that respects the nation's noble values.

The local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life. Local wisdom is a local cultural value that can be used to regulate the order of people's lives wisely or wisely. Local wisdom may be local knowledge, local skills, local intelligence, local resources, local social processes, local norms, and local customs (Chairiyah, 2017: 212).

The use of local wisdom as teaching material is considered as the right step. Primary school is the foundation of education. Education at school too is part of the national education system which has a very important role in improving the quality of human resources. If you look at the aim of national education in Indonesia, then quality human beings are not only limited to the cognitive level but also affective and psychomotor. In practice, schools are required to apply local content subjects that have been stated in various government regulations in addition to meeting the demands of the curriculum.

Based on the 2013 local content curriculum of the sixth grade of SD / MI Central Java, the core competencies that match the values of local wisdom in the Dhukutan tradition ceremony are as follows.

Table 1. Kompetensi Inti and Kompetensi Dasar in Javanese Language

Kompetensi Inti	Kompetensi Dasar
1. Accept and carry out the teachings of the religion her believed	1.1 Accept and be proud of the grace of God Almighty in the form of Javanese as Mother's language 1.2 To be grateful for the gift of God Almighty in the form of Javanese language as a Self, a means of getting closer to the Creator, respecting and respecting the teachings of the religion he adheres to.
2. Having honest, disciplined, responsible, polite, caring, confident and patriotic behavior in interacting with family, friends, neighbors, and teachers.	2.2 Shows polite language behavior as indicated by the accuracy of the use of various languages (upload bases) 2.3 Shows behavior, actions and actions that reflect the Javanese personality
3. Factual and conceptual knowledge by observing and trying (hearing, seeing, reading) and asking based on critical curiosity about himself, God's creatures and activities, and the objects he encounters at home, school and playground.	3.1 Understand descriptive texts about cultural events
4. Presenting factual and conceptual knowledge in language that is clear, logical, and systematic, in aesthetic work in a movement that reflects healthy children, and in actions that reflect the behavior of children playing and noble.	4.1 Conveying opinions about cultural events

The implementation of local wisdom in Dhukutan traditional ceremonies in learning Javanese can be included in KI1, KI2, KI3, and KI4. The basic competencies that can be the target of the implementation of the local wisdom of the Dhukutan traditional ceremony are KI1 namely KD 4.1 Accept and be proud of the grace of God Almighty in the form of Javanese as Mother's language and 4.2 Thank God for the gift of God in the form of Javanese as Self, means of getting closer to the Creator, respect and respect for the teachings of the religion he adheres to. KD in KI2 is 2.2 Shows polite language behavior as indicated by the accuracy of the use of various languages (upload-base) and KD 2.3 Shows behavior, actions, and actions that reflect the Javanese personality. In KI3 there is KD 3.1 Understanding descriptive texts about cultural events. In KI4 there is a KD 4.1 Conveying opinions about cultural events.

B. *The Obstacles in The Implementation of Local Wisdom in Tradition Ceremony Of Dhukutan in Javanese Language Learning*

The implementation of the local wisdom of Dhukutan traditional ceremonies in learning Javanese language certainly has obstacles. These constraints are influenced by several factors, namely internal factors and external factors such as the following.

1. Internal factors
 - a. Lack of innovation in teaching materials by instilling the values of local wisdom.
The teacher only uses LKS to teach. The teacher does not develop teaching materials. Teachers should be more creative in developing teaching materials and learning objectives can be achieved.
 - b. The occurrence of moral degradation in society, especially young people
The behavior of society at this time began to be affected by the progress of the times. People imitate the lifestyle of westerners. Javanese culture and behavior began to fade and were abandoned by some of its people
2. External factors
 - a. Reduced desire to inspire Javanese culture
The increasingly rapid development of the age makes everyone focus on technology. Tradition and culture are not very interesting because there is an assumption that tradition is ancient.
 - b. Community environment that supports the upholding of local wisdom values.
Many people oppose the existence of local wisdom, especially tradition. People began to leave traditional ceremonies. This is because many people think that tradition is a polytheistic activity.

C. Solutions to Solve Bottlenecks in The Implementation of Local Wisdom in Tradition Ceremony of Dhukutan in Javanese Language Learning

Of the various constraints described above, the solutions that can be taken into consideration are as follows.

1. Increase the quality and competence of educators
Improving the quality and competence of educators can be done by conducting competency support workshops. In addition, supervision can improve the quality and competence of a teacher.
2. Develop teaching materials
Teachers should develop teaching materials by utilizing existing local wisdom. It is expected that students will be easier to understand the material if learning is related to the phenomena that occur around it.
3. Increasing the synergy of schools, families and communities
Schooling collaborates with families and communities with the aim of creating synergies that create harmony. This is intended to avoid differences in views so that there is harmony between parties.

IV. CONCLUSION

Implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning related in KI1 KD 4.1, KI2 KD 2.2 and KD 2.3, KI3 KD 3.1, KI4 KD 4.1. Barriers in implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning are intern and exstern factor. Solution to solve bottlenecks in the implementation of local wisdom in tradition ceremony of *dhukutan* in Javanese language learning is increase quality and competence of educator, developing teaching materials, and increase synergy between school, family, and social communities.

V. SUGGESTION

All educational institutions should now become the leading parties in implementing education and learning based on local wisdom. This is in the context of cultural conservation. With the implementation of local wisdom into learning, teachers can introduce and explore the values of local wisdom around them.

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