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PAI Learning Model Based on Mandar Local Wisdom in Cultivating Religious Character in Students at MA BPII Pamboang

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Article Info	ABSTRACT
	The aim of this research is to find out how the approaches, strategies, learning methods, techniques and tactics for learning Islamic religious education based on Mandar local wisdom in cultivating the religious character of students at MA BPII Pamboang. The type of research used is qualitative research and the research instruments used are observation, interviews and documentation. The data analysis technique uses data reduction, data presentation and conclusion drawing. The results of this research show that: the PAI learning approach based on Mandar local wisdom in cultivating religious character at MA BPII Pamboang can be done by applying a problem-based learning model approach so that students can have an attitude; (1) Malappuq. (2) Pangayaq, (3) Sipakatau, (4) Manarang/ pore akkalanna. PAI Learning Strategies Based on Mandar Local Wisdom for the Formation of Religious Character of Students at MA BPII Pamboang include integration of local wisdom values, introduction to Mandar religious history and traditions, Experience Based Learning, local religious stories and tales, and behavioral models. Islamic religious education learning methods based on Mandar local wisdom in cultivating the religious character of students at MA BPII Pamboang. In this learning method, the class XI PAI (moral beliefs) teacher applies a lecture and discussion learning model to achieve the goal. The lecture learning method is an approach where a teacher actively conveys information and material to students in the form of oral presentations. Mandar local wisdom-based Islamic religious education learning techniques in cultivating the religious character of students at MA BPII Pamboang; (1) Explore local wisdom values. (2) Tolerance and openness, where local wisdom teaches the values of tolerance and openness to differences in religion, culture and views of life, (3) Togetherness and solidarity, (4) Case studies from local wisdom, (5) Application of values religious values and self-evaluation. Islamic religious education learning tactics based on Mandar local wisdom in cultivating the religious character of students at MA BPII Pamboang; (1) Simulations and role plays, (2) Group discussions, (3) Presentations and learning, (4) Use of local languages in learning.

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INTRODUCTION

Local wisdom is the knowledge, values, norms and skills possessed by local communities in managing natural resources and the environment. Local wisdom is hereditary, dynamic, adaptive and varies according to the geographical, social, cultural and historical conditions of each community.

Local wisdom is part of the identity and cultural richness of the Indonesian nation which must be

preserved and developed. Local wisdom can also be a source of inspiration and solutions to overcome various problems faced by society in the era of globalization.

We often encounter the application of Al-Qur'an values in a culture amidst the realities of people's lives, especially in Pamboang District, Majene Regency, such as Makkuliwa, Mallattighi/mappaccing, Mappatamma qoro'an, Makkalindaqdaq, and many other cultures in the District Pamboang is still preserved to this day.

Looking at the current conditions in the modern era or what is better known as the era of globalization that is hitting the archipelago, namely the era where everything is modern, everything is sophisticated with technological products always coming out, which automatically means lots of foreign cultures are entering the Indonesian territory. thus making it possible for these foreign cultures to displace the original culture in Indonesia. Because humans who produce and use cultural products are social creatures who always interact with other communities, it is possible to absorb cultural values from other people they meet who are deemed suitable.

Currently, in the era of globalization, changes and shifts in cultural values will always occur without being realized and felt in line. The existence of local wisdom values is under serious threat. Globalization today displays a pattern of unequal relations. However, this is different from the culture of the Mandar people, especially in Pamboang District, Majene Regency, which relies on custom, they are able to accumulate in harmony with all things that influence them.

Humans are the most perfect creation in the sight of Allah SWT, we can see this from the patterns of thinking and engineering in everyday life, so that the process of human life from time to time seems to experience improvement and change. In contrast to human existence as explained above, humans are actually the creation of Allah SWT who need education in the growth and development of human life in the world. It is within this framework that it is needed and seen as a basic and very important need for the Mandar community, especially at MA BPII Pamboang, in Pamboang District, Majene Regency.

Mandar society is a unit of society bound by norms of life due to history, tradition and religion. Apart from that, the Mandar community is also known as a society that has many variations of traditions or customs. Where these traditions are categorized into several types, such as traditions at wedding ceremonies, traditions at birth events and many other customs.

Writings about Mandar customs exist in various titles, but most of them have not yet reached the public. These writings are still circulating among students, intellectuals and certain people, so what and how Mandar is as a whole is still unclear in the eyes of the general public, especially people who are not from the Mandar tribe. If this is allowed to go by without any response, sooner or later the Mandar tribe and its culture will simply disappear. In fact, getting to know each other can strengthen the unity and integrity of fellow Indonesians. A nation or race is known from the recognition of its heritage of noble cultural values, which are rooted and grow in society from time to time. Likewise, the Mandar race and culture itself. It can be seen from the Indonesian nation's motto, namely Bhinneka Tunggal Ika, which means different but still one, this motto emphasizes that Indonesia has many cultures.

METHOD

The type of research used is qualitative research and the research instruments used are observation, interviews and documentation. The data analysis technique uses data reduction, data presentation and conclusion drawing.

RESULTS AND DISCUSSION
PAI Learning Approach Based on Mandar Local Wisdom in cultivating religious character at MA BPII Pamboang

Based on the results of research conducted through interviews and observations with Islamic religious education (moral beliefs) teachers, as well as by conducting observations as supporting data in collecting research data related to the Mandar local wisdom-based PAI learning model in cultivating religious character in participants at MA BPII Pamboang.

The problem with students is that some children have different habits. So every child has their own way of learning according to the conditions and situations of each individual. Various learning habits can be seen from the way they study subject matter, the level of understanding of students, the character of students and so on.

The habits of studying subject matter between one student and another are considered to be different because some children have the habit of learning by rote, learning by repeating lessons many times or using problem solving first before they understand. Regarding the level of students' understanding, sometimes there are children who respond quickly but there are also children who take a long time to respond.

Likewise with the character of students, there are those who are quiet, always listen to orders or what is taught by the teacher and there are also children who have a mischievous character who like to disturb their friends, are rude to teachers and older people. This reality all starts from the different backgrounds of

students, such as interests, talents, memories, thought patterns, abilities in responding to material and different learning habits between one student and another.

Thus, teachers are required to be creative and clever in choosing learning strategies and in implementing the learning models that must be applied. By using a problem-based learning model where the teacher provides a problem and then the students solve the problem. The application of the problem-based learning model in class However, despite this, there are still one or two children who do not fall into the active and responsive category due to the child's own habits and character, as the researcher explained previously.

Malappuq

Regarding the cultivation of the Malappuq character, according to researchers, it is appropriate, namely enabling students to get used to Metabe' towards fellow friends and teachers, because by getting students used to Metabe' towards teachers, friends and older people, students will get used to it and Without realizing it, students will Metabe' when they pass in front of the teacher. by cultivating Metabe' for students towards teachers and fellow students. So according to the results of the interview, it was found that the word metabe' is not just about lowering your hand and then saying the word tabe' when you want to pass in front of people, but rather how someone can interpret the word tabe' itself in terms of religious principles, namely honesty, both towards God and fellow human beings. , especially to yourself.

Meanwhile, according to MS as an informant in this research, "in the school environment, Metabe' can be applied by teaching students about the importance of honesty in their actions and words. We as teachers can provide real examples and stories that illustrate the values of honesty and loyalty in interacting with peers, teachers and parents. This is also a way to help shape the character of quality students.

Pangayaq

Regarding the cultivation of the Pangayaq character, according to the data obtained by researchers from PAI teachers, it can be said to be good, this is in accordance with observations and interviews. Because before a teacher applies Metabe' habituation to students, a teacher first gives an example to the students,

This is in line with Hary Noer who stated: Exemplary, Education by example means giving an example of good, bad behavior, character and way of thinking, and so on. Many experts say that education by example is the most successful education used, because in learning people generally understand the concrete more easily than the abstract, and that is what has been done to this day.

According to GD as an informant, Metabe' is a term in Mandar which means "sharing" or "preaching". Metabe' mandar culture involves the practice of sharing religious knowledge and cultural values with others in an effort to strengthen religious beliefs and improve morality and religious character in the local community. And indirectly and without realizing it, when students metabe' and are seen by their peers, their friends can also do the same thing when they are in front of teachers, friends or other people.

Sipakatau

Regarding the Sipakatau character or humanizing humans, PAI teachers (moral beliefs) instill the Sipakatau character by reminding them about the tasks and responsibilities that must be completed by the students. When instructed to Metabe', students carry it out and it becomes a habit. However, in its implementation there are still obstacles that occur, including the fact that there are still students who are not responsible for their duties, because there are still students who do not carry out their duties, such as not doing their homework, not picking up pickets in the classroom, not carrying out their tasks. Metabe' culture, even though that was the initial commitment. However, according to researchers, what PAI teachers have done and done in instilling character is good, because by reminding and reminding them continuously, it will make students better.

Manarang/ pore akkalanna

Regarding the cultivation of the Manarang/pore akkalanna character, the PAI (moral belief) teacher said that the level of understanding and intelligence of students is different, but what is often emphasized is that as an educated person, a student must be able to differentiate between good and bad. Likewise, when the subject matter is emphasized on improving morals and behavior. And most students are aware and understand that Metabe' culture is not just about lowering their hands when passing in front of other people, but rather how students understand how to treat someone as they want to be treated.

PAI Learning Strategy Based on Mandar Local Wisdom for the Formation of Students' Religious Character at MA BPII Pamboang.

There are several learning strategies that have been implemented at MA BPII Pamboang, including integration of local wisdom values, introduction to Mandar religious history and traditions, experience-based learning, local religious stories and tales, and behavioral models.

⬚   637

The class XI PAI (moral beliefs) teacher at MA BPII Pamboang aligns the PAI curriculum with the local wisdom values of Mandar Metabe'. Then identify and integrate Islamic teachings that are in accordance with the traditional values, ethics and traditions held by the Mandar community so that students do not forget the existing culture. Apart from that, the teacher also introduced the history and cultural traditions of Mandar. Here researchers also visited traditional advice to ask questions about Metabe' culture. Based on this history and tradition, teachers provide experience-based learning and this is done by sharing between teachers and students about their respective experiences while telling stories or tales from the past. But the most important thing that is done in this strategy is a model of behavior, where the important role is a teacher or educator, where the teacher must provide a good example to students so that students can imitate and apply it.

Activities orient students to the problem

It is carried out by the teacher conveying the problem and then the teacher motivating students to be active in solving the problem. In this activity the teacher provides encouragement or motivation so that students are more active in discussing and solving problems and the teacher hopes that students can work together with one another. Before starting the discussion the teacher explains things related to the previous material and today's material. Teachers also give students the opportunity to ask questions about things they don't understand so they can solve problems well and run smoothly.

Activities define problems and organize students

Implemented by the teacher helping students in organizing learning tasks in solving the problems given where the teacher asks students to form groups, the teacher distributes the problem in the form of a print out then the teacher gives the same duration of time to each group. When the discussion has started, the teacher asks students to observe and discuss with their groups. Here the teacher also asks students to practice Metabe' culture directly as a form of good morals.

Activities guide independent and group investigations

This is done by the teacher going around and paying attention to and helping students who are experiencing difficulties. If a group experiences problems, they can ask the teacher and the teacher will help the students. Students can also look for answers or information from various sources to answer an existing question. Students can read more books and pay attention to their surroundings and even carry out experiments. From the information obtained, the group discussed actively and chose the most appropriate answer, then wrote it on the discussion results sheet given by the teacher.

Activities to develop and present work

It is carried out by the teacher asking the group that has finished solving the problem given by the teacher for the students to present it and demonstrate it in front of the class, then the teacher gives other groups the opportunity to provide responses to what has been presented by the group that appeared.

Learning evaluation

Determining to what extent something is valuable, quality or valuable. Evaluation of the learning outcomes achieved by students and the teaching and learning process contains an assessment of the learning outcomes or learning process, to some extent both can be assessed as good. In fact, what is assessed is only the teaching and learning process, but the assessment or evaluation is carried out through reviewing the results obtained by students after participating in the teaching and learning process and through reviewing the component tools that together make up the teaching and learning process. But the real evaluation is when what has been given is actually applied externally.

Reflection and assessment activities.

Implement it by means of the teacher analyzing and evaluating and providing reinforcement for students' answers. For students who still do not understand the discussion, the teacher reviews a little about the problem given previously. In this last activity the teacher provides conclusions and reflects by asking questions about the material. Then the teacher provides an assessment of the results of the students' discussion. That way, teachers can find out whether learning outcomes are improving or not.

Islamic religious education learning methods based on Mandar local wisdom in cultivating the religious character of students at MA BPII Pamboang.

In this learning method, the class XI PAI (moral beliefs) teacher applies a lecture and discussion learning model to achieve the goal. The lecture learning method is an approach where a teacher actively conveys information and material to students in the form of oral presentations. This lecture is usually one-way, where the teacher acts as the main source or as an informant and students act as listeners. This method is very beneficial for students whose learning style is audio-visual, because some students have different

learning styles, some like listening, writing, reading and so on.

However, with this method there are some students who don't really pay attention to the lesson or what the teacher explains. This is also a consequence when applying learning methods because each has advantages and disadvantages. As stated by HR as an informant, although the lecture method is efficient in providing information or subject matter, I realize that this method tends to be one-way and less interactive. Students often become passive and are not actively involved in the learning process. I also realize that students have different learning styles, sometimes students feel bored and lose their interest during the learning process, they just listen without much opportunity to participate or discuss.

The discussion learning method is an active learning approach where students participate in group discussions to understand concepts, solve problems and develop problems. This method has advantages where students play an active role in solving the problems they face but also has disadvantages because some students When other friends focus on doing group assignments, there are still those who focus on creating small groups to tell stories. As MS said as an informant, "I also have to admit that there are challenges in implementing discussion learning, such as managing discussion time, ensuring the participation of each student, and maintaining the focus of the discussion because when students are in groups, sometimes what happens is they tell stories and don't focus. according to what has been ordered."

Mandar local wisdom-based Islamic religious education learning techniques and tactics in cultivating the religious character of students at MA BPII Pamboang
Exploration of local wisdom values

The teacher invites students to recognize and understand the values of local Mandar wisdom related to religion and spirituality, by discussing stories, proverbs and traditions that contain religious messages.

Tolerance and openness, where Mandar local wisdom teaches the values of tolerance and openness to differences in religion, culture and views of life.

Students are invited to respect and accept diversity as part of the students' identity as Mandar people, so that they can develop an attitude of mutual respect and respect in various situations.

Togetherness and solidarity.

Mandar's local wisdom values also emphasize the importance of cooperation and mutual cooperation in social life. Students are invited to help and support each other, both in religious matters and in other aspects of social life.

Overall, mutual cooperation is very important for students because it helps them develop social skills, human values, and positive character. Apart from that, mutual cooperation also forms higher social awareness and helps create an inclusive and harmonious school environment.

Case studies from local wisdom.

In this case study of local wisdom, the teacher provides a case study related to religious or moral issues in Mandar society and asks students to find solutions based on local wisdom values. Metabe' is a culture in Mandar that emphasizes manners, manners and a person's character.

Application of religious values and self-evaluation

Next is the application of religious values and self-evaluation. The teacher emphasizes on students to apply and encourages students to carry out self-evaluation about the extent to which they have implemented religious values derived from Mandar local wisdom in their lives, and how they can continue to improve their religious character.

Islamic religious education learning tactics based on Mandar local wisdom in cultivating the religious character of students at MA BPII Pamboang
Use of dynamic voice intonation during group discussions.

Facilitate group discussions about religious values rooted in local Mandar wisdom, allowing students to share their views and how these values can be applied in everyday life. Before the PAI teacher gave directions for group discussions, the teacher had previously explained the learning material and then discussed what local wisdom in Mandar could foster religious character in students.

Use of Ice Breaking during Presentations and learning.

After the students have had a group discussion, the teacher gives each group the opportunity to make a presentation about religious or ethical values that are relevant to Mandar local wisdom, so that they can learn from each other and appreciate diversity.

Use of Local Languages in Learning

Use Mandarin during PAI lessons. This helps students feel connected to the material and understand the religious context in their culture.

The techniques and tactics for learning Islam based on Mandar local wisdom in cultivating the religious character of students actually have similarities with the journal written by Nurcahya Nartiwisdi et al from Alauddin Makassar University which explains about strengthening character education based on Mandar Metabe' and Mepuang local wisdom at SDN 1 Campalagiang Polewali Mandar in the journal explains that there are 4 programs carried out in the process of strengthening students' character, namely: 1) One day speaking Mandar. 2) Greet the teacher with the nickname Puang as a form of habit of respecting your elders. 3) Integration of local wisdom material which is carried out during the learning process by inserting local wisdom material such as the virtues of Metabe' and Mepuang. 4) Ibda' bi nafsika which means start from yourself which is done by providing examples of commendable behavior from teachers towards students.

From the explanation in the journal above, it can be seen that there are 4 steps taken as an effort to build the character of students at SDN 001 Campalagian, whereas in this research the researcher found 5 technical steps used in developing students' religious character and 4 tactical steps used in the formation process. the religious character of the students at MA BPII Pamboang, but in the process there are similarities and differences, the use of Mandarin is the only thing that is the same in this tactic and technique but in the journal it is used for a full day but in this research it is only during the process PAI learning.

The simulation process and roles, group discussions as well as presentations and learning are the findings of researchers while conducting research at MA BPII Pamboang. This is the development of tactics and techniques from those that already exist and are applied at SDN 001 Campalagian. Role playing and carrying out simulations will make students enthusiastic in the learning process, this is because they carry out learning directly according to the role given by the teacher, for example students are instructed to carry out metabe' simulations in front of the class.

After the simulation process and role playing, students were also given the opportunity to make presentations and discussions. In the process, of course, students used Mandarin as a form of implementing learning based on local wisdom. In the process, students were enthusiastic about carrying out presentations and discussions because of the use of local Mandarin language in the process. his learning. This also invites jokes and laughter from students in the process which makes the class atmosphere enjoyable.

Strengthening character education (PPK) is a learning model that relies on a wealth of local wisdom so that it is still seen as capable of being an alternative solution for preparing the golden generation in Indonesia in 2045. PKK can be defined as a process of formation, transformation, transmission and development of the potential of students so that have a good mind, a good heart, and good behavior based on the Pancasila philosophy of life. Efforts to strengthen character education have been carried out by the government through the Ministry of Education and Culture by launching the strengthening of character education (PPK) which will be carried out in stages starting in 2016.

As an effort to realize this, in this research, the researcher presents findings in the field in the form of a research report on the PAI learning media model based on local wisdom in cultivating the religious character of students, by understanding the concept of metabe' students will learn to respect teachers and people older than them.

The application of tactics for using Mandarin in the learning process, simulations and role playing, presentations and discussions as a form of implementing PAI learning based on local wisdom with the aim of cultivating the religious character of students, this is also a new discovery in this research.

CONCLUSION

The PAI Learning Approach Based on Local Wisdom in Mandar in cultivating religious character at MA BPII Pamboang can be done by applying a learning model approach based on local wisdom.

PAI Learning Strategies Based on Mandar Local Wisdom for the Formation of Religious Character of Students at MA BPII Pamboang include integration of local wisdom values, introduction to Mandar religious history and traditions, Experience Based Learning, local religious stories and tales, and behavioral models.

Islamic religious education learning methods based on Mandar local wisdom in cultivating the religious character of students at MA BPII Pamboang. In this learning method, the class XI PAI (moral beliefs) teacher applies the lecture and discussion learning model to achieve the goal. The lecture learning method is an approach where a teacher actively conveys information and material to students in the form of oral presentations.

IMPLICATIONS

This research discusses the PAI learning model based on local wisdom in cultivating religious character in students at MA BPII Pamboang.

What needs to be improved in this research is that researchers must study local wisdom theories and religious meanings in more depth. It is recommended that future researchers further deepen the theories listed and everything related to cultivating religious character in students. experience.

RECOMMENDATION

This research on the PAI learning model based on local wisdom in cultivating religious character in students provides an illustration of the importance of PAI learning competencies that are integrated with local wisdom in order to create a more comfortable learning atmosphere for students because of the use of language and other local wisdom customs and the teacher will also motivated in teaching.

In this research, in carrying out the PAI learning model based on local wisdom, the role of a teacher will directly have a good influence on students because it will develop religious character values in students which will have benefits for students in the future.

Parents and teachers should be more extra in developing students both at home and at school so that they can make students better in the future in terms of students' religious character.

In connection with the various limitations of this research, this research still has many shortcomings in it, therefore in future research it is hoped that it can produce something that is more optimal and of better quality.

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