



---

## Naturalistic Analysis of the Use of Setting in the Ande-Ande Lumut Folktale as a Medium for Learning Literature in Schools

Nurulanningsih<sup>1,\*</sup>, Septi Sri Wahyuni<sup>1</sup>, Sonia Castro Cuba Sayc<sup>2</sup>, Rubilyn G. Barrios<sup>3</sup>

<sup>1</sup>Tridinanti University, Sumatera Selatan, Indonesia

<sup>2</sup>Universidad Tecnológica del Perú, Peru

<sup>3</sup>Monkayo College of Arts, Sciences and Technology, Monkayo, Philippines

Corresponding author email: [nurullaningsih@univ-tridinanti.ac.id](mailto:nurullaningsih@univ-tridinanti.ac.id)

---

### Info Article

Received: 11 Nov 2024

Revised: 12 Jan 2025

Accepted: 28 Feb 2025

Online Version: 05 Mar 2025

---

### Abstract

This study explores students' understanding of settings in folklore, focusing on Ande-Ande Lumut by Tira Ikranegara in the context of literature learning. By using naturalistic qualitative methods, this study allows for direct observation without manipulation. Data collection involved participant observation, in-depth interviews with students and teachers, and analysis of students' reflections. The study's findings revealed that textual elements, personal experiences, social interactions, and teaching strategies influenced students' understanding of setting. Unlike previous text-based studies, this study highlights the natural process that students experience in constructing meaning about setting in a classroom setting. The results showed that students understood setting better when they related it to real-life experiences, while group discussions significantly improved their understanding. Teachers played a significant role in guiding students through reflective questions and experiential learning. This study provides new insights into literature education by emphasizing the importance of interactive and experiential learning approaches. The findings have implications for developing literature teaching methods that encourage deeper engagement and contextual understanding rather than memorizing intrinsic elements.

Keywords: Folk Tales; Naturalistic Qualitative; Literature Learning; Student Interpretation

*This is open access article under the [CC-BY](https://creativecommons.org/licenses/by/4.0/) licence*



---

## INTRODUCTION

The setting in a story is one of the intrinsic elements that plays an important role in providing context to the events that occur (Jamaluddin et al., 2022; Helida et al., 2023; Quiñonez & Mendoza, 2024). The setting includes aspects of time, place, and atmosphere, which shape the reader's experience in understanding the story. The existence of the setting not only functions as a background, but also plays a role in creating a sense of realism and building the reader's emotional involvement with the storyline (Prawiyogi et al., 2023; Leekhot et al., 2024). The setting in literary works can be categorized into three types, places commonly known to readers, places that are less well-known, and imaginary places (Artasia et al., 2022; Riberio, 2023; Jeon et al., 2024). In the context of literature learning in schools, students'

understanding of the setting of a story is often subjective and dependent on individual interpretation (Karim et al., 2023; Leekhot et al., 2024; Cadiz et al., 2024). The 2013 Curriculum, especially in the Basic Competencies (KD) for grade XII, emphasizes the importance of students' ability to identify intrinsic and extrinsic elements of a literary work, including the setting. However, in practice, students' understanding of the setting often does not only depend on the text, but is also influenced by their experiences, cultural backgrounds, and social interactions in the learning process (McIntyre-Mills et al., 2023; Pujono et al., 2024). Therefore, a research approach is needed that can reveal how students understand, feel, and construct the meaning of the setting in folklore naturally in their learning environment (Kurutas, 2023; Vercaruz et al., 2023; Sugiarto et al., 2025).

This study uses a naturalistic qualitative method, which emphasizes direct observation in a natural context without manipulation. Thus, this study not only focuses on text analysis, but also explores how students actively interpret the setting in the *Ande-Ande Lumut* folktale by Tira Ikranegara through classroom interactions (G. Wang & Li, 2022; Ripamonti, 2023; Sriyono, 2024). Data collection techniques are carried out through participatory observation, in-depth interviews with students and teachers, and analysis of student reflections on the setting in the story. Different from previous studies that mostly used text analysis approaches, this study seeks to understand the natural process of how students construct meaning towards settings in real learning environments (Tania & Hermaliza, 2021; Lu et al., 2024; Isaeva et al., 2025). For example, research by found 17 settings of place and 27 settings of time in the novel *Menggapai Mentari* by Anastasya Elisa Herman, while research by found 6 settings of place and 3 settings of time in the novel *Daun yang Jatuh Tidak Pernah Membenci Angin* by Tere Liye (Sonjaya, 2022). Although these studies provide insight into the elements of setting in literary texts, their approaches are still descriptive text-based and do not observe how the setting is understood by readers in real learning situations (G. Wang & Li, 2022; Wong & Oh, 2023; Tovar-Gálvez, 2023).

As a cultural expression, folklore is closely related to the social life of society. Folklore reflects various aspects of life, including beliefs, ethics, family systems, and social values (Cholilalah, Rois Arifin, 2020; Rizqiyah, 2024; Mathias & Standal, 2025). Adding that folklore also functions as an educational medium that provides insight into local traditions and wisdom. Therefore, students' understanding of the setting in folklore does not only depend on the textual aspect, but also on their social experiences in understanding the cultural values contained in the story (Hsu et al., 2024; Ruiz & Gallagher, 2025).

This study aims to analyze how students understand, interpret, and apply the concept of setting in folklore through their interactions in class (Chou et al., 2022; Dina Mardiana et al., 2022; Wahyudi & Edward, 2024). By using a naturalistic qualitative approach, this study can provide new insights into how literary learning occurs naturally, as well as how students construct meaning from the setting of folklore based on their experiences, discussions, and social interactions in learning (Worachak et al., 2023; Lungu & Munteanu, 2025).

Based on previous research that has been done, there is a gap analysis of this research. Judging from the focus of the research, previous research analyzed the values of local wisdom *silih asih, silih asih, silih asuh* in the folklore "*Telaga Warna*". While this study analyzes how students understand the setting in the *Ande-Ande Lumut* folklore in literature learning in schools (Annisa et al., 2022; Ngangga Saputra et al., 2023; Y. Wang & Wu, 2023). Then the gap is also seen from the background of the research, previous research highlights the cultural and value aspects in folklore, while this study focuses more on the educational aspect and how students understand the intrinsic elements of the story (Fawwaz, 2024; Syam et al., 2024; Spaska et al., 2025). Then seen from the method and object of research, where previous research is more oriented towards analyzing folklore texts, while this study is oriented towards student understanding in the context of learning. And in terms of the object of research, both of these studies use the same folklore, but from different regions so that they have differences in content analysis and their implications (Pornpimon et al., 2014; Kiraga, 2023).

This study presents a novelty with a naturalistic qualitative approach that examines how students understand the setting in *Ande-Ande Lumut* through social interactions, personal experiences, and teacher learning strategies in a real context (Casillano, 2024; Lamuda et al., 2024; Triani et al., 2024). Not only focusing on text analysis, this study highlights how the understanding of intrinsic elements develops

through an interactive, experience-based approach. This study also reveals the role of teachers in guiding students to understand the setting through discussion, reflection, and learning methods that are more effective than conventional techniques (Aini & Nugraheni, 2021; Tada et al., 2023; Alwiya & Erni, 2024). By connecting students' understanding of the setting with their real experiences, this study contributes to the development of a more contextual and meaningful literary learning model. In addition, the selection of Ande-Ande Lumut as the object of study provides a new perspective in understanding the elements of the setting of Javanese folklore, complementing previous studies that focused more on the aspect of cultural values in Telaga Warna (Cahyani et al., 2021; Sirait & Ratti, 2024; Suryani Suryani et al., 2024).

This study has significant implications for literature education, teaching methods, and cultural preservation in school learning. In literature learning, this study shows that students' understanding of the setting in folklore is not only limited to the textual aspect, but also develops through social interaction and personal experience, thus requiring more interactive, discussion-based, and reflective learning methods so that students can construct the meaning of the setting in more depth (Jang et al., 2016; Ndatyapo et al., 2024; Chumburidze et al., 2023). In terms of teaching strategies, the findings of this study emphasize the importance of the role of teachers in guiding students through dynamic learning techniques, such as group discussions, reflection on experiences, and exploratory methods, which have proven to be more effective in improving students' understanding of the intrinsic elements of the story in a contextual and meaningful way (Kusairi et al., 2022; Asmayawati et al., 2024; Perkins, 2024). In addition, this study can be the basis for the development of a literature curriculum that emphasizes the relationship between the intrinsic elements of the text and students' life experiences, so that learning becomes more applicable in everyday life. In terms of cultural preservation, this study contributes to efforts to maintain Indonesian oral literature by making Ande-Ande Lumut the object of study, which allows students to understand folklore in a more effective way and increase their appreciation of cultural heritage, so that the values contained in folklore can continue to be passed on to future generations (Noviana et al., 2023; Ho et al., 2024; Dyah et al., 2025).

This research has high urgency in the context of literature education and folklore teaching, especially in facing the increasingly growing challenges of learning. Literature learning in schools still focuses on theoretical text analysis without involving students' experiences and social interactions, so that their understanding of intrinsic elements, especially the setting, is limited and less meaningful (Suri & Chandra, 2021; Erkkilä et al., 2023; Schwartz et al., 2023). Therefore, a new, more contextual approach is needed so that students can construct the meaning of the setting more deeply. In addition, many teachers still use conventional methods that are one-way without actively guiding students in understanding the setting, so that more reflective and interactive teaching strategies need to be explored for more effective learning. The lack of studies that link understanding of the setting with students' social interactions and personal experiences is also a gap that needs to be filled, considering that previous studies tend to focus on text analysis without paying attention to how intrinsic elements are understood in real learning situations (Lobo, 2023; Nurdauletova et al., 2024; Pastera, 2024). Furthermore, in the midst of globalization and digitalization, appreciation for folklore is decreasing among the younger generation, so innovative teaching strategies are needed so that folklore remains relevant to the times and interesting for students. Thus, this research is urgent to be conducted in order to present a more contextual, interactive literature learning method that is able to increase students' appreciation of cultural heritage through a more meaningful understanding of intrinsic elements (Karami et al., 2020; Setiawan et al., 2021; Moghadas et al., 2023).

The purpose of this study is to provide a deeper understanding of how students understand the setting in the Ande-Ande Lumut folktale in the context of literature learning (Dennis & Harrison, 2020; Okui et al., 2021; Akhmar et al., 2023). Specifically, this study attempts to analyze the process of students' understanding of the setting by considering social interactions, personal experiences, and learning strategies applied by teachers. In addition, this study aims to identify various factors that influence students' understanding of the setting, including previous reading experiences, teaching methods used, and the role of group discussions in developing their understanding (Arar et al., 2023; Widianingsih et al., 2023; Sugiarto et al., 2025). The role of teachers in guiding students is also an important aspect that

is studied, especially in exploring learning strategies that can improve students' understanding of the elements of the setting in folklore. Based on the findings of the study, this study is expected to contribute to the development of a more interactive and contextual literature learning model, which not only focuses on the presentation of intrinsic elements of the story, but also connects it to students' real experiences so that learning is more meaningful. In addition, this study provides new insights into the study of literature and Indonesian language education by presenting a more dynamic and experience-based perspective through a naturalistic approach, so that it can be a reference for the development of more effective and relevant literature teaching strategies to the needs of modern learning (Burns, 2015; Juliana Jaya et al., 2020; Moreno-Cely et al., 2021).

## RESEARCH METHODS

This study uses a naturalistic qualitative method, which aims to understand students' understanding of the setting in the Ande-Ande Lumut folktale by Tira Ikranegara in a natural learning environment. The naturalistic approach allows research to be conducted in real situations without manipulation or intervention from the researcher (Huda et al., 2017; Zhang et al., 2023). This method focuses on the process, meaning, and experience of the subjects in understanding the concept of setting directly through their interactions in the classroom. The researcher acts as the main instrument in collecting data, by participating in classroom observations, interviews with students and teachers, and analyzing students' reflections on the setting in the story (Isabekova, 2021).

The research was conducted in a school environment, especially in a class that was studying the Ande-Ande Lumut folktale. The subjects of the research consisted of (Zhang et al., 2023). Students who actively discussed and understood the setting in the folktale. Teachers as facilitators of literary learning who could provide additional insight into students' understanding. The selection of subjects was carried out by purposive sampling, namely selecting students and teachers who had experience or involvement in literary learning related to folktales (Ahmad et al., 2024). To ensure the validity of the data, this study applies several verification techniques. Triangulation, Comparing the results of observations, interviews, and documentation to ensure data consistency, comparing students' perceptions with teachers' views on background understanding. Member Checking, confirming the findings with research subjects (students and teachers) to ensure the accuracy of data interpretation (Isabekova, 2021). Audit Trail, All research processes, from data collection to analysis, are systematically documented to ensure transparency and objectivity (Peralta et al., 2025).

Data collection techniques in this study were carried out through several main methods. Participatory Observation, Researchers observed how students understood the setting in folklore during the learning process in class (Moeis et al., 2022). Field notes were made to record student interactions in understanding the setting. Interviews were conducted with students to explore how they interpreted the setting of folklore based on their understanding (Awoke et al., 2025). Teachers were also interviewed to find out how learning strategies influenced students' understanding of the setting. The documents analyzed included student assignment results, teacher notes, and students' written reflections on the setting in folklore. Class documentation in the form of audio or video recordings can be used to complement observation data (Moeis et al., 2022).

Data analysis in this study was conducted inductively, with the following steps. Data reduction by selecting data from observations, interviews, and documentation that are relevant to students' understanding of the setting (Moeis et al., 2023). Data presentation by organizing data in the form of interview transcripts, observation notes, and student reflections for further analysis. Conclusion drawing by identifying patterns, themes, or tendencies in students' understanding of the setting based on the data obtained (Juharyanto et al., 2020).

## RESULTS AND DISCUSSION

This study aims to understand how students interpret the setting in the Ande-Ande Lumut folktale by Tira Ikranegara in the context of literature learning in schools. Data were collected through classroom observations, interviews with students and teachers, and analysis of students' written reflections. The results of the study indicate that students' understanding of the setting is not only influenced by the content of the text, but also by personal experiences, social environment, and teaching strategies used by teachers. The following are the main findings of this study.

Based on classroom observations and student interviews, it was found that students had varying understandings of the time setting in folklore. Most students could identify the time setting based on keywords in the text, such as “afternoon”, “night”, or “morning”. However, when asked to explain the meaning of the time setting in the context of the story, there were differences in understanding. Some students had difficulty understanding the role of the time setting in building the atmosphere. For example, in the quote “It was already afternoon, no one wanted to greet him, let alone help him feed or clothe him”. Students understood that the event took place in the afternoon, but when asked whether the afternoon had emotional implications in the story, some students were unable to answer clearly. Students who had previous experience reading folklore found it easier to understand the relationship between the time setting and the atmosphere. They were able to explain that the afternoon in the quote above shows the impression of loneliness and alienation of the character.

Students showed diverse understanding of the setting in folklore. For example, when reading the section “In the past, the Kediri kingdom was hit by a terrible typhoon”. Some students understood that the setting of the kingdom in folklore is often historical but not entirely accurate. However, other students thought that this setting was imaginative because it was difficult to imagine how a typhoon disaster occurred in the context of an ancient kingdom. When group discussions were held, students were more active in providing interpretations of the setting. One student argued “Maybe the Kediri kingdom in this story is just a symbol of palace life in ancient times”. showing that students' understanding developed better when they could exchange views with peers rather than just reading the text individually.

The setting of the atmosphere in students' personal experiences makes it easier to understand the setting of the atmosphere because they can relate it to personal experiences. In the quote “All the inhabitants of the palace were in a panic. A princess named Dewi Sekartaji was carried away by a tornado far into the sky”. Students can quickly identify that the atmosphere in this quote is panic. However, when asked to explain how this atmosphere affects the characters and the storyline, not all students are able to explain in depth. The role of teachers in helping understanding, Observations show that the teacher's teaching strategy greatly influences how students understand the setting of the atmosphere. In one learning session, the teacher asked students to imagine a similar situation in their lives, “Have you ever felt afraid when there was a strong wind or storm? How did it feel?” After this reflection, more students were able to explain that the panic atmosphere in the story can increase tension and influence the character's decisions.

The results of the study showed that students' understanding of the setting in folklore was influenced by several factors. Previous reading experience, students who read folklore more often had a better understanding of narrative structure, including the setting of time, place, and atmosphere. Social interaction in group discussion classes helped students build a deeper understanding than reading texts individually. Teachers' teaching strategies, teachers who used question-and-answer techniques, reflection of experiences, and discussions were able to improve students' understanding of the setting more effectively.

The findings of this study indicate that students' understanding of the setting in folklore is not determined by the story text, but is also influenced by personal experiences, social interactions, and learning strategies applied by teachers. This study successfully uncovers the natural process of students in understanding the setting, which cannot be found in previous studies that focus more on the analysis of intrinsic elements of literary texts. Unlike previous studies that only identify the setting as an intrinsic element in the text, this study emphasizes more on how students understand the setting in the context of classroom learning.

Table 1. Comparison with Previous Research

Previous Research	Research Focus	Results
Dina Nofriani (2018)	Analyzing the setting in the novel Reaching for the Sun	17 settings, 27 time settings
Indah Putri Siregar & Eva Mizkar (2020)	Analyzing the setting in the novel Fallen Leaves Never Hate the Wind	6 settings, 3 time settings
Ana Yuliati	Analyzing the setting in the novel Cinta Itu Luka	3 settings, 9 time settings
Sujok & Elfin Alkautsar	Analyzing the setting in the novel Direction Steps	1 setting, 2 time settings
Sinta, Wikanengsih, & Agus Priyanto (2021)	Analyzing the setting in literary texts	3 background places, 1 background time, 4 background atmospheres

Observation results show that students find it easier to understand settings that are related to personal experiences. For example, in understanding the time setting, students can identify "afternoon" in the story, but need teacher guidance to understand that the time setting also plays a role in building the atmosphere of the story. In addition, group discussions in class have been shown to improve students' understanding of the setting and atmosphere. Some students initially thought that the setting in folklore was only imaginary, but through interactions with friends and teachers, they began to realize that the setting in folklore often has symbolic meanings related to the culture of the community. Observations also show that teachers have an important role in guiding students to understand the relationship between the setting and the meaning of the story. Learning strategies that involve reflection on personal experiences and questions and answers have been shown to be more effective than conventional methods that only rely on reading texts.

This study provides new insights into literature learning by highlighting how students construct meaning towards the setting in folklore through a naturalistic approach. The results of the study indicate that students' understanding of the setting does not only depend on reading the text, but also develops through social interactions and their personal experiences. Learning strategies that involve discussion and reflection on experiences are proven to be more effective in helping students understand the setting more deeply than conventional learning methods. In addition, the setting in folklore is easier to understand when it is linked to students' real experiences, allowing them to construct meaning more contextually. Therefore, the results of this study can be used as a basis for developing a more experience-based literature learning method, where students not only memorize the intrinsic elements in the story, but also experience and understand the setting naturally in their classroom environment, so that learning becomes more meaningful and applicable.

Based on previous research that has been conducted, there is a gap with this research reviewed from the findings and implications of the research. In previous research, the values of *Silih Asih*, *Silih Asah*, *Silih Asuh* were found in the story, with several prominent indicators such as responsibility, honesty, and enthusiasm (Yomantas, 2021; Kwon et al., 2025). These values can be used in character learning in schools. While in this study it was found that students' understanding of the setting was influenced by personal experience, social interaction, and teaching strategies. As well as group discussions and reflections on experiences increase students' understanding of the setting. So it can be concluded from the two findings of this study that previous research is more related to Character Education based on folklore, while this study is more related to how folklore is understood in the learning environment (Walton, 2012; Mulugo et al., 2020). Then the gap is seen from the implication that previous research focuses more on cultural preservation, while this study is more on innovation in literary learning methods.

This study presents a novelty in understanding the background of the *Ande-Ande Lumut* folktale through an interactive, reflective, and experience-based approach (Shamir-Inbal & Blau, 2016; Sumarwati,

2022). By emphasizing the role of social interaction, teacher teaching strategies, and reflection of student experiences, this study not only provides new insights into literary studies, but also contributes to the development of more contextual, innovative, and applicable learning methods. This makes this study not only relevant in the field of literature, but also in the development of more effective learning strategies to improve students' understanding of the intrinsic elements of folklore (Perrotta et al., 2018).

This study has broad implications in literature learning, teaching strategies, and the development of more innovative and contextual educational methods. In literature learning, this study confirms that students' understanding of the setting in folklore does not only depend on text analysis, but also develops through social interaction, personal experience, and teaching strategies applied by teachers (Perrotta et al., 2018; Ruth, 2020; Pollock et al., 2024). Therefore, an exploratory approach that connects intrinsic elements with students' experiences needs to be applied so that their understanding is more meaningful. In terms of teaching strategies, the results of the study indicate that group discussions, reflection on experiences, and exploration of meaning are more effective than conventional methods that are one-way, so teachers need to apply more interactive and contextual methods in literature learning. In addition, the literature learning curriculum also needs to be designed to encourage active student involvement, considering that their personal experiences and social interactions play an important role in understanding the intrinsic elements of the story (Iriyanti & Lord, 2024). With an experience-based approach, students not only understand literature theoretically but can also apply it in real life. Furthermore, this study contributes to cultural preservation by proposing a more engaging learning method for students, where a deeper understanding through a reflective approach can increase their appreciation of folklore and encourage the preservation of Indonesian cultural heritage in a modern context.

Although this study makes a significant contribution, there are several limitations that need to be considered. This study only focuses on the intrinsic elements of the setting in the *Ande-Ande Lumut* folktale, so it has not explored other elements such as plot, characters, or themes that also play an important role in literary learning and can provide more comprehensive insights. In addition, this study was conducted in one particular learning environment, which may not fully represent the experiences of students in various schools with different cultural backgrounds and teaching methods, so the generalization of the results of this study is still limited. Another limitation is that this study only observed students' understanding in one learning period, without measuring the long-term impact of experiential learning strategies on the development of students' literary understanding. Therefore, further research is needed to address these limitations by expanding the scope of the intrinsic elements studied, expanding the research context to various educational environments, and conducting longitudinal analysis to measure the effectiveness of learning strategies in the long term.

## CONCLUSION

In contrast to previous studies that focused on identifying background elements in literary texts, this study highlights the process of students' understanding of the background in the context of natural learning. By using a naturalistic qualitative method, this study successfully revealed that students' understanding of the background is greatly influenced by social interactions, previous reading experiences, and learning strategies applied by teachers. Thus, this study not only contributes to literary studies, but also to the field of education, especially in the development of literature teaching methods that are more experience-based and reflective. Further research is suggested to explore other intrinsic elements such as plot, characters, and themes in folklore in order to understand the relationship between elements in building the meaning of the story. In addition, studies in various learning contexts are needed to increase the validity of the results and the effectiveness of experience-based strategies. The development of a more systematic literature learning model is also important so that it can be applied widely through exploration of meaning, reflective discussion, and connecting intrinsic elements with students' experiences. Long-term research is needed to measure the sustainable impact of this method on literary appreciation and the improvement of students' critical and analytical thinking skills.

## ACKNOWLEDGMENTS

The researchers would like to thank all parties who have contributed to this research. Thank you to the teachers and students who have been willing to be respondents and provide valuable insights in the research process. We also appreciate the support from the institutions and colleagues who have provided input and suggestions in the preparation of this research. Hopefully the results of this study can provide benefits for the development of literature learning in schools.

## REFERENCES

- Ahmad, I., Sharma, S., Singh, R., Gehlot, A., Gupta, L. R., Thakur, A. K., Priyadarshi, N., & Twala, B. (2024). Inclusive learning using industry 4.0 technologies: Addressing student diversity in modern education. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2330235>.
- Aini, S. N., & Nugraheni, A. S. (2021). Analisis kemampuan baca tulis melalui media pembelajaran cerita rakyat pada siswa kelas iv sekolah dasar [Analysis of reading and writing skills through folklore learning media for grade IV elementary school students]. *Deiksis*, 13(2), 197. <https://doi.org/10.30998/deiksis.v13i2.6485>.
- Akhmar, A. M., Rahman, F., Supratman, Hasyim, H., & Nawir, M. (2023). The cultural transmission of traditional ecological knowledge in Cerekang, South Sulawesi, Indonesia. *SAGE Open*, 13(4), 1–17. <https://doi.org/10.1177/21582440231194160>.
- Alwiya, A., & Erni, E. (2024). Analisis nilai pendidikan moral pada cerita rakyat Silancang [Analysis of the value of moral education in Silancang folklore]. *Jurnal Genre (Bahasa, Sastra, Dan Pembelajarannya)*, 6(1), 60–70. <https://doi.org/10.26555/jg.v6i1.10071>.
- Annisa, A., Simanjuntak, E., & Sihombing, F. (2022). Analisis struktur dan nilai moral cerita rakyat batu marsiompaan samosir [Analysis of the structure and moral values of the Samosir folk tale of the Marsiompaan Stone]. *Jurnal Basataka (JBT)*, 5(1), 42-49.
- Arar, K., Saiti, A., & Guajardo, M. (2023). Redesigning and recomputing the future of education: The role of technology, the learning process, personality traits, and diversity in learning systems. *Power and Education*, 15(2), 243–258. <https://doi.org/10.1177/17577438221117346>.
- Artasia, M., Hartono, H., & Da Ary, D. (2022). Ethno pedagogy and conservation practices of the erai-erai dance in the Lematang Malay Community, Lahat District, South Sumatra Indonesia. *International Journal of Visual and Performing Arts*, 4(2), 193–200. <https://doi.org/10.31763/viperarts.v4i2.899>.
- Asmayawati, Yufiarti, & Yetti, E. (2024). Pedagogical innovation and curricular adaptation in enhancing digital literacy: A local wisdom approach for sustainable development in Indonesia context. *Journal of Open Innovation: Technology, Market, and Complexity*, 10(1), 100233. <https://doi.org/10.1016/j.oiitmc.2024.100233>.
- Awoke, A., Gudesho, G., Chane, K., Siyum, Y., Tilahun, W., & Gebremedhin, H. (2025). Traditionally used phytomedicines and their associated threats in Bitá district, southwestern. *Journal of Ethnobiology and Ethnomedicine*, 9. <https://doi.org/10.1186/s13002-025-00753-9>.
- Burns, H. L. (2015). Transformative Sustainability Pedagogy: Learning From Ecological Systems and Indigenous Wisdom. *Journal of Transformative Education*, 13(3), 259–276. <https://doi.org/10.1177/1541344615584683>.
- Cadiz, M. C. D., Manuel, L. A. F., Reyes, M. M., & Natividad, L. R. (2024). Technology integration in Philippine higher education: A content-based bibliometric analysis. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 8(1), 35–47. <https://doi.org/10.22437/jiituj.v8i1.31807>.
- Cahyani, N. P. D. D., Martha, I. N., & Sriasih, S. A. P. (2021). Analisis video animasi youtube channel “dongeng kita” serta kaitannya dengan pembelajaran cerita rakyat [Analysis of the animated video of the YouTube channel "Our Tales" and its relation to learning folk tales]. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 229–240. <https://doi.org/10.23887/jipbs.v11i2.36124>.
- Casillano, N. F. B. (2024). Education in the ChatGPT Era: A sentiment analysis of public discourse on the role of language models in education. *Journal Evaluation in Education (JEE)*, 5(4), 144-154. <https://doi.org/10.37251/jee.v5i4.1151>.

- Cholilalah, Rois Arifin, A. I. H. (2020). Analisis unsur intrinsik dan nilai-nilai cerita rakyat dara buak dari suku dayak mualang Desa Tapang Pulau Kecamatan Belitang Hilir Kabupaten Sekadau [Analysis of the intrinsic elements and values of the Dara Buak folk tale from the Dayak Mualang tribe, Tapang Pulau Village, Belitang Hilir District, Sekadau Regency]. *Angewandte Chemie International Edition*, 6(11), 951–952., 82–95. <https://doi.org/10.36277/basataka.v5i1.146>.
- Chou, F. C., Hsiao, C. T., Yang, C. W., & Frank, J. R. (2022). “Glocalization” in medical education: A framework underlying implementing CBME in a local context. *Journal of the Formosan Medical Association*, 121(8), 1523–1531. <https://doi.org/10.1016/j.jfma.2021.10.024>.
- Chumburidze, M., Setiabudi, E., Vassiliadou, M., & Hasanov, R. (2023). Unveiling the complex interplay between active learning and teacher development: Insights from TIMSS 2022 in Georgia. *Interval: Indonesian Journal of Mathematical Education*, 1(2). <https://doi.org/10.37251/ijome.v1i2.1363>.
- Dennis, M., & Harrison, T. (2020). Unique ethical challenges for the 21st century: Online technology and virtue education. *Journal of Moral Education*, 00(00), 1–16. <https://doi.org/10.1080/03057240.2020.1781071>.
- Dina Mardiana, Iwan Fauzi, & Setiana, L. N. (2022). The function of politeness of teacher language in implementing character values to the primary school students. *Journal Pendidikan Ilmu Pengetahuan Sosial*, 14(1), 116–127. <https://doi.org/10.37304/jpips.v14i1.4740>.
- Dyah, I., Anshori, N., Saptaningtyas, H., & Puji, S. (2025). Progress in Disaster Science A food resilience model integrating local wisdom and sociotechnical dynamic systems: Case study flood-affected communities in the Bengawan solo area. *Progress in Disaster Science*, 26(December 2024), 100413. <https://doi.org/10.1016/j.pdisas.2025.100413>.
- Erkkilä, P., Koskenranta, M., Kuivila, H., Oikarainen, A., Kamau, S., Kaarlela, V., Immonen, K., Koskimäki, M., & Mikkonen, K. (2023). Ethical and cultural competence of social- and health care educators from educational institutions – Cross-sectional study. *Scandinavian Journal of Caring Sciences*, 37(3), 642–653. <https://doi.org/10.1111/scs.13145>.
- Fawwaz, A. G. (2024). Improving the quality of islamic religious education learning through religious extracurricular activities. *Jurnal Pendidikan Agama Islam Indonesia (JPAAI)*, 5(3), 91–99. <https://doi.org/10.37251/jpaa.v5i3.1137>.
- Helida, Y., Ching, C. P., & Oyewo, A. (2023). Development of a simple stirling engine demonstration tool on the subject of thermodynamics. *Journal of Educational Technology and Learning Creativity*, 1(2), 59–67. <https://doi.org/10.37251/jetlc.v1i2.790>.
- Ho, M. T., Mantello, P., & Vuong, Q. H. (2024). Emotional AI in education and toys: Investigating moral risk awareness in the acceptance of AI technologies from a cross-sectional survey of the Japanese population. *Heliyon*, 10(16), e36251. <https://doi.org/10.1016/j.heliyon.2024.e36251>.
- Hsu, M. S., Yeh, C. L., Cheng, S. J., & Lin, C. P. (2024). Integrating digital technologies in dental technician education: A comparative study of national examination in Asian countries. *Journal of Dental Sciences*, 20(1), 28–35. <https://doi.org/10.1016/j.jds.2024.10.017>.
- Huda, M., Jasmi, K. A., Mustari, I., Basiron, B., & Sabani, N. (2017). Traditional wisdom on sustainable learning: An insightful view from Al-Zarnuji’s Ta’lim al-Muta’allim. *SAGE Open*, 7(1). <https://doi.org/10.1177/2158244017697160>.
- Irjayanti, M., & Lord, L. (2024). Operating a business with local wisdom: a grounded research of women in the creative industry. *Cogent Business and Management*, 11(1). <https://doi.org/10.1080/23311975.2024.2392047>.
- Isabekova, G. (2021). Mutual learning on the local level: The Swiss red cross and the village health committees in the Kyrgyz Republic. *Global Social Policy*, 21(1), 117–137. <https://doi.org/10.1177/1468018120950032>.
- Jamaluddin, A. Bin, Zubaidah, S., Mahanal, S., & Gofur, A. (2022). Exploration of the Indonesian Makassar-Buginese Siri’ educational values: The foundation of character education. *International Journal of Evaluation and Research in Education*, 11(1), 10–19. <https://doi.org/10.11591/ijere.v11i1.21670>.
- Jang, Y., Ko, Y., & Kim, S. Y. (2016). Cultural correlates of national innovative capacity: A cross-national

- analysis of national culture and innovation rates. *Journal of Open Innovation: Technology, Market, and Complexity*, 2(4), 1–16. <https://doi.org/10.1186/s40852-016-0048-6>.
- Jeon, J. O., Masunah, J., & Karyono, T. (2024). Media art community festival based on local culture in Indonesia: An Ethno-pedagogy perspective. *Journal of Urban Culture Research*, 28, 248–267.
- Juharyanto, J., Sultoni, S., Arifin, I., Bafadal, I., Nurabadi, A., & Hardika, H. (2020). “Gethok Tular” as the leadership strategy of school principals to strengthen multi-stakeholder forum role in improving the quality of one-roof schools in remote areas in Indonesia. *SAGE Open*, 10(2). <https://doi.org/10.1177/2158244020924374>.
- Juliana Jaya, P. E., Utama, M. S., Murjana Yasa, I. G. W., & Yuliarini, N. N. (2020). Improving competitiveness and well-being through human resources quality, local culture, and product performance. *Cogent Business and Management*, 7(1). <https://doi.org/10.1080/23311975.2020.1831247>.
- Karami, S., Ghahremani, M., Parra-Martinez, F. A., & Gentry, M. (2020). A polyhedron model of wisdom: A systematic review of the wisdom studies in psychology, management and leadership, and education. *Roeper Review*, 42(4), 241–257. <https://doi.org/10.1080/02783193.2020.1815263>.
- Karim, A. A., Muftaba, S., & Hartati, D. (2023). Mbah Bongkok pahlawan mitologis masyarakat Tegalwaru: Analisis skema aktan dan fungsional cerita rakyat Karawang [Mbah Bongkok, the mythological hero of the Tegalwaru community: Analysis of the actant and functional schemes of the Karawang folk tale]. *KEMBARA Journal of Scientific Language Literature and Teaching*, 9(1), 40–55. <https://doi.org/10.22219/kembara.v9i1.22746>.
- Kiraga, F. (2023). A study of problem solving in physics learning: A systematic review. *EduFisika: Jurnal Pendidikan Fisika*, 8(3), 303–315. <https://doi.org/10.59052/edufisika.v8i3.29446>.
- Kurutas, B. S. (2023). Literature review: Character analysis of caring for the environment in physics learning. *EduFisika: Jurnal Pendidikan Fisika*, 8(2), 125–138. <https://doi.org/10.59052/edufisika.v8i2.25282>.
- Kusairi, S., Muhamad, S., Razak, N. A., & Trapsila, A. P. (2022). The role of local wisdom “Ugahari” and the impact of internet and mobile technology on work-life-balance during COVID-19 outbreak: Data set from Malaysian workers. *Data in Brief*, 40, 107779. <https://doi.org/10.1016/j.dib.2021.107779>.
- Kwon, D. Y., Chung, K. R., Lee, C. H., Kim, S. H., Daily, J. W., & Park, S. (2025). Scientific knowledge and wisdom of kimchi: A blessing Korean. *Journal of Ethnic Foods*. <https://doi.org/10.1186/s42779-025-00269-3>.
- Lamuda, V., Ashmawi, U., & Sangadji, M. (2024). Tourism area development strategy Banda Naira Islands. *Multidisciplinary Journal of Tourism, Hospitality, Sport and Physical Education*, 1(2), 37–49. <https://doi.org/10.10.37251/jthpe.v1i2.1183>.
- Leekhot, K., Payoungkiattikun, W., & Thongsuk, T. (2024). The results of inquiry-based learning management on critical thinking and academic achievement of Grade-8 Students. *Integrated Science Education Journal*, 5(3), 161–167. <https://doi.org/10.37251/isej.v5i3.901>.
- Lobo, J. (2023). Protecting Philippine dance traditions via education of tomorrow’s pedagogues: The role of individual interest and school engagement. *Journal of Ethnic and Cultural Studies*, 10(1), 98–124. <https://doi.org/10.29333/ejecs/1527>.
- Lu, J., Dawod, A. Y., & Ying, F. (2024). Transformation of digital innovation in education in the post-covid era: An exploration centered on drones and virtual reality. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 8(2), 436–451. <https://doi.org/10.22437/jiituj.v8i2.37133>.
- Lungu, V., & Munteanu, T. (2025). The place of social and moral values in the high school. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 87–103. <https://doi.org/10.22437/jiituj.v9i1.38082>.
- Mathias, G., & Standal, O. F. (2025). What happens to the “social” in psychosocial? Exploring epistemic practices and therapeutic culture in teacher education. *Teaching and Teacher Education*, 153(September 2023). <https://doi.org/10.1016/j.tate.2024.104818>.
- McIntyre-Mills, J. J., Lethole, P., Makaulule, M., Wirawan, R., Widianingsih, I., & Romm, N. (2023). Towards eco-systemic living: Learning with Indigenous leaders in Africa and Indonesia through a

- community of practice: implications for climate change and pandemics. *Systems Research and Behavioral Science*, 40(5), 779–786. <https://doi.org/10.1002/sres.2976>.
- Moeis, I., Febriani, R., Sandra, I., & Pabbajah, M. (2022). Intercultural values in local wisdom: A global treasure of Minangkabau ethnic in Indonesia. *Cogent Arts and Humanities*, 9(1). <https://doi.org/10.1080/23311983.2022.2116841>.
- Moeis, I., Febriani, R., Sandra, I., & Pabbajah, M. (2023). Local wisdom in economic practice: An empowerment Fiqh analysis of the tesang tradition of the Buginese and Makassarese. *Cogent Social Sciences*, 9(1). <https://doi.org/10.1080/23311886.2023.2194112>.
- Moghadas, M., Fekete, A., Rajabifard, A., & Kötter, T. (2023). The wisdom of crowds for improved disaster resilience: a near-real-time analysis of crowdsourced social media data on the 2021 flood in Germany. *GeoJournal*, 88(4), 4215–4241. <https://doi.org/10.1007/s10708-023-10858-x>.
- Moreno-Cely, A., Cuajera-Nahui, D., Escobar-Vasquez, C. G., Vanwing, T., & Tapia-Ponce, N. (2021). Breaking monologues in collaborative research: bridging knowledge systems through a listening-based dialogue of wisdom approach. *Sustainability Science*, 16(3), 919–931. <https://doi.org/10.1007/s11625-021-00937-8>.
- Mulugo, L., Kyazze, F. B., Kibwika, P., Kikulwe, E., Omondi, A. B., & Ajambo, S. (2020). Unravelling technology-acceptance factors influencing farmer use of banana tissue culture planting materials in Central Uganda. *African Journal of Science, Technology, Innovation and Development*, 12(4), 453–465. <https://doi.org/10.1080/20421338.2019.1634900>.
- Ndatyapo, N. N., Abdulkarimli, Z., Aihua, Y., & Basa, R. (2024). Forensic linguistic analysis of defamation in everyday life. *Journal of Language, Literature, and Educational Research*, 1(2). <https://doi.org/10.37251/jolle.v1i2.1382>.
- Saputra, N., Misnawati, M., Muslimah, S., Anwarsani, A., Rahmawati, S., & Salwa, N. (2023). Analisis gaya bahasa dalam cerita rakyat oleh siswa kelas X SMAN I Damang Batu serta implikasinya terhadap pembelajaran sastra di SMA [Analysis of language style in folk tales by class X students of SMAN I Damang Batu and its implications for literature learning in high school]. *Protasis: Jurnal Bahasa, Sastra, Budaya, dan Pengajarannya*, 2(1), 33–51. <https://doi.org/10.55606/protasis.v2i1.72>.
- Noviana, E., Faizah, H., Mustafa, M. N., Elmustian, Hermendra, Kurniaman, O., Rusandi, M. A., & Situmorang, D. D. B. (2023). Understanding “Tunjuk Ajar Melayu Riau”: Integrating local knowledge into environmental conservation and disaster education. *Heliyon*, 9(9), e19989. <https://doi.org/10.1016/j.heliyon.2023.e19989>.
- Nurdauletova, B., Artykbaev, Z., Amirbekova, A., Koshimova, B., Otarova, A., & Zhetkizgenova, A. (2024). Enhancing cultural awareness through project-based learning: A study on historical preservation in Kazakhstan. *Journal of Ethnic and Cultural Studies*, 11(3), 247–268. <https://doi.org/10.29333/ejecs/2214>.
- Okui, K., Sawada, Y., & Yoshida, T. (2021). “Wisdom of the Elders” or “Loss of Experience” as a mechanism to explain the decline in traditional ecological knowledge: A Case Study on Awaji Island, Japan. *Human Ecology*, 49(3), 353–362. <https://doi.org/10.1007/s10745-021-00237-w>.
- Pastera, R. J. P. (2024). Unveiling the Veil: Intangible cultural heritage and the Filipino college students. *Journal of Ethnic and Cultural Studies*, 11(2), 25–41. <https://doi.org/10.29333/ejecs/1818>.
- Peralta, L. R., Forsyth, R., Lapi, N., Amon, K. L., Metsan, P., Wattlez, G., Chem J., Galy, O., & Caillaud, C. (2025). Health literacy of adolescents’ responses to a workshop focusing on food, nutrition, climate change and digital technology solution in Oceania: A multi-site pilot study in Vanuatu. *BMC Public Health*. <https://doi.org/10.1186/s12889-025-21865-7>.
- Perkins, H. (2024). Beyond techno-solutionism: Towards critical perspectives in environmental education and digital technology. A critical-hermeneutic review. *International Journal of Child-Computer Interaction*, 42(November), 100705. <https://doi.org/10.1016/j.ijcci.2024.100705>.
- Perrotta, C., Bailey, C., & Garside, C. (2018). Culture, technology and local networks: towards a sociology of ‘making’ in education. *Cambridge Journal of Education*, 48(5), 553–569. <https://doi.org/10.1080/0305764X.2017.1375459>.

- Pollock, M., Yonezawa, S., Sweet, M., Renner, N., Mai, M., & Vasquez, A. (2024). Leveraging a University to create Local Equity-Oriented K–12 learning opportunities: A Conversation Starter. *Educational Researcher*, 53(5), 308–318. <https://doi.org/10.3102/0013189X241227887>.
- Pornpimon, C., Wallapha, A., & Prayuth, C. (2014). Strategy challenges the local wisdom applications sustainability in schools. *Procedia - Social and Behavioral Sciences*, 112(Iceepsy 2013), 626–634. <https://doi.org/10.1016/j.sbspro.2014.01.1210>.
- Prawiyogi, A. G., Dwimarwati, R., Afryanto, S., DS, Y. N., & Asmara, A. S. (2023). Bloom’s taxonomy theory in the pedagogical value of domyak art: An ethnopedagogical perspective. *Journal of Innovation in Educational and Cultural Research*, 4(2), 311–318. <https://doi.org/10.46843/jiecr.v4i2.576>.
- Pujono, E., Maulana, F., David, A., & Opeyemi, B. (2024). Exploring innovative approaches: Optimizing google classroom for enhanced motivation in science learning. *Schrödinger: Journal of Physics Education*, 5(2), 39–45. <https://doi.org/10.37251/sjpe.v5i2.965>.
- Quinonez, H. A. S., & Mendoza, C. A. S. (2024). Ethnoeducation as an instrument for the promotion of sustainable development. an analysis From scientometrics. *Granja*, 39(1), 11–28. <https://doi.org/10.17163/LGR.N39.2024.01>.
- Isaeva, R., Karasartova, N., Dzunusnalieva, K., Mirzoeva, K., & Mokliuk, M. (2025). Enhancing learning effectiveness through adaptive learning platforms and emerging computer technologies in education. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 144–160. <https://doi.org/10.22437/jiituj.v9i1.37967>.
- Riberio, A. S. F. (2023). A systematic review for creative thinking skills in physics subjects. *EduFisika: Jurnal Pendidikan Fisika*, 8(2), 154–163. <https://doi.org/10.59052/edufisika.v8i2.25281>.
- Ripamonti, E. (2023). Cultural capital, economic capital, and participation in early childhood education: A place-based approach. *Regional Science Policy and Practice*, 15(2), 387–402. <https://doi.org/10.1111/rsp3.12635>.
- Rizqiyah, N. N. (2024). The relationship between teacher professionalism and student success in learning in class V. *Indonesian Journal of Education Research (IJoER)*, 5(4), 132–138. <https://doi.org/10.37251/ijoe.v5i4.1061>.
- Ruiz, N., & Gallagher, M. (2025). Rural education imaginaries in digital education policy: An analysis of CONPES 3988 in Colombia. *International Journal of Educational Development*, 113(February 2024), 103222. <https://doi.org/10.1016/j.ijedudev.2025.103222>.
- Ruth, D. (2020). Indigenous wisdom, capital, technology and education. *New Zealand Journal of Educational Studies*, 55(2), 405–422. <https://doi.org/10.1007/s40841-020-00181-1>.
- Schwartz, E., Shamir-Inbal, T., & Blau, I. (2023). Teacher prototypes in technology-enhanced instruction in elementary school second language acquisition: Comparing routine and emergency learning in different cultures. *Computers and Education Open*, 5(November), 100155. <https://doi.org/10.1016/j.caeo.2023.100155>.
- Setiawan, E., Sukesi, K., Hidayat, K., & Yuliati, Y. (2021). Conservation of natural resource management in the buffer village community of Alas Pourwo Banyuwangi national park East Java Indonesia based on Local Wisdom. *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 13(1), 100–111. <https://doi.org/10.26905/lw.v13i1.5109>.
- Shamir-Inbal, T., & Blau, I. (2016). Developing digital wisdom by students and teachers: The impact of integrating tablet computers on learning and pedagogy in an elementary school. *Journal of Educational Computing Research*, 54(7), 967–996. <https://doi.org/10.1177/0735633116649375>.
- Sirait, M. C., & Ratti, P. (2024). Building health awareness : Analysis of the relationship between knowledge and attitude with BSE behavior in public health science students. *Journal of Health Innovation and Environmental Education*, 1(2), 53–59. <https://doi.org/10.37251/jhie.v1i2.1206>.
- Sonjaya, F. (2022). Unsur intrinsik dalam analisis bandingan cerita rakyat asal-usul Danau Toba dengan Cerita Rakyat Tsuru No Ongaeshi [Intrinsic elements in the comparative analysis of the folktale of the origins of Lake Toba with the Tsuru No Ongaeshi Folktale]. *Bahasa: Jurnal Keilmuan Pendidikan Bahasa Dan Sastra Indonesia*, 4(2), 107–116.

- <https://doi.org/10.26499/bahasa.v4i2.126>.
- Spaska, A., Kozub, H., Abylasynova, G., Kozub, V., & Koval, Y. (2025). Evaluation of innovative teaching methods using modern information technologies. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 422–440. <https://doi.org/10.22437/jiituj.v9i1.38107>.
- Sriyono, S. (2024). Improving learning results in hydrocarbon chemistry with mind mapping and classical music accompaniment. *Journal of Chemical Learning Innovation*, 1(1), 1–6. <https://doi.org/10.37251/jocli.v1i1.1016>.
- Sugiarto, E., Syarif, M. I., Mulyono, K. B., Nizam, A., & Krisnawati, M. (2025). How is ethnopedagogy-based education implemented? (A case study on the heritage of batik in Indonesia). *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2466245>.
- Sumarwati, S. (2022). Traditional ecological knowledge on the slope of Mount Lawu, Indonesia: all about non-rice food security. *Journal of Ethnic Foods*, 9(1). <https://doi.org/10.1186/s42779-022-00120-z>.
- Suri, D., & Chandra, D. (2021). Teacher's strategy for implementing multiculturalism education based on local cultural values and character building for early childhood education. *Journal of Ethnic and Cultural Studies*, 8(4), 271–285. <https://doi.org/10.29333/ejecs/937>.
- Suryani, S., Azzahro, C., Annastasya, A., & Kanzunudin, M. (2024). Analisis struktur naratif dan nilai moral dalam cerita rakyat perang Obor di Jepara [Analysis of narrative structure and moral values in the folktale of the Obor War in Jepara]. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan*, 2(3), 80–89. <https://doi.org/10.59031/jkppk.v2i3.427>.
- Syam, M. I., Falemu, F. A., & Hussain, M. B. (2024). Integration of Qur'anic and Hadith value in evolution learning: Innovatoion of biology modules based on faith education. *Journal of Academic Biology Education*, 1(2), 66-74. <https://doi.org/10.37251/jouabe.v1i2.1143>.
- Tada, Y., Tnaka, S., Yuki, T., Nishino, S., Hasegawa, T., & Matsumoto, T. (2023). Development and issues of recurrent education for general workers to promote digital transformation of the construction industry in local cities. *Procedia Computer Science*, 225, 756–764. <https://doi.org/10.1016/j.procs.2023.10.062>.
- Tania, E., & Hermaliza, H. (2021). Analisis konteks wacana dalam buku kumpulan cerita rakyat daerah Se-Provinsi Riau [Analysis of the context of discourse in a collection of regional folk tales throughout Riau Province]. *J-LELC: Journal of Language Education, Linguistics, and Culture*, 1(1), 67–72. <https://doi.org/10.25299/j-lelc.2021.6155>.
- Tovar-Gálvez, J. C. (2023). Bringing cultural inclusion to the classroom through intercultural teaching practices for science education (ITPSE) and guiding tools. *Science Education*, 107(5), 1101–1125. <https://doi.org/10.1002/sce.21798>.
- Triani, E., Oktami, L., Inghug, D., & Rizqiyah, N. N. (2024). Unlocking cognitive potential: Enhancing problem-solving abilities through innovative problem-based learning models. *EduFisika: Jurnal Pendidikan Fisika*, 9(1), 54–62. <https://doi.org/10.59052/edufisika.v9i1.32651>.
- Vercaruz, C. A. P., Septiani, N., & Fitriani, R. S. (2023). Perbandingan tanggung jawab karakter dan hasil belajar di meksiko dan Indonesia di sma pertama [Comparison of character responsibility and learning outcomes in Mexico and Indonesia in junior high school]. *EduFisika: Jurnal Pendidikan Fisika*, 8(2), 183–196. <https://doi.org/10.59052/edufisika.v8i2.26532>.
- Wahyudi, A., & Edward, B. A. (2024). Implementation school based local wisdom in the learning process in elementary schools. *Journal of Basic Education Research*, 5(3), 116–125. <https://doi.org/10.37251/jber.v5i3.1097>.
- Walton, S. A. (2012). Technology and culture in greek and roman antiquity. *Annals of Science*, 69(2), 295–297. <https://doi.org/10.1080/00033790902898359>.
- Wang, G., & Li, D. (2022). The diversified communication methods of chinese and Korean cultural education based on new media technology. *Mobile Information Systems*, 2022. <https://doi.org/10.1155/2022/1351908>.
- Wang, Y., & Wu, Z. (2023). Adapting or adopting? Critical thinking education in the East Asian cultural sphere: A systematic integrative review. *Thinking Skills and Creativity*, 49(May), 101330. <https://doi.org/10.1016/j.tsc.2023.101330>.

- Widianingsih, I., McIntyre, J. J., Rakasiwi, U. S., Iskandar, G. H., & Wirawan, R. (2023). Indigenous Sundanese Leadership: Eco-Systemic Lessons on Zero Emissions: A conversation with Indigenous leaders in Ciptagelar, West Java. In *Systemic Practice and Action Research* (Vol. 36, Issue 2). Springer US. <https://doi.org/10.1007/s11213-022-09606-y>.
- Wong, J. Y. L., & Oh, P. H. (2023). Teaching physical education abroad: Perspectives from host cooperating teachers, local students and Australian pre-service teachers using the social exchange theory. *Teaching and Teacher Education*, 136(September). <https://doi.org/10.1016/j.tate.2023.104364>.
- Worachak, S. P., Damnoen, P. S., & Hong, D. A. C. (2023). Analysis of critical thinking skills in Problem-Based learning and inquiry learning models. *EduFisika: Jurnal Pendidikan Fisika*, 8(3), 282–293. <https://doi.org/10.59052/edufisika.v8i3.29442>.
- Yomantas, E. L. (2021). New possibilities for culturally responsive experiential education in teacher education. *Journal of Experiential Education*, 44(1), 31–49. <https://doi.org/10.1177/1053825921989078>.
- Zhang, K., Shi, J., Wang, F., & Ferrari, M. (2023). Wisdom: Meaning, structure, types, arguments, and future concerns. *Current Psychology*, 42(18), 15030–15051. <https://doi.org/10.1007/s12144-022-02816-6>.