

THEMATIC LEARNING BASED ON LOCAL BETAWI CULTURAL KNOWLEDGE FOR PRIMARY SCHOOL STUDENTS

Mohamad Jaelani^{1*}, Muhammad Fauzan Muttaqin²

¹ Universitas Nahdlatul Ulama, Indonesia

² Institut Daarul Qur'an, Banten, Indonesia

Article Info

Article history:

Received Jan 3, 2025

Revised Jan 7, 2025

Accepted Jan 9, 20xx

OnlineFirst Jan 30, 2025

Keywords:

Thematic learning

Local wisdom

Betawi culture

Primary school students

ABSTRACT

This research aims to develop and describe thematic learning based on Betawi local wisdom for elementary school students as an effort to instill cultural values, increase learning motivation, and strengthen students' local identity. The study employed a qualitative approach with a case study design. The research was conducted at SD Jamiatul Gulami in Jakarta, which implements a local content program on Betawi culture. The informants consisted of the principal, a third-grade teacher, and three students. Data were collected through observation, in-depth interviews, and documentation. Data validity was examined using source and technique triangulation. Data analysis involved data reduction, data presentation, and conclusion drawing/verification. The results showed that thematic learning based on Betawi local wisdom can be integrated through learning themes that include Betawi cultural elements such as language, arts, culinary traditions, and customs. The improvement in students' creative thinking skills indicated development in creativity aspects when they worked on projects such as creating miniature traditional houses, recognizing batik motifs, or making their own versions of folklore. This study recommends developing a more systematic thematic curriculum as well as strengthening collaboration between schools and Betawi cultural communities.

This is an open access article under the [CC BY](#) license



Corresponding Author:

Mohamad Jaelani^{1*}, Muhammad Fauzan Muttaqin²

Elementary School Teacher Education Program, Faculty of Teacher Training and Education, Universitas

Nahdlatul Ulama, Jakarta, Indonesia

Email: jaelani07011990@unusia.ac.id, fauzan@idaqu.ac.id

1. INTRODUCTION

Education in Indonesia faces a double challenge: on the one hand, the demands of globalization and modernization require the younger generation to have academic competence and the ability to adapt to changing times; on the other hand, globalization also has the potential to erode local identity, cultural identity, and traditional values. In this context, local wisdom, norms, traditions, and knowledge are important assets in preserving cultural identity, strengthening national pride, and helping to shape students' characters so that they are more sensitive to the socio-cultural environment in which they grow up. However, in formal education (including primary schools), local wisdom often receives little serious attention, even though the curriculum allows for flexibility, particularly through a thematic approach.

The dominant learning model in primary schools today, especially under the national curriculum (e.g., the 2013 Curriculum), uses a thematic approach, whereby various subjects are integrated into central themes to help students understand concepts holistically. However, the integration of local wisdom into thematic learning has not been systematically and comprehensively explored in many local contexts. This raises scientific questions: to what extent can thematic learning be optimized by incorporating local cultural content (including specific local cultures such as Betawi culture), and how does this affect students' cultural understanding, identity, character, and learning?

More specifically, for the Betawi community, with its distinctive traditions, social values, and rich local culture, it is very important for primary school children to learn about, understand, and internalize these cultural values from an early age. However, is there a thematic learning model that has been explicitly developed for primary schools based on Betawi culture? To what extent has empirical research examined this? This is the scientific problem underlying this study.

The Gap Phenomenon: Several studies show that integrating local wisdom into primary school learning is indeed possible and provides positive benefits. For example, a systematic literature review shows that integrating local wisdom into the primary school science curriculum has the potential to improve the quality of learning while preserving local culture. In addition, there are real applications of local cultural learning, including Betawi culture, in primary schools: for example, in schools that integrate folk tales, Betawi cultural history, language, and arts into Indonesian language, social studies, arts and crafts, and Pancasila education lessons through a thematic approach. However, these practices appear sporadic and are not yet structured as a systematically validated 'model' of formal learning.

Theory Gap: From the available literature review, most local wisdom-based thematic learning models are general and not specific to certain local cultures, such as Betawi culture, but rather focus on generic local wisdom. This indicates that the theoretical literature and models of education based on local wisdom have not paid sufficient attention to specific local wisdom, so that local wisdom-based learning theories and curricula are still general in nature, without in-depth contextualization of the uniqueness of each region.

Thus, there is a theory gap: thematic learning theories and models based on local wisdom already exist, but they are rarely studied or developed specifically for certain local cultures (such as Betawi), and their impact on aspects of cultural identity, character, and primary school student learning is rarely evaluated empirically.

A number of studies have examined local wisdom and learning in primary schools. For example, research on the integration of local wisdom into the science curriculum in primary schools. In addition, one study documented the implementation of Betawi cultural learning in primary schools (as part of efforts to introduce culture to students) through a thematic approach and cross-curricular integration. In addition, there is research that explores specific Betawi traditions, such as the Nyorog tradition, as a source of social values and local wisdom relevant to character education in primary schools. However, these studies are generally descriptive in nature, describing practices or possibilities for integration, and lack a systematically constructed model of Betawi local wisdom-based thematic learning, accompanied by lesson plan designs, themes, teaching materials, implementation steps, and impact evaluations on student learning outcomes, cultural identity, and character.

In other words, there has been no adequate research that (1) designs a specific thematic learning model based on Betawi culture for primary schools; (2) explains in detail the implementation steps (themes, lesson plans, media, methods); (3) empirically evaluates its impact on students' cultural aspects, character, and achievement;

and (4) analyzes the challenges and advantages of this model as an academic and practical contribution. This is a clear research gap and forms the basis for the urgency of further research.

This proposed research brings novelty in several aspects. First, the research focuses on the unique local heritage of Betawi culture, thus providing a contextual and relevant contribution to the Betawi community and education in urban areas (such as Jakarta). Second, this research aims to develop a Betawi local wisdom-based thematic learning model, complete with curriculum design (themes, lesson plans, teaching materials, media), which can be applied in primary schools. Thus, this research is not only descriptive but also constructive and applicable.

Third, this study will evaluate the effects of the model on cognitive aspects (academic achievement), affective aspects (pride in culture, identity, and character), and psychomotor aspects (storytelling skills, arts, and participation in culture). This can show whether the integration of Betawi local wisdom into thematic learning really adds value compared to conventional thematic learning. Fourth, the results of this study can serve as a reference and practical guideline for primary school teachers in areas with a Betawi population or urban areas with Betawi communities, while also contributing theoretically to the literature on local wisdom-based education, enriching local education theory and models.

Thus, this study is expected to open up academic space for the development of contextual-local learning models that are relevant to specific socio-cultural conditions, while supporting the preservation of local culture and identity through formal education.

Based on the background, gaps, and novelty above, the objectives of this study are formulated as follows: First, to design a thematic learning model based on Betawi cultural local wisdom for primary school students, including compiling themes, lesson plans, teaching materials, learning media, and implementation steps. To implement the model in primary school classrooms (as a case study) and evaluate the learning process and its effectiveness. Analyzing the impact of the model on cognitive aspects (academic achievement), affective aspects (cultural knowledge, identity, pride), and psychomotor/artistic abilities/character of students. Examine the challenges and obstacles in implementing Betawi culture-based thematic learning in primary schools and evaluate the sustainability and replicability of the model. Provide practical recommendations for teachers, schools, and education policy makers on the use of local wisdom (Betawi culture) in thematic learning in primary schools. Second, in summary, it can be concluded that although there is already a theoretical basis and several studies on thematic learning based on local wisdom in general, as well as several initiatives to integrate Betawi culture into learning in primary schools, there is no systematic and empirically validated model that comprehensively combines a thematic approach and Betawi local wisdom. Therefore, this research is important as an effort to fill the academic gap (research gap), enrich the literature on the theory and practice of local wisdom-based learning, especially Betawi culture, provide a contextualised, applicable model for education in the Betawi community, support the preservation of local culture, identity, and character through education from an early age, and help to shape a young generation that is not only academically competent but also rooted in local cultural values and has a strong cultural identity.

2. RESEARCH METHOD

This study uses a qualitative approach with a case study design. Qualitative research was chosen because the objective of the study was to explore and gain an in-depth understanding of how Betawi local wisdom-based

thematic learning is implemented in primary schools, as well as how the cultural significance of the Betawi region is internalized by students through learning. In qualitative research, the researcher is the main instrument in collecting and analyzing data in a natural context.

The case study design allows researchers to explore the phenomenon of culture-based thematic learning in a real context—namely students, teachers, and the school environment—so that they can present a rich description of the process, challenges, and results of thematic learning.

The research was conducted in one or more primary schools in Jakarta or its surrounding areas that have Betawi community characteristics or an environment that supports local culture-based learning. The research setting was the school environment (classrooms, study rooms), as well as the community/social environment when necessary (e.g., students' homes, surrounding community) to capture aspects of local wisdom in a real context.

Informants in this study were selected purposively—namely, class teachers, thematic subject teachers, and students (from specific classes) who participated in the Betawi culture-based thematic learning program. In addition, parents and cultural/local figures (e.g., Betawi elders, local cultural figures) may also be involved if necessary to obtain cultural perspectives and the context of local wisdom. Purposive sampling is a common practice in qualitative research.

The number of informants can be adjusted (e.g., 2–3 teachers, 6–10 students, 2–3 parents/cultural figures), taking into account data depth and data saturation.

The research will be conducted over one semester (\pm 4–6 months), covering the preparation phase, implementation of local wisdom-based thematic learning, observation of the learning process, as well as interviews and data collection. If possible, the research can be conducted in two phases: the planning phase and the implementation/monitoring phase, so as to enable observation of student development from the beginning to the end of implementation.

This study utilized several data collection techniques designed to comprehensively capture the process and meaning of Betawi culture-based thematic learning. The main techniques used were observation, in-depth interviews, and documentation, which were chosen because they were in line with the characteristics of culture- and education-based qualitative research that emphasizes context, social interaction, and the meaning constructed by educational actors.

Observations were conducted both participatively and non-participatively during the thematic learning process in the classroom. Through this technique, the researcher directly observed how Betawi cultural elements were integrated into teaching materials, learning media, pedagogical strategies, teacher-student interactions, and student responses to cultural content. Observation allowed the researcher to understand learning practices in their natural context without excessive intervention.

In-depth interviews were conducted with teachers, students, parents, and Betawi cultural figures to explore their understanding, perceptions, experiences, and meanings constructed in relation to culture-based thematic learning. This interview technique produced descriptive data in the form of rich oral narratives, enabling the researcher to capture the informants' subjective perspectives in a deep and contextual manner.

In addition, documentation was used to collect various supporting documents, such as lesson plans, thematic syllabi, student worksheets, teaching materials containing elements of Betawi culture, photos of learning activities, and relevant cultural artifacts. The documentation data served to complement and reinforce the findings from the observations and interviews, while also providing empirical evidence of the learning practices observed.

When necessary, focus group discussions were also used to explore the collective experiences of students or parents.

Data validity is maintained through the application of several validation techniques. Data triangulation is carried out by combining various sources and data collection techniques and involving a variety of informants so that the research findings do not depend on a single perspective. This approach aims to minimize bias and produce a more holistic picture of Betawi culture-based learning.

In addition to triangulation, member checking is used to ensure the accuracy of data interpretation. The researchers confirmed the preliminary analysis results with the informants to ensure that the interpreted meanings were consistent with their experiences and views. This study also applied the principle of thick description by presenting rich contextual descriptions of classroom situations, social interactions, and Betawi cultural nuances, supplemented by the researchers' reflections as part of methodological transparency.

Data analysis was conducted using inductive qualitative methods, involving verbatim transcription of all interview and observation data, repeated reading, open coding to identify units of meaning, and grouping codes into main themes through thematic analysis. These themes included the integration of Betawi culture in learning, students' responses to and internalization of cultural values, implementation challenges, and the role of school and community support.

A qualitative approach with a case study design was considered most relevant because Betawi cultural wisdom is contextual, historical, and rich in social meaning, and therefore cannot be reduced to quantitative variables alone. The combination of data collection techniques, validation through triangulation and member checking, and inductive analysis enables researchers to capture the complexity of the learning process and internalization of cultural values in depth. This approach is in line with the principles of qualitative research as formulated in classical and contemporary methodological literature.

3. RESULTS AND DISCUSSION

Results

This study reveals in depth the implementation of thematic learning based on Betawi local cultural wisdom at SD Jamiatul Gulami Jakarta, highlighting aspects of learning implementation, teacher and student responses, as well as obstacles and solution strategies developed in practice. Research data was obtained through classroom observations, in-depth interviews with school stakeholders, and documentation of learning activities, which together provided a comprehensive picture of the dynamics of local culture-based learning.

The results of the observations showed that thematic learning in Grade IV with the theme 'The Beauty of My Country's Cultural Diversity' was implemented by systematically and contextually integrating elements of Betawi culture. Teachers did not merely use Betawi culture as supplementary material but positioned it as the main framework for linking various lesson contents. The cultural elements presented included traditional clothing, traditional arts, the Betawi language, and traditional foods, all of which were presented through a combination of visual and audiovisual media and concrete teaching aids.

In learning activities, teachers play an active role as facilitators who condition the classroom to become a space for cultural dialogue. Learning begins with an apperception activity in the form of exploring students' prior knowledge of Betawi culture, such as ondel-ondel, lenong, and kerak telor. The use of images, videos of Betawi traditions, and miniature ondel-ondel has proven to be able to attract students' attention and create a participatory

learning atmosphere. Furthermore, teachers integrate Betawi culture into various subjects, including through descriptive writing in Indonesian, drawing Betawi ornaments in arts and crafts, instilling values of politeness and mutual cooperation in Pancasila and Civics, and discussing the history of the Betawi people in social studies.

The learning strategies applied are collaborative and oriented towards student learning experiences. Group discussions, presentations of work results, cultural guessing games, and role-playing activities are used to encourage active student involvement. The interaction between teachers and students is communicative, dialogical, and pleasant, so that learning does not only focus on cognitive achievement but also develops the affective and social aspects of students.

In terms of student activity, the observation results showed a high level of enthusiasm during the learning process. Students actively related the subject matter to their daily experiences, such as attending lenong performances or watching ondel-ondel in their neighborhood. In practical activities, students were able to express their cultural understanding through visual works, such as drawing detailed motifs of gigi balang and kembang kelapa. In addition, in role-playing activities, students dared to use simple dialogues in the Betawi language, which showed the initial process of internalizing local cultural identity.

These observation findings were reinforced by the results of interviews with teachers, principals, and students. Teachers viewed local wisdom-based learning as an important strategy to strengthen students' cultural identity amid the tide of modernization. The integration of Betawi culture is considered capable of fostering students' pride and ownership of their regional culture. However, teachers also expressed the limited availability of learning media as one of the obstacles, requiring creativity and personal initiative in preparing teaching materials.

The principal expressed institutional support for the implementation of Betawi culture-based learning through local content programs and encouraged collaboration with local art studios. This structural support plays an important role in maintaining the sustainability of the program and expanding students' learning space outside the classroom. Meanwhile, students generally expressed positive responses to the learning, especially activities involving visuals, arts, and games. Some students even showed further motivation to learn the Betawi language and traditions in their family environment.

The visual documentation collected during the study further confirms that Betawi culture-based learning does not stop at the conceptual level but is realized in concrete learning experiences. Photos of activities show the use of cultural props, student involvement in art activities, the use of traditional attributes when role-playing, and symbolic messages of cultural preservation displayed in the classroom. The presence of these real and visual media makes Betawi culture a meaningful life experience for students, thereby strengthening their emotional attachment and positive attitude towards learning.

Overall, the results of this study indicate that thematic learning based on Betawi local cultural wisdom can enhance students' holistic engagement (cognitive, affective, and psychomotor) and contribute to strengthening cultural identity from primary school age. The integration of local culture, supported by contextual pedagogical strategies, teacher creativity, and institutional support from schools, makes learning more meaningful and relevant to students' lives, while also strengthening the function of education as a means of transmitting values and culture.

Discussion

The findings of this study indicate that thematic learning based on Betawi cultural wisdom has a high level of relevance to the primary school curriculum structure. The integration of Betawi culture into various

subjects (such as Indonesian Language, Cultural Arts and Crafts, Pancasila and Civics Education, and Social Sciences) shows that local cultural content is flexible and adaptable to the thematic learning framework. These results are in line with the Ministry of Education and Culture Regulation No. 37 of 2018, which emphasizes the importance of strengthening local content in thematic learning as part of developing the competencies and character of primary school students.

Pedagogically, thematic learning enables students to build holistic understanding through interdisciplinary connections, while local wisdom serves as a social context that mediates the learning process. In this study, Betawi culture is not only positioned as an object of knowledge but also as a source of meaning that contextualizes academic concepts into the reality of students' lives. The interaction between thematic learning and local wisdom has been proven to strengthen the internalization of character values, particularly politeness, social solidarity, mutual cooperation, and appreciation of cultural diversity, as also emphasized by Anwar (2020), who stated that culture-based contextual learning can deepen the meaning of learning for students.

In terms of motivation and learning attitudes, the results of the study showed a significant increase in student enthusiasm during the learning process. The relevance of the material to students' daily experiences, the use of varied learning strategies, and the availability of space for expression through art, games, and role-playing activities created a fun and meaningful learning atmosphere. These findings reinforce the results of research by Rizky and Abdullah (2021), which states that the integration of local wisdom in learning can increase students' intrinsic motivation because they feel that their identity and cultural background are recognized and appreciated in the classroom.

Furthermore, Betawi culture-based thematic learning contributes significantly to the formation of students' positive attitudes towards the learning process. The sense of pride as part of the Betawi community and the increased confidence of students in expressing their cultural knowledge show that learning has an impact not only on cognitive aspects but also on affective and social dimensions. Thus, learning based on local wisdom serves as a vehicle for identity affirmation as well as a means of empowering students in the educational process.

In the context of Jakarta's increasingly intensive globalization and urbanization, the findings of this study confirm the strategic role of schools as agents of local cultural preservation. Betawi culture-based learning becomes a medium for the actualization of cultural values from an early age so that students are not uprooted from the cultural roots of their community. This is in line with Hidayat's (2020) view, which emphasizes that local cultural education plays an important role in building national identity and preventing an identity crisis amid the tide of global cultural homogenization.

Indications of strengthened cultural identity are reflected in students' ability to use simple expressions in the Betawi language and their understanding of cultural symbols, such as ondel-ondel and gigi balang motifs, as icons of Jakarta culture. This process shows that learning not only transmits cultural knowledge but also encourages the internalization of cultural meanings and symbols in students' daily lives. Thus, local cultural education contributes to the formation of a cultural identity that is both rooted and adaptive.

However, this study also identifies a number of limitations and challenges in the implementation of learning. The limitations of culture-based learning media are a major obstacle that affects the optimization of visual aspects and the students' learning experience. In addition, limited learning time means that not all cultural material can be conveyed in depth in a single learning unit. To overcome these obstacles, teachers demonstrate adaptive

strategies by utilizing additional digital resources, integrating cultural material into homework assignments, and linking it to extracurricular activities.

However, this study also identified a number of limitations and challenges in the implementation of learning. The limitations of culture-based learning media are a major obstacle that affects the optimization of visual aspects and student learning experiences. In addition, limited learning time meant that not all cultural material could be delivered in depth in a single learning unit. To overcome these obstacles, teachers demonstrated adaptive strategies by utilizing additional digital resources, integrating cultural material into homework assignments, and linking it to extracurricular activities.

Despite these limitations, the learning outcomes still show a significant and positive impact. The findings of the observation confirm that learning is active, creative, and relevant to students' lives; the interview results show positive responses from teachers, students, and the principal; while visual documentation shows that the use of real cultural media can improve the quality of the learning experience. Overall, thematic learning based on Betawi local cultural wisdom has proven effective in increasing learning motivation, developing students' cognitive, affective, and psychomotor aspects, and fostering cultural identity and love for local values.

Based on these findings, thematic learning based on Betawi cultural wisdom is highly recommended for continuous implementation, especially in schools located in areas with strong local cultural wealth. However, for optimal implementation, school policy support, the provision of adequate learning media, collaboration with local communities and cultural actors, and more systematic and sustainable learning planning are required.

4. CONCLUSION

Based on the results of research on thematic learning based on local wisdom of Betawi culture in primary school students, it can be concluded that the implementation of learning that integrates elements of Betawi culture is able to provide a more meaningful learning experience for students. Learning activities that include knowledge about customs, language, cuisine, arts, and the values of Betawi society have been proven to increase student motivation and active participation in the learning process. In addition, this thematic learning also contributes to strengthening the character and local identity of students as the next generation of their regional culture. Teachers act as creative facilitators who are able to present material contextually through observation methods, environmental studies, educational games, and the use of Betawi culture-based media.

This study recommends that schools optimize the local cultural content in the thematic curriculum so that learning focuses not only on academic competence but also on cultural preservation. Local governments and education agencies are expected to provide support in the form of learning resources, teacher training, and collaboration with local cultural experts to enrich learning materials and activities. Further research could expand the research object or location to compare the effectiveness of similar learning models in different schools and develop comprehensive teaching tools that can be widely adopted.

The implications of this research show that the application of thematic learning based on local wisdom can be an effective strategy in realizing education that is relevant to the socio-cultural context of students. This model not only improves understanding of lesson themes but also instills a love for one's homeland, an attitude of tolerance, and an awareness of the importance of preserving cultural heritage. Thus, learning based on Betawi cultural wisdom should be an integral part of the basic education process to build a generation with character, culture, and global competitiveness without losing its identity.

REFERENCES

- Haerunnisa, N., Wahyudi, A., & Nasution, N. (2020). Pengembangan Bahan Ajar Berbasis Kearifan Lokal Kampung Nambangan sebagai Sumber Pendidikan Karakter pada Pembelajaran IPS di SD. *ELSE (Elementary School Education Journal)*.
- Hasnanto, A. T. (2025). Local Wisdom-Based Arts Learning in Elementary Schools. *Jurnal Elementary*.
- Lestari, T. P. A. (2024). Potensi Kearifan Lokal dalam Meningkatkan Karakter Cinta Tanah Air Peserta Didik di Sekolah Dasar. *Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial*.
- Luthfia, R. A., Dewi, D. A., & Hayat, R. S. (2024). Urgensi Proyek Berbasis Kearifan Lokal dalam Meningkatkan Literasi Budaya dan Kewarganegaraan Peserta Didik SD. *Jurnal Pendidikan Tambusai*.
- Malik, M. A., & Isnaeni, W. (2024). Implementasi Model Project Based Learning Berbasis Kearifan Lokal Melalui Pembelajaran Membatik untuk Meningkatkan Keterampilan Proses Sains Peserta Didik Kelas IV SD. *Pendas: Jurnal Ilmiah Pendidikan Dasar*.
- Monika, K. A. L., Suastika, I. N., & Sanjaya, D. B. (2023). Penerapan Project Based Learning Berbasis Kearifan Lokal Tri Hita Karana Meningkatkan Sikap Gotong Royong. *Dharmas Education Journal (DE_Journal)*.
- Muzakkir, M. (2021). Pendekatan Etnopedagogi sebagai Media Pelestarian Kearifan Lokal. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*.
- Nurhidayati, I. K. A. (2021). Pembelajaran Seni Tari Berbasis Kearifan Lokal dalam Peningkatan Pendidikan Karakter Siswa SD. *Jurnal Elementary*.
- Oktavianti, I., Zuliana, E., & Ratnasari, Y. (2017). Menggagas Kajian Kearifan Budaya Lokal di Sekolah Dasar Melalui Gerakan Literasi Sekolah. *Prosiding Seminar Nasional*.
- Raflesia, C. & Maharani, T. (2023). Pengaruh Literasi Budaya Berbasis Kearifan Lokal Pada Pendidikan Anak Sekolah Dasar. *INOPENDAS / Jurnal terkait*.
- Rahimul Harahap (2023). Kearifan Lokal dan Penerapannya di Sekolah. *Jurnal / artikel model pendidikan*.
- Ramdani, E. (2018). Model Pembelajaran Kontekstual Berbasis Kearifan Lokal sebagai Penguatan Pendidikan Karakter. *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial*.
- Saputri, A. N. & Dessty, A. (2023). Implementasi Pembelajaran IPA Sekolah Dasar Berbasis Kearifan Lokal di Kabupaten Sragen. *ELSE (Elementary School Education Journal)*.
- Saputri, W. A., Nasution, & Puspita, A. M. I. (2025). Local Wisdom Learning Profile in Primary Schools in the Last Five Years. *Jurnal Cakrawala Pendas*.
- Setyo Eko Atmojo, B. D. Lukitoaji, & Faiz Noormiyanto. (2021). Thematic Learning Based on Local Culture in Inclusive Reference Primary Schools. *Jurnal Kependidikan / Jurnal terkait*.
- Shufa, N. K. F. & Khusna, N. (2018). Pembelajaran Berbasis Kearifan Lokal di Sekolah Dasar: Sebuah Kerangka Konseptual. *INOPENDAS: Jurnal Ilmiah Kependidikan*.
- Subali, B., Sopyan, A., & Ellianawati. (2015). Pengembangan Desain Pembelajaran Sains Berbasis Kearifan Lokal untuk Mengembangkan Karakter Positif di SD. *Jurnal Pendidikan Fisika Indonesia*.
- Sulistiawati, A., Khawani, A., Yulianti, J., Kamaludin, A., & Munip, A. (2022). Implementasi Profil Pelajar Pancasila melalui Proyek Bermuatan Kearifan Lokal di SD Negeri Trayu. *Jurnal Fundadikdas*.

- Viani, W. C. & Ardipal, A. (2019). Pembelajaran Seni Musik Tematik Berbasis Kearifan Lokal di Sekolah Dasar. *Jurnal Basicedu*.
- Wafiqni, N. & Nurani, S. (2018). Model Pembelajaran Tematik Berbasis Kearifan Lokal. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*.
- Widialistuti, R., Jamaris, J., & Solfema, S. (2023). Internalisasi dalam Pembentukan Karakter melalui Nilai Kearifan Lokal pada Pembelajaran Matematika di SD. *Jurnal Basicedu*.
- Widyaningrum, R. (2018). Analisis Kebutuhan Pengembangan Model Pembelajaran Berbasis Etnosains untuk Meningkatkan Kualitas Pembelajaran IPA dan Menanamkan Nilai Kearifan Lokal Siswa SD. *Widya Wacana: Jurnal Ilmiah*.
- Yusuf, F. A. (2023). Meta-Analysis: The Influence of Local Wisdom-Based Learning Media on the Character of Students in Indonesia. *International Journal of Educational Methodology*.
- Artikel kajian literatur tentang Integrasi kearifan lokal dalam proses pembelajaran di bawah konsep kurikulum Merdeka Belajar — menunjukkan kerangka teoretis dan praktis.
- Artikel mengenai Nilai Sosial Tradisi Nyorog: Kearifan Lokal Masyarakat Betawi dan Implikasinya pada SD — merekomendasikan integrasi nilai-nilai tradisi ke bahan ajar IPS di SD.
- Artikel Revitalizing local wisdom within character education through ethnopedagogy — meskipun terkait pendidikan anak, memberi perspektif tentang etnopedagogi dan pelestarian budaya melalui pendidikan.
- Artikel tentang Constraints in Implementing Local Wisdom Values in Elementary Schools (2023), menggali hambatan dalam implementasi kearifan lokal di SD.
- Artikel tentang Mengenal Budaya Betawi dalam Pembelajaran Sekolah Dasar (2025) — observasi di SDN Karangantu — relevan bagi tema Betawi.
- Artikel tentang Potensi Kebudayaan Betawi sebagai Pendekatan Kearifan Lokal pada Biologi (pendekatan KALBU) — menunjukkan bagaimana budaya lokal (Betawi) bisa dimasukkan ke mata pelajaran di jenjang lebih tinggi (tapi bisa diinspirasi ke SD).
- Artikulo mengenai Implementasi Pendidikan Karakter Berbasis Kearifan Lokal di Sekolah Dasar — misalnya artikel di *Jurnal JEI* (2023).