



An Ethnopedagogical Approach to Pancasila Education: Implementing Independent Values through Jetis Sidoarjo Batik Symbolism

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ABSTRACT

This study analyzes the symbolic meanings embedded in the Jetis Milkfish-Shrimp Batik motif of Sidoarjo and examines its implementation as an ethnopedagogical medium to strengthen the independence dimension of the Pancasila Student Profile in Pancasila Education learning. This research addresses the limited integration of local cultural wisdom into elementary classroom practices, particularly in character education. A descriptive qualitative approach was employed, involving ten third-grade students, one Pancasila Education teacher, and one Jetis batik artisan at SDI A Education Sidoarjo during the 2024/2025 academic year. Data were collected through observations, in-depth interviews, and documentation, and analyzed using data reduction, data display, and conclusion drawing, supported by source and technique triangulation. The findings indicate that the Milkfish-Shrimp motif embodies philosophical values such as independence, responsibility, perseverance, adaptability, and self-regulation, which reflect the character of Sidoarjo's coastal community. Ethnopedagogical implementation through reflective discussions, creative motif design, and local culture-based learning activities was found to enhance students' independent behaviors, including task responsibility, self-confidence, and self-directed learning. This study contributes to character education research by demonstrating that local batik motifs can function as effective contextual learning media for strengthening Pancasila values while supporting cultural preservation.

Keywords: Jetis Milkfish-Shrimp Batik, Independence Value, Ethnopedagogy, Pancasila Student Profile, Pancasila Education, Local Wisdom, Character Education

ABSTRAK

Penelitian ini bertujuan untuk menganalisis makna simbolik motif Batik Udang Bandeng Jetis Sidoarjo serta mengkaji implementasinya sebagai media etnopedagogi dalam memperkuat nilai kemandirian pada dimensi Profil Pelajar Pancasila dalam pembelajaran Pendidikan Pancasila. Penelitian ini dilatarbelakangi oleh masih terbatasnya pemanfaatan kearifan lokal sebagai sumber pembelajaran karakter di sekolah dasar. Pendekatan kualitatif deskriptif digunakan dengan melibatkan sepuluh siswa kelas III, satu guru Pendidikan Pancasila, dan satu perajin batik Jetis di SDI A Education Sidoarjo pada tahun ajaran 2024/2025. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan, serta diperkuat dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa motif Udang Bandeng Jetis mengandung nilai filosofis berupa kemandirian, tanggung jawab, ketekunan, kemampuan adaptasi, dan regulasi diri yang merepresentasikan karakter masyarakat pesisir Sidoarjo. Implementasi pembelajaran berbasis

etnopedagogi melalui diskusi reflektif, desain motif kreatif, dan aktivitas berbasis budaya lokal terbukti mampu meningkatkan perilaku mandiri siswa, seperti tanggung jawab terhadap tugas, kepercayaan diri, dan kemandirian belajar. Penelitian ini memberikan kontribusi empiris bahwa batik lokal dapat dimanfaatkan sebagai media pembelajaran kontekstual untuk memperkuat karakter Profil Pelajar Pancasila sekaligus mendukung pelestarian budaya daerah.

Kata Kunci: Batik Udang Bandeng Jetis, Nilai Kemandirian, Etnopedagogi, Profil Pelajar Pancasila, Pendidikan Pancasila, Kearifan Lokal, Pendidikan Karakter

INTRODUCTION

The integration of local wisdom into formal education represents a persistent challenge in character education implementation across Indonesia. Despite policy mandates emphasizing culturally grounded pedagogy notably Presidential Regulation No. 87 of 2017 and Ministry of Education Decree No. 56/M/2022 classroom practices remain largely disconnected from regional cultural heritage (Susilaningtyas et al., 2020). This gap is particularly evident in Pancasila Education, where the Pancasila Student Profile framework prescribes six character dimensions yet provides limited operational guidance for integrating material culture into pedagogical practice.

Empirical evidence from Sidoarjo Regency illustrates this implementation deficit. Preliminary observations conducted across five secondary schools revealed that fewer than one-quarter of Pancasila Education teachers incorporate local cultural elements into their instructional design, despite the region's well-established batik tradition centered in Kampung Batik Jetis since 1953. This phenomenon reflects a broader pattern documented in recent curriculum studies: while policy discourse valorizes local wisdom, translation into classroom practice remains inconsistent and under-theorized (Dicky & Maulana, 2023; Ramadhianti et al., 2023)

The independence dimension within the Pancasila Student Profile framework demands particular attention. Independence defined as self-regulated learning capacity, personal responsibility, and autonomous problem solving constitutes a core competency for navigating contemporary social complexity (Isnaini et al., 2023). However, prevailing pedagogical approaches emphasize abstract instruction over experiential, culturally situated learning. Ethnopedagogy offers a theoretical alternative by positioning indigenous knowledge systems not as supplementary content but as legitimate epistemological frameworks capable of mediating character formation (Alwasi et al., 2023). When students engage symbolic systems embedded in their own cultural contexts such as traditional textile motifs they develop metacognitive awareness linking cultural identity to ethical self-formation.

Despite growing scholarly interest in character education and local wisdom, critical research gaps persist. Studies have examined batik as intangible cultural heritage (Fitria, 2023), analyzed character education policy implementation (Ramadhianti et al., 2023), and explored general ethnopedagogical principles (Dicky & Maulana, 2023). However, empirical investigations connecting specific cultural artifacts to particular Pancasila Student Profile dimensions remain scarce. (Saputri & Reinita, 2024) addresses inclusive pedagogy in Pancasila Education without examining material culture as instructional media. (Anindya et al.,

2024) theorize national identity formation yet overlook tangible cultural resources in classroom contexts. Most significantly, no existing studies systematically decode symbolic meanings within regional batik motifs and operationalize these meanings as pedagogical tools for strengthening clearly defined character dimensions.

This study addresses these gaps through focused analysis of the Jetis Milkfish-Shrimp (Udang Bandeng) batik motif and its pedagogical application in cultivating independence values. The motif's selection rests on three theoretical considerations: (1) its iconography directly represents the lived economic practices of Sidoarjo's coastal communities, where fishpond management historically required independence, adaptability, and resilience; (2) its symbolic content provides concrete, culturally meaningful referents for abstract independence concepts such as self-regulated learning and personal responsibility; and (3) its accessibility through Kampung Batik Jetis enables authentic school-community partnerships supporting experiential learning. Unlike decontextualized character education materials, this motif offers epistemologically grounded content aligned with students' cultural ecology while addressing national curriculum objectives.

The research pursues two objectives: (1) to analyze symbolic meanings embedded within the Jetis Milkfish-Shrimp batik motif and their correspondence to independence values as defined in the Pancasila Student Profile framework; and (2) to examine ethnopedagogical strategies for implementing these meanings in Pancasila Education instruction. Theoretically, the study contributes to culturally responsive pedagogy literature by demonstrating how material culture functions as a pedagogical medium simultaneously addressing character formation and cultural preservation. Methodologically, it provides an empirically grounded model for operationalizing local wisdom within national curriculum structures, bridging the implementation gap between policy intention and classroom practice. Practically, findings offer educators concrete strategies for enacting the Pancasila Student Profile Strengthening Project (P5) through culturally authentic, context-appropriate pedagogical design.

METHODS

Type and Design

This study employed a qualitative exploratory design to examine the implementation of independent values in the Pancasila Student Profile through the symbolic meaning of the Jetis Sidoarjo Milkfish-Shrimp Batik motif in Pancasila Education learning. A qualitative approach was selected to explore meanings, experiences, and values derived from local cultural heritage within a real classroom context (Sugiyono, 2022).

The analysis was guided by Thomas Lickona's character education theory, which emphasizes three integrated components: moral knowing, moral feeling, and moral action. This framework was used to interpret how students understand, internalize, and demonstrate independent character values during learning activities (Lickona, 2022). The study was conducted at SDI A Education Sidoarjo and supported by contextual data from Jetis Batik Village, Sidoarjo, East Java. The research took place over one week, during the 2025 academic year, aligning with the implementation of Pancasila Education learning activities.

Data and Data Sources

Participants were selected using purposive sampling, based on their relevance to the research objectives. The participants consisted of:

1. One Jetis batik artisan, a descendant and successor of the local batik tradition, who provided information regarding the history, philosophy, and symbolic meanings of the milkfish-shrimp batik motif.
2. One Pancasila Education teacher at SDI A Education Sidoarjo.
3. Ten third-grade students (Grade III) who participated directly in learning activities integrating Jetis batik values.

Primary data were obtained from observations, interviews, and documentation, while secondary data included literature, curriculum documents, and records related to Jetis batik and character education.

Data collection technique

Data collection was conducted using the following methods:

1. Observation

Classroom observations were carried out during Pancasila Education learning activities over one week. Observations focused on students' independent behaviors, participation, responsibility, and decision-making during batik-based learning. Observations were guided by structured observation sheets and recorded in field notes.

2. Interviews

Semi-structured interviews were conducted with the batik artisan, the teacher, and selected students. Interview guides were prepared in advance to ensure alignment with research objectives. Each interview lasted approximately 20–40 minutes, adjusted to participants' roles and age characteristics.

3. Documentation

Documentation included lesson plans, learning materials, photographs of activities, students' worksheets, and notes related to the Jetis batik motif and Pancasila Education learning.

Data analysis

Data analysis followed an interactive qualitative model consisting of:

1. Data reduction, by selecting and categorizing data relevant to independent values and character education.
2. Data display, through narrative descriptions and visual documentation to identify patterns related to moral knowing, moral feeling, and moral action.
3. Conclusion, conducted inductively and refined continuously throughout the research process.

Data validation in this study was conducted using triangulation to ensure the credibility and accuracy of the qualitative findings. Triangulation is a validation technique that involves comparing data obtained from different sources, methods, or perspectives to verify consistency and reduce potential bias in qualitative research.

This study applied source triangulation and technique triangulation.

1. Source Triangulation

Source triangulation was implemented by comparing information obtained from different research participants, namely a Jetis batik artisan, a Pancasila Education teacher, and ten third-grade students. Data related to the symbolic meaning of the Jetis Sidoarjo Milkfish-Shrimp Batik motif and the implementation of independent values in the Pancasila Student Profile were examined across these sources. Consistency of findings among the artisan's explanations, the teacher's instructional practices, and students' learning experiences indicated the credibility of the data.

2. Technique Triangulation

Technique triangulation was conducted by cross-checking data collected through observations, semi-structured interviews, and documentation. Observational data on students' independent behaviors during learning activities were compared with interview results and supported by relevant documents, such as lesson plans, learning materials, and students' work. This comparison ensured that the research findings were not based on a single data collection method but reflected converging evidence from multiple techniques. Through the application of source and technique triangulation, this study ensured that the research findings were credible, consistent, and reflective of actual conditions in the field (Morgan, 2024).

RESULTS AND DISCUSSION

Results

Field findings show that the Milkfish-Shrimp motif is not only understood as a regional symbol but is also interpreted by participants as representing self-reliance and persistence. Based on interviews with a Jetis batik artisan, the motif reflects the economic resilience of coastal communities in Sidoarjo.

"Udang dan bandeng itu simbol masyarakat Sidoarjo yang harus berjuang sendiri. Hidup di pesisir itu keras, jadi orang harus mandiri dan ulet," (Jetis batik artisan, interview, 2025).

Classroom observations indicate that students were able to associate the symbolic elements of the motif with independent behavior. When discussing the motif during learning activities, students mentioned examples such as completing tasks independently and taking responsibility for group work.

"Kalau mandiri itu seperti mengerjakan tugas sendiri dulu sebelum bertanya," (Student 3, Grade III).

These findings suggest that the symbolic meaning of the batik motif was cognitively understood by students and connected to everyday independent behaviors.



Figure1. this is a figure of Jetis Sidoarjo milkfish shrimp batik motif

The following table 1 contains the symbolic meaning and value of the Jetis batik milkfish shrimp motif.

Table 1. Symbolic Meaning and Value of the Milkfish Shrimp Motif in Jetis Batik

Motif Elements	Symbolic Meaning	Character Values
Shrimp and Milkfish	Natural resources, main regional commodities	Independence, Responsibility
"S" Pattern	Continuity of life, adaptability	Self-regulation
Bold Color Composition	Dynamics of coastal community life	Self-efficacy, Courage
Repeating Pattern	Consistency and perseverance	Discipline

Jetis Batik Village in Sidoarjo is a concrete example of local cultural practices aligned with the principles of the Sustainable Development Goals (SDGs). The following describes the relationships :

1. SDG 4 - Quality Education

Through its batik educational tourism program, Kampung Jetis provides students and the community with hands on learning experiences about the batik-making process, aesthetic values, and local cultural philosophy. This activity supports character education based on local wisdom (ethnopedagogy), which fosters creativity, a love of culture, and nationalism, values highly relevant to the Pancasila Student Profile(Dartini et al., 2025).

2. SDG 8 - Decent Work and Economic Growth

Jetis Batik Village supports local economic growth based on traditional creative industries. Batik-making is carried out ethically, respecting manual skills, and producing products with high cultural value. Furthermore, marketing batik through exhibitions and digital media also promotes a sustainable economy without abandoning cultural identity(Misra & Muhammad, 2024).

3. SDG 11 - Sustainable Cities and Communities

Jetis batik is an intangible cultural heritage that is part of Sidoarjo's identity. The community's efforts to preserve and develop Jetis batik are a concrete manifestation of local cultural preservation and sustainable community development. The village is also a cultural tourism destination, encouraging the preservation of traditional areas and fostering pride in its origins(Hussain et al., 2024).

Implementation of Jetis Batik Motifs in Pancasila Education Learning

1. Planning stage

The implementation of character-based learning through the transformation of the symbolic meaning and value of Jetis Sidoarjo milkfish shrimp batik was carried out in grade III. The material used in Pancasila Education learning is to understand the meaning of the Pancasila principles and their application in everyday life. The learning model used emphasizes cooperative learning. There are five elements of cooperative learning, including: (1) Positive interdependence, (2) Individual responsibility, (3) Face-to-face, (4) Communication between members, and (5) Evaluation of group processes.

One class will be divided into several groups, each consisting of two students. Students will be given a Student Worksheet (LKPD) containing brief material on the meaning and values of the Jetis Batik motif, as well as guidelines for implementing the project activities. Therefore, the learning steps taken are as follows:

- Studying and discussing the meaning of the Jetis Sidoarjo milkfish shrimp batik motif and relating it to the values of the Pancasila principles.
- Create a group-created batik motif design on the LKPD sheet, highlighting the values of Pancasila
- Write a brief explanation and provide examples in everyday life regarding the meaning of the creative batik motif and character values in accordance with the meaning of the Pancasila principles.
- Presenting the results of the work in front of the class by explaining the relationship between the batik motifs created with the meaning of the Pancasila principles and the character of the Pancasila Student Profil

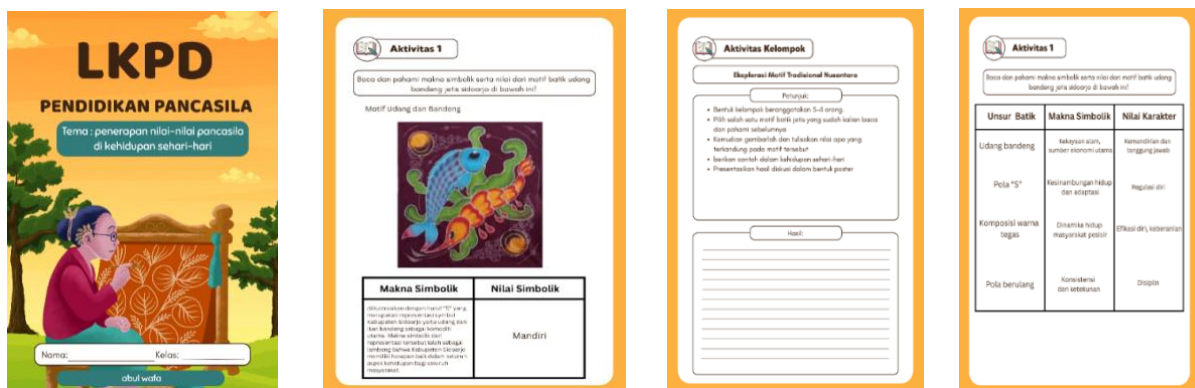


Figure 2. this is a figure of LKPD

2. Implementation Stage

As the initial step in implementing learning about the meaning of the Pancasila precepts, teachers begin the process by creating a conducive classroom atmosphere. This step is achieved through classroom conditioning, such as asking students how they feel, ensuring their readiness to participate in the lesson, and clearly communicating learning objectives. This practice aims to build positive relationships between teachers and students and create a safe, comfortable, and supportive learning environment. In the material on understanding the meaning of the Pancasila principles and their application in everyday life, explicitly conveying learning objectives is crucial. This helps students understand the direction and meaning of their activities. Furthermore, students can more easily monitor their learning progress, both individually and in groups. With proper initial conditioning, learning becomes not only an experience but also a means of developing active, reflective, and collaborative learning characteristics, fostering critical reasoning skills.

The next step is to orient students to the material to be studied. At this stage, the teacher provides contextual prompting questions to encourage students to think critically and reflectively. Through this activity, students are guided to connect the concepts they have learned to real-life situations, thus deepening their understanding of the material and gaining meaning. The next step in the learning process is organizing students to ensure active, collaborative, and meaningful learning. At this stage, the teacher randomly groups students into pairs, with each group consisting of only two students. This random grouping is intended to create a balance of roles and contributions among students, ensuring that each individual has an equal opportunity to interact, exchange knowledge, and learn cooperatively. Students are given the opportunity to determine and share roles with their group mates to support the smooth running of the group work process. This activity not only aims to increase the effectiveness of collaboration but also serves as a means of developing social skills and communication abilities two essential competencies needed in 21st-century learning.

The next stage in the learning process is guiding students in making observations. At this stage, the teacher acts as a facilitator who provides direction and support as students begin to explore and analyze the problems presented. This approach aims to foster independent learning, critical thinking skills, and problem-solving skills in students. In the context of understanding the meaning of the Pancasila principles, students are asked to read the Pancasila principles from 1-5 and then they will also read the meaning of the Pancasila principles that have been explained previously. In this case, students are able to mention daily activities according to the meaning of the Pancasila principles. After students understand the meaning of the Pancasila principles and their application, they are asked to work on the Student Worksheet (LKPD) that has been given. In this case, the teacher's role is to ensure that each student understands the stages of the activities that must be carried out and provides assistance when they experience difficulties, especially in identifying or determining the meaning of the Pancasila principles in the Jetis Sidoarjo milkfish shrimp batik motif. In this process, the teacher is active without dominating the activity, allowing students to learn independently and take responsibility for their own discoveries. This approach aligns with the principles of independent learning, which emphasize the importance of independence, critical thinking skills, and the application of concepts in real-life contexts. During group activities, the

teacher circulates to monitor the discussion, ensure active participation from all group members, and provide additional guidance to groups that need assistance.

The next stage is presenting the work. At this stage, students work in groups to present the results of their activities and the learning experiences they have gained through completing the Student Worksheets (LKPD). This presentation activity provides an opportunity for students to practice communication skills, critical thinking, and foster self-confidence. Furthermore, other students are given space to provide feedback on the group's work, whether in the form of questions, objections, or reinforcement of the ideas presented.

The closing stage of learning involves evaluation and reflection on the entire process. Students independently reflect on their learning experiences. The teacher then provides



recognition to students who demonstrate active participation, good cooperation, or significant progress, as a form of motivation to boost self-confidence and enthusiasm for learning.

Figure 3. This is a figure of implementation in class

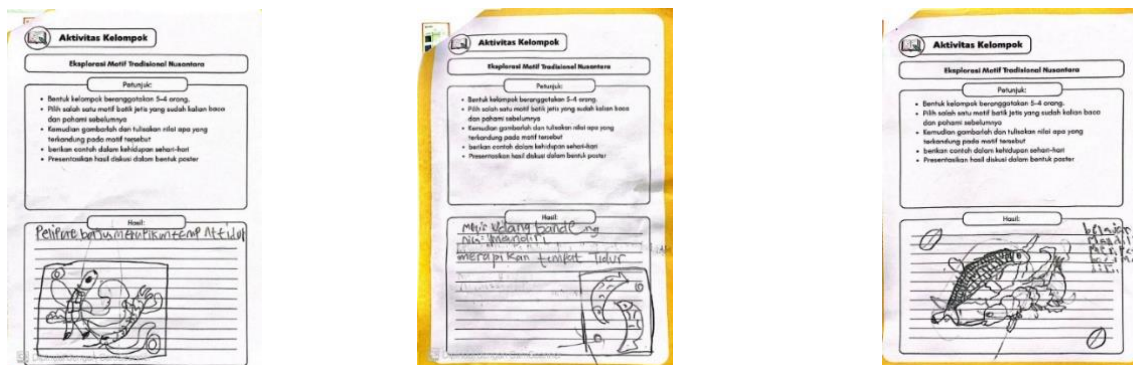


Figure 4. Example of a Student Worksheet Used for Batik Motif Character Analysis

Discussion

The findings of this study indicate that the integration of the Jetis Sidoarjo Milkfish Shrimp batik motif into Pancasila Education learning contributes meaningfully to the development of independent character values among third-grade students. This contribution occurs through a structured learning process that connects cultural symbols with students' cognitive understanding, emotional engagement, and behavioral practice.

From the perspective of character education theory, the results align closely with Thomas Lickona's framework, which emphasizes the integration of moral knowing, moral feeling, and moral action. At the moral knowing stage, students demonstrated an understanding of independence as reflected in their ability to interpret the symbolic meanings of the milkfish and shrimp motifs. These symbols, which represent perseverance and self-reliance in coastal community life, provided concrete and contextual representations of

abstract moral values (Auh & Kim, 2024). This supports the argument that culturally grounded learning materials enhance students' comprehension of moral concepts by situating them within familiar and meaningful contexts.

At the moral feeling stage, students exhibited increased confidence, pride, and emotional attachment to their learning activities. The act of designing batik motifs and presenting their work fostered a sense of ownership and responsibility toward the learning process. Such emotional engagement is essential in character education, as moral understanding alone is insufficient to influence behavior without affective involvement. This finding reinforces previous studies suggesting that ethnopedagogical approaches can strengthen students' emotional connection to values being taught (Sipahutar et al., 2024). The moral action dimension was evident in students' observable independent behaviors during learning activities. Students were able to complete worksheets, make design decisions, and present their work with minimal teacher intervention. These actions demonstrate that independence was not merely conceptualized but practiced in real learning situations. In this sense, the batik-based learning model functioned as a medium for experiential character formation, enabling students to internalize values through active participation rather than passive instruction (Sugiarto et al., 2025).

Furthermore, the use of cooperative learning in small groups played a significant role in strengthening independence. Although students worked collaboratively, the pairing system required each student to assume responsibility for specific tasks and decisions. This condition encouraged self-regulation, initiative, and accountability core indicators of independence within the Pancasila Student Profile. Thus, collaboration in this context did not reduce independence but instead supported its development through shared responsibility.

The integration of Jetis batik motifs also reflects the principles of contextual and sustainable education, particularly in relation to SDG 4 (Quality Education) and SDG 11 (Sustainable Communities) (Hussain et al., 2024; Mishra et al., 2024). By embedding local cultural heritage into classroom learning, the study demonstrates how education can simultaneously promote character development and cultural sustainability. Students not only learned moral values but also developed awareness of their cultural identity, which further reinforces responsible and independent attitudes.

Overall, this study provides empirical evidence that local wisdom based learning, when systematically integrated into Pancasila Education, can effectively strengthen students' independent character. The findings suggest that cultural symbols such as batik motifs serve not merely as aesthetic elements but as pedagogical tools that bridge moral theory and everyday practice. Therefore, educators are encouraged to utilize local cultural resources as part of character education strategies to foster meaningful, independent, and value-oriented learning experiences.

CONCLUSION

Based on the results of the analysis and discussion, this study concludes that the Jetis Sidoarjo Milkfish-Shrimp batik motif embodies symbolic meanings and philosophical values rooted in local wisdom that are strongly aligned with the independence dimension of the Pancasila Student Profile. The motif reflects values of self-reliance, perseverance,

responsibility, and self-regulation, which are relevant to character education in elementary school contexts. Empirically, the integration of the Milkfish–Shrimp batik motif into Pancasila Education learning for third-grade students resulted in observable improvements in students' independent behaviors. These improvements included students' ability to complete learning tasks with minimal teacher assistance, increased confidence in expressing ideas during group discussions and presentations, and greater responsibility in completing individual and group assignments. In addition, students demonstrated a clearer understanding of the concept of independence as reflected in their explanations of daily behaviors aligned with Pancasila values.

Through an ethnopedagogical approach, local culture-based learning was found to encourage students to think critically, creatively, and reflectively while fostering a strong sense of cultural identity. This approach supports the principles of the Independent Curriculum, which emphasizes meaningful learning, student autonomy, collaboration, and the internalization of Pancasila values in everyday life. From a practical perspective, the findings suggest that teachers can utilize local cultural symbols, such as batik motifs, as contextual learning media to strengthen character education. Schools are encouraged to integrate local wisdom into instructional planning and learning resources, while curriculum planners may consider incorporating ethnopedagogical elements into Pancasila Education as part of character-based learning strategies.

In terms of broader impact, this study also indicates that the preservation and educational use of Jetis batik contribute to the achievement of several Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 8 (Decent Work and Economic Growth), and SDG 11 (Sustainable Cities and Communities), by linking cultural sustainability with educational development.

Finally, future research is recommended to explore the integration of other local batik motifs or cultural artifacts in different educational contexts, involve larger and more diverse student populations, and employ quantitative or mixed-method approaches to validate and measure the impact of ethnopedagogical learning on students' character development more comprehensively.

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