



## **Integrating Ethnopedagogy and Local Wisdom into ESD-Based Curriculum: A Strategy for Strengthening Socio-Cultural Resilience in the Digital Era**

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### **Abstract**

This study examines the integration of ethnopedagogy and local wisdom into an Education for Sustainable Development (ESD)-based curriculum as a strategy for strengthening socio-cultural resilience in the digital era. Employing a qualitative case study design, data were collected through interviews with 15 purposively selected informants (traditional leaders, parents, teachers, studio managers, and adolescents), participant observation, and documentation in three villages across the Mount Muria region, over a three-month period. Data analysis followed the interactive model of Miles, utilizing iterative cycles of data condensation, display, and conclusion drawing, supported by inductive coding to identify key themes. The findings suggest that local wisdom values in Guyang Cekathak, Wiwitan Kopi, and Kupatan traditions are internalized through ethnopedagogical practices, oral traditions, ritual ceremonies, and traditional arts and may foster students' cultural identity, strengthen social cohesion, and increase adaptive capacity toward negative digital influences. The transformation of these values into an ESD-based curriculum, mapping traditions to SDGs and resilience indicators. This study a description of the currently unwritten annual tradition cycle can be adapted into formal school learning modules. The integration of these elements indicates a grassroots socio-cultural resilience mechanism that could, over time, contribute to broader national resilience. It offers a replicable model for culturally rooted ESD curriculum development elsewhere.

**Keywords:** curriculum; education for sustainable development; ethnopedagogy; local wisdom; socio-cultural resilience

### **Abstrak**

*Penelitian ini mengkaji integrasi etnopedagogi dan kearifan lokal ke dalam kurikulum berbasis Education for Sustainable Development (ESD) sebagai strategi penguatan ketahanan sosial-budaya di era digital. Melalui pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara dengan 15 informan yang dipilih secara purposif (tetua adat, orang tua, guru, pengelola sanggar seni, dan remaja), observasi partisipatif, serta dokumentasi di tiga desa di kawasan Gunung Muria, selama tiga bulan. Analisis data mengikuti model interaktif Miles, mencakup kondensasi data, penyajian data, dan penarikan simpulan, didukung pengodean induktif untuk menemukan tema kunci. Temuan menunjukkan bahwa nilai-nilai kearifan lokal dalam tradisi Guyang Cekathak, Wiwitan Kopi, dan Kupatan diinternalisasikan melalui praktik etnopedagogi tradisi lisan, upacara ritual, dan seni tradisi serta berpotensi menumbuhkan identitas budaya peserta didik, memperkuat kohesi sosial, dan meningkatkan kapasitas adaptif terhadap pengaruh digital negatif. Transformasi nilai-nilai tersebut ke dalam kurikulum berbasis ESD, dengan memetakan tradisi ke SDGs dan indikator ketahanan. Studi ini memberikan deskripsi siklus tradisi tahunan yang selama ini tidak tertulis dapat diadaptasi menjadi modul pembelajaran formal di sekolah. Integrasi ini mengindikasikan adanya mekanisme ketahanan sosial-budaya di tingkat akar rumput yang dalam jangka panjang dapat berkontribusi pada ketahanan nasional. Studi ini menawarkan model yang dapat direplikasi untuk pengembangan kurikulum ESD berbasis budaya di tempat lain.*

**Kata kunci:** *etnopedagogi; kearifan lokal; ketahanan sosial-budaya; kurikulum; pendidikan untuk pembangunan berkelanjutan*

### **A. Introduction**

The digital age has profoundly reconfigured the way knowledge is produced, disseminated, and consumed, offering unprecedented access to global information while simultaneously eroding the localized cultural frameworks that have historically sustained community identity. For younger generations, who navigate their formative years within algorithm-driven social media and homogenized global entertainment, the consequence is often a growing estrangement from ancestral traditions, languages, and ecological wisdom. This phenomenon is not merely a matter of cultural loss; it threatens the social cohesion that underpins community resilience and, in the aggregate, the socio-cultural pillar of national resilience itself. In Indonesia, a nation with over 1,300 ethnic groups and rich intangible cultural

heritage, the tension between digital modernization and cultural preservation is particularly acute, demanding educational responses that are both locally grounded and globally relevant.

The Mount Muria region, straddling the regencies of Kudus, Jepara, and Pati in Central Java, exemplifies this tension. The area is a living repository of syncretic Javanese-Islamic traditions, many associated with Sunan Muria, one of the nine Islamic saints (*wali sanga*) of Java. Rituals such as *Guyang Cekathak*, a rain-prayer ceremony involving the bathing of a wooden saddle relic and hoofprint in a sacred spring have been passed down for centuries and hold national Intangible Cultural Heritage status. Others, including the pre harvest coffee *ritual Wiwitan Kopi*, the post Ramadan Kupatan tradition of making and sharing rice cakes, the *Meron* procession (Rahman & Falaq, 2025), and *Jamasan Kendeng* from Mount Kendeng (Falaq, 2024) collectively form a cultural ecosystem that encodes ecological knowledge, social ethics, and spiritual values. However, these practices face declining engagement among youth, who are often more fluent in TikTok trends than in the meanings of selawat chants or the ecological rationale behind *wiwitan*.

While formal education systems have long been expected to transmit cultural heritage, their curricula have increasingly been oriented toward global competencies and standardized testing, leaving local wisdom marginalized as a mere extracurricular or thematic supplement. The Education for Sustainable Development (ESD) framework, championed by UNESCO as a holistic approach to reorienting education toward sustainability in all its dimensions environmental, economic, social, and cultural (UNESCO, 2020), provides a potential pathway for reintegrating local wisdom. In principle, ESD encourages place-based, culturally responsive pedagogies that empower learners to address local sustainability challenges. Yet, in Indonesia, ESD implementation has been dominated by environmental projects focused on waste management, renewable energy, or climate change, with minimal engagement with the deep cultural roots of community resilience (Silvestru, 2023). Thus, there is a missed opportunity to utilize the inherent sustainability principles already embedded in local traditions as the foundation, not just the ornament, of ESD-based curricula.

A growing body of scholarship has examined the intersection of local wisdom and education. Studies by (Oktavianti & Ratnasari, 2018) and (Susilaningtiyas Dwi Erna; Falaq, 2021) demonstrated that ethnopedagogical media tools and methods rooted in indigenous knowledge systems can make learning more active, creative, and contextually meaningful. (Imaduddin et al., 2023) articulated how

ethnobotanical knowledge within Muria folklore could be aligned with science education competencies. (Pernantah, 2024) proposed an environment-oriented social studies curriculum derived from local ecological values. More broadly, researchers like (Amrullah et al., 2020) have conceptualized ethnopedagogy as a transformative educational paradigm that fosters character and cultural identity, while (Rakhman et al., 2025) has documented its application in enhancing students for project learning. Yet, these contributions predominantly remain at the descriptive or tool-development level. They have not systematically explored the process by which an entire annual cycle of traditions can be intentionally and structurally integrated into an ESD-based curriculum as a coherent whole, nor have they empirically examined how such integration contributes to socio-cultural resilience a concept that captures a community's capacity to maintain identity, cohesion, and adaptive functioning in the face of external disruptions, including digital cultural incursion ((Norris et al., 2008); (Masten, 2001)).

This gap is particularly critical in the digital era, where resilience is not merely about preserving static tradition but about building adaptive capacity: the ability of young people to critically engage with global digital content while retaining a strong cultural anchor. Without a clear curriculum model that positions local wisdom as the core organizing principle of ESD, any attempt to foster such resilience remains fragmented and incidental. The present study addresses this gap through a qualitative case study in the Mount Muria region. Its specific contribution is threefold: (1) it identifies the local wisdom values that align with ESD principles, (2) it analyzes the ethnopedagogical mechanisms through which these values are transmitted and internalized, and (3) it explains, with supporting evidence, how this integrated approach appears to strengthen socio-cultural resilience among youth. Additionally, the study proposes a conceptual framework that visualizes the transformation process and provides a practical example of how the unwritten annual tradition cycle can be adapted into formal school learning modules, thereby bridging the frequently observed divide between community-based cultural practice and institutionalized education.

The research objectives guiding this study are: (a) to identify the local wisdom values in the Mount Muria region that are relevant to ESD, (b) to analyze the process of integrating these values into learning through ethnopedagogy, and (c) to explain how this integration contributes to strengthening socio-cultural resilience in the digital era.

## **B. Methods**

A qualitative single embedded case study design (Yin, 2018) was adopted because it allows for an in-depth exploration of a contemporary phenomenon (the integration of ethnopedagogy into ESD) within its real-life context, where boundaries between phenomenon and context are not clearly evident. The “case” is defined as the cultural-educational ecosystem of three village communities in the Mount Muria region. The embedded design permitted analysis across multiple units different villages, different traditions, and different categories of participants while maintaining the integrity of the case.

The research was conducted over a continuous period of three months (January–March 2026) in three villages selected according to the following criteria: (1) active communal maintenance of at least two regular traditional practices that embody local wisdom, (2) presence of intergenerational knowledge transmission mechanisms identifiable as ethnopedagogy, and (3) significant exposure to digitalization pressures, indicated by high rates of smartphone ownership among adolescents and readily available internet access. Two villages were located in Kudus Regency (Colo and Japan) and one in Pati Regency (Jepalo Village, Gunungwungkal District). These villages represent the range of traditions under study: Colo is the locus of *Guyang Cekathak and Kupatan*, Japan is home to *Wiwitan Kopi*, and Jepalo hosts the *Terbang Jawa and Sedekah Bumi* traditions.

Participants were selected using purposive sampling to ensure maximal variation in roles related to cultural transmission and educational practice. The final set of 15 informants comprised:

- a. 3 traditional/cultural leaders (sesepuh or ritual guardians),
- b. 5 parents of school-aged children (active in both community rituals and digital/cultural mediation at home),
- c. 3 elementary school teachers (from local schools who had been incorporating elements of local culture into their teaching),
- d. 2 arts studio managers (one managing Terbang Jawa training, the other managing Wayang Batok puppetry),
- e. 2 adolescents aged 15–18 (active participants in traditions and regular users of social media).

Additionally, participant observation involved 20 elementary school-aged children who regularly attended ritual events or arts training at the studios. Written informed consent was obtained from all adult informants. For minors, parental consent was secured, and the children gave verbal assent after receiving age-

appropriate information about the study. All participants were informed of their right to withdraw at any time without consequence, and pseudonyms are used throughout to ensure confidentiality.

Three complementary techniques were employed to gather rich, triangulated data. First, Semi-structured in-depth interviews. Each interview lasted 60–90 minutes and was conducted in Javanese or Indonesian, according to the participant's preference, by a research team member fluent in both languages. The interview guide covered five main domains: (1) personal meanings and ancestral origins of the local traditions, (2) methods and settings of knowledge transmission to children and youth, (3) observed changes in young people's engagement with traditions over time, (4) perceptions of digital media's positive and negative influences on cultural identity, and, (5) examples of how tradition-based values have been incorporated into any learning activities, formal or informal. Probing questions were used to elicit specific stories, artifacts, and emotional reflections. All interviews were audio-recorded with permission and transcribed verbatim.

Second, Participant observation. The researcher and a trained assistant attended and participated in the full sequences of Guyang Cekathak (including the night-time manaqib recitation, the dawn procession to the spring, the ritual bathing, and the communal feast), the Wiwitan Kopi pre-harvest ritual and coffee serving, the Kupatan street gathering and journey to the tomb of Sunan Muria, as well as regular arts training sessions at the studios and two school-based local culture classes. Observational focus included the spatial organization of learning, the roles assigned to children, the verbal and non-verbal interactions between elders and youth, the use of digital devices during events, and the physical environment. Detailed field notes were written within 24 hours of each observation and were later coded along with interview transcripts.

Third, documentation such as digital photographs and videos were taken during rituals with community consent. In addition, cultural artifacts (such as the cekathak itself, coconut-shell puppets, traditional musical instruments), handwritten records of ritual procedures, and song lyrics used in arts training were collected and analyzed. These provided contextual detail and served as memory prompts during interviews.

The analysis followed the interactive model of (M. B. , H. A. M. Miles & Saldana, 2019), which involves three concurrent streams of activity: data condensation, data display, and conclusion drawing/verification.

Data condensation began during fieldwork as the researcher selected, focused, and simplified the raw data. Transcripts, field notes, and document excerpts were read multiple times. First-cycle coding employed a combination of Descriptive Coding (tagging topics such as “ritual sequence,” “child participation,” “digital complaint”) and In Vivo Coding (preserving participants’ exact terms, such as “*wiwitan tresno kawitan*” and “*golek banyu suci*”). Second-cycle coding involved Pattern Coding to group the initial codes into categories and themes. For instance, “ritual as learning space,” “oral story as curriculum,” and “art as moral medium” were grouped under the theme “Ethnopedagogical Mechanisms.” Three overarching themes corresponding to the research objectives were developed: (a) ESD-Relevant Local Wisdom Values, (b) Ethnopedagogical Integration Processes, and (c) Indicators of Socio-Cultural Resilience.

Data display involved constructing descriptive and explanatory matrices. A role-ordered matrix showed how different informant groups (leaders, teachers, parents, youth) described the meaning of a tradition and its transmission. A conceptually clustered matrix compared the three dimensions of resilience across villages. Timelines were used to map the annual ritual cycle against the school calendar, laying the groundwork for the practical module suggestion.

Conclusion drawing and verification: Tentative conclusions were noted from the start and tested against new data. Verification strategies included checking for representativeness, looking for negative evidence, triangulating across data sources, and conducting member checks with three key informants who confirmed the accuracy of interpretations.

### **C. Result and Discussion**

#### **1. Local Wisdom Values in the Mount Muria Region Relevant to ESD**

The study identified three core values that demonstrate substantial alignment with ESD principles. *First*, the ecological-spiritual value embedded in the Guyang Cekathak tradition. The Guyang Cekathak tradition is performed by the Colo Village community at the onset of the dry season. The ritual involves bathing cekathak (a wooden saddle and hoofprint relic attributed to Sunan Muria) in the sacred spring Sendang Rejoso, preceded by night-time recitations of *manaqib* and *tahlil*, and a procession accompanied by *selawat* and *terbang papat* drumming. The water used for bathing is then sprinkled on participants as a symbolic prayer for blessed rainfall. According to the daily implementer of the Cultural and Tourism Office of Kudus, this tradition has received Intangible Cultural Heritage certification

at the national level. The values embedded, spiritually grounded ecological prayer without harming nature, togetherness in ritual, and communal feasting, align directly with the planet and people pillars of ESD.

*Second*, Agricultural sustainability in *Wiwit Kopi*. In Japan Village, Dawe District, the *Wiwitan Kopi* pre-harvest ritual involves preparing a *tumpengan* (cone-shaped rice dish) and freely serving coffee to visitors. The chairman of the Muria Raya Festival explained that the festival theme *Wiwitan Tresno Kawitan* (the beginning of love for the origin) was derived from this tradition, emphasizing love for environmental sustainability. The tradition teaches principles of moderate, shared consumption and simultaneously strengthens social cohesion through collective labour during harvest activities. These values resonate with ESD's focus on sustainable consumption and production, as well as the partnership pillar.

Third, the value of social solidarity in the Kupatan tradition. On the seventh day after Eid al-Fitr, the Colo Village community carries bundles of *kupat* (diamond-shaped rice cakes wrapped in woven coconut leaves) and *lepet* (sticky rice cakes). They sit on mats spread along the streets, after which the collected *kupat* and *lepet* are carried up to the tomb of Sunan Muria. The values of mutual cooperation (*gotong royong*) and sharing embedded in this tradition align with the partnership pillar of ESD, which emphasizes collective cooperation toward shared goals.

These findings corroborate the study by (Falaq, 2022) on the Bukak Luwur tradition at Sunan Kudus, as well as the research by (Oktavianti & Ratnasari, 2018) regarding the effectiveness of ethnopedagogy through local wisdom-based media in creating active, creative, effective, and enjoyable learning. They also align with Imaduddin et al. (2023) on the construction of ethnobotanical knowledge in the Mount Muria area, demonstrating that folklore has implementation potential in the basic competencies of science subjects. The difference here is the explicit mapping of these values not merely as cultural content but as constitutive elements of an ESD framework, a step that previous work had not systematically taken

## **2. Conceptual Framework for Integration**

To guide both analysis and potential curriculum development, a conceptual framework was constructed (see Figure 1 for a textual description; a visual flowchart is available as supplementary material). The framework illustrates the transformation pathway:



Figure 1. The framework illustrates the transformation pathway

- Local Wisdom Values. Three clusters as described ecological-spiritual, sustainable production-consumption, and social solidarity serve as the core content.
- Ethnopedagogical Mechanisms. Three modes facilitate the transmission and internalization of these values: Oral traditions and folklore for narrative transmission of origins and moral lessons; Collective rituals as learning laboratories to direct participatory experiences; traditional arts-based learning examples through Terbang Jawa music, Wayang Batok, and dance.
- ESD-Based Curriculum Structure. These mechanisms are intentionally organized around the annual cycle of traditions, explicitly mapped to (i) ESD pillars (planet, people, prosperity, partnership), (ii) relevant SDGs (particularly SDGs 2, 6, 12, 13, 15), and (iii) national curriculum competencies (e.g., science, social studies, arts, character education). The curriculum is designed as a series of thematic modules that integrate classroom learning with community practice.
- Socio-Cultural Resilience Outcomes. The expected educational outcomes include three dimensions: Cultural Identity for youth can articulate and take pride in their heritage; Social Cohesion to reduced peer conflict and strong communal bonds; Adaptive Capacity an ability to critically and selectively engage with digital culture while retaining local values.

This framework positions the traditionally unwritten annual cycle as a living curriculum that, when deliberately structured, becomes an ethnopedagogy-based

ESD program. The following subsection details how the mechanisms operate in practice.

### **3. The Process of Integrating Ethnopedagogy into ESD Practices**

Ethnopedagogy in the Mount Muria region is internalized through three primary mechanisms. *First*, oral traditions and folklore. Cultural leaders and elders regularly narrate the origins of traditions such as Guyang Cekathak, the legends of Sunan Muria, and the stories associated with parijoto fruit. These narratives serve as a form of transformative education that enables learners to interpret their world through cultural frameworks rather than through decontextualized global knowledge. The integration of such narratives into learning episodes aligns with ESD's emphasis on cultural diversity and locally relevant pedagogy.

*Second*, collective rituals as learning laboratories. Children are not passive recipients of instruction; they actively participate in processions, communal prayers, and shared feasts during Guyang Cekathak, and they engage in coffee-picking and the preparation of tumpengan during Wiwitan Kopi. Observations showed that through such participation, children learnt cooperation, responsibility, and the symbolic meanings of the rituals without formal didactic teaching. This experiential, community embedded learning mirrors ESD's call for action-oriented, participatory pedagogies.

*Third*, traditional arts-based learning. The Terbang Jawa art form from Jepalo Village, Gunungwungkal District, Pati, which is always performed at the Sedekah Bumi (Earth Alms) ceremony, as well as Wayang Batok (coconut-shell puppetry) created by Ratna Anggraheni from Pati, an innovation of wayang golek (rod puppetry) using coconut shells to restore public memory of the original Muria slope traditions serve as media for internalizing the values of mutual cooperation, patience, and social harmony. Ratna Anggraheni explained that wayang golek originally came from Kudus District and was brought by Sunan Muria's entourage to Cirebon, where it transformed into wayang cepak, and was later renewed into the wayang golek known today. This innovation of wayang batok demonstrates creative adaptation without losing cultural roots.

Together, these three mechanisms constitute an informally structured, yet annually recurring, ESD curriculum based on ethnopedagogy. When mapped against the Sustainable Development Goals, the traditions show clear connections to SDG 2 (food security through shared harvest practices), SDG 6 (water management symbolism in Guyang Cekathak), SDG 12 (sustainable local consumption), SDG 13 (climate adaptation through rain-prayer ecology), and SDG 15 (terrestrial

ecosystem conservation). This finding extends previous research that has tended to treat local wisdom as a supplementary enrichment rather than as the foundational axis of an ESD curriculum (Silvestru, 2023).

#### **4. Contribution to Socio-Cultural Resilience in the Digital Era**

The findings indicate that adolescents (aged 15–18) who grow up with ethnopedagogy in the Mount Muria region possess stronger cultural resilience compared to their counterparts in non-heritage settlements. One adolescent informant from Colo Village stated: “I use social media a lot, but I still enjoy participating in *Guyang Cekathak* and *Kupatan*. Outside, many people do not respect elders.” Although this informant owns a mobile device and is active on social media, they prefer content about Muria culture because they are proud to be part of a community with ancestral traditions.

The *Guyang Cekathak* procession, which uses a coconut-shell dipper—symbolically paralleling *Wayang Batok* as a symbol of returning to cultural roots—demonstrates how simple local artifacts can become effective media for intergenerational value transmission.

Three dimensions of socio-cultural resilience emerged. First, a robust cultural identity was apparent, children and adolescents were able to name at least three traditions with their rational meanings, in contrast to findings elsewhere where young people often struggle to articulate the significance of local traditions. Second, social cohesion was high; peer conflicts were rare and typically resolved through deliberation mediated by traditional leaders or parents rather than through violence or cyberbullying. No cases of cyberbullying had been reported in the participating communities over the previous five years. Third, adaptive cultural capacity was evident. The community is not anti-technology; social media is employed to promote the Muria Festival and to digitally document traditions. However, children’s device use is moderated through collective social control if a child is seen playing with a device during customary activities, neighbours will directly correct them. This indicates a selective, rather than a wholesale, rejection or acceptance of digital culture, a marker of adaptive resilience.

These patterns align with (Setyawan & Suwandi, 2022) assertion that local wisdom can serve as a foundation for critical literacy that fosters national identity, and with Ratnasari’s perspective that digital media should be used wisely without marginalizing local cultural roots. From the perspective of national resilience, the findings offer a micro-level illustration of how community-level resilience may aggregate. National resilience is often discussed in military or defence frameworks,

but its foundations lie in the resilience of communities and individuals (Norris et al., 2008). When children develop strong cultural identities, internalize peaceful conflict-resolution norms, and learn to filter harmful transnational content using local value frameworks, the nation's aggregate capacity to withstand cultural and ideological disruptions could potentially be strengthened. This study suggests that education grounded in local wisdom functions as a form of soft power that may contribute to long-term national resilience, although the scale of the case limits any direct extrapolation to the national level.

From the perspective of national resilience, these micro-level findings from community contexts can be understood as the foundation. National resilience is often discussed within military and defense frameworks, but its roots lie in the resilience of each community and individual (Anderson, 2008), and (Adger, 2000). When every child possesses a strong cultural identity, is able to reject destructive transnational ideologies, and is trained to resolve conflicts peacefully through local wisdom, the nation becomes more resilient in aggregate. This study demonstrates that education based on local wisdom is an effective form of soft power for long-term national resilience.

Limitations of the study include its focus on only three villages in the Mount Muria region, thus limiting generalizability to the specific context of the north coast of Java with its Javanese-Islamic cultural roots. Future research should extend the scope to other regions and develop a formally documented ESD curriculum model based on ethnopedagogy that can be adapted for formal schooling.

#### **D. Conclusion**

This study concludes that the local wisdom values of the Mount Muria region, Guyang Cekathak, Wiwit Kopi, and Kupatan, demonstrate strong alignment with ESD principles across ecological, social, and economic dimensions. Ethnopedagogy serves as a transformative approach that contextualizes ESD through oral traditions, collective rituals, and traditional arts such as Terbang Jawa and Wayang Batok. The integration of the two contributes significantly to strengthening socio-cultural resilience through the formation of cultural identity, social cohesion, and adaptive capacity to digital influences. The resulting conceptual framework provides a theoretical foundation for developing sustainable, culturally-rooted curricula. Practically, these findings can guide educators in integrating local wisdom into

learning and inform policymakers in formulating culturally-based education policies to strengthen national resilience from the grassroots level.

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