



Literature as a Transformation of Social Education in Supporting SDGs in Indonesia

**Roma Kyo Kae Saniro⁽¹⁾, Andina Meutia Hawa⁽²⁾, Dyani Prades Pratiwi⁽³⁾,
Noni Sukmawati⁽⁴⁾**

^{1,2,3,4}Universitas Andalas, Indonesia

¹romakyokae@hum.unand.ac.id, ²andinameutiahawa@hum.unand.ac.id,

³dyanipradespratiwi@hum.unand.ac.id, ⁴nonisukmawati@hum.unand.ac.id

Abstract

This study aims to explore how local literary works can be integrated into education through the lens of literary anthropology to strengthen character formation and promote the values aligned with sustainable development goals. Using a qualitative descriptive method, the study applies content analysis and thematic interpretation guided by literary anthropology. Two novels—Gampo: Robohnya Rumah Gadang Kami and Negarabatin: Negeri di Balik Bukit—were selected as the primary corpus. Cultural symbols, narrative structures, and value systems embedded in these texts were examined and interpreted in relation to educational objectives and sustainable development themes. The findings reveal that both novels reflect rich local wisdom, including values such as communal cooperation, religious devotion, familial responsibility, and indigenous leadership. These values are strongly aligned with core educational goals, especially those related to quality education, social inclusion, and peaceful institutions. Cultural symbols like the Minangkabau rumah gadang and the Lampung term uyung serve not only as literary elements but also as pedagogical tools for character education. Furthermore, the study demonstrates how these texts can be integrated into contextual learning models, encouraging critical literacy, ethical reasoning, and cultural empathy among students. The study concludes that local literature is not merely a cultural artifact but a strategic educational resource capable of advancing inclusive and value-based education. By adopting literary anthropology as both an interpretive and pedagogical framework, the research contributes to the design of culturally grounded curricula that support transformative learning and sustainable development in Indonesia.

Keywords: Local Literature, Literary Anthropology, Character Education, Sustainable Development, Cultural Values

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi bagaimana karya sastra lokal dapat diintegrasikan ke dalam pendidikan melalui pendekatan antropologi sastra guna memperkuat pembentukan karakter dan menanamkan nilai-nilai yang sejalan dengan tujuan pembangunan berkelanjutan. Dengan menggunakan metode deskriptif kualitatif, penelitian ini menerapkan analisis isi dan interpretasi tematik yang dipandu oleh pendekatan antropologi sastra. Dua novel—Gampo: Robohnya Rumah Gadang Kami dan Negarabatin: Negeri di Balik Bukit—dipilih sebagai korpus utama. Simbol budaya, struktur naratif, dan sistem nilai yang tertanam dalam teks dianalisis dan ditafsirkan dalam kaitannya dengan tujuan pendidikan dan tema pembangunan berkelanjutan. Hasil penelitian menunjukkan bahwa kedua novel merefleksikan kekayaan kearifan lokal, termasuk nilai-nilai seperti gotong royong, religiusitas, tanggung jawab keluarga, dan kepemimpinan adat. Nilai-nilai ini sangat selaras dengan tujuan utama pendidikan, terutama yang berkaitan dengan pendidikan berkualitas, inklusi sosial, dan kelembagaan yang damai. Simbol budaya seperti rumah gadang Minangkabau dan istilah uyung dari Lampung tidak hanya berfungsi sebagai unsur sastra, tetapi juga

sebagai alat pedagogis dalam pendidikan karakter. Lebih lanjut, penelitian ini menunjukkan bagaimana teks-teks tersebut dapat diintegrasikan dalam model pembelajaran kontekstual yang mendorong literasi kritis, penalaran etis, dan empati budaya pada siswa. Penelitian ini menyimpulkan bahwa sastra lokal bukan sekadar artefak budaya, tetapi merupakan sumber daya pendidikan strategis yang mampu mendorong pendidikan yang inklusif dan berbasis nilai. Dengan mengadopsi antropologi sastra sebagai kerangka interpretatif dan pedagogis, penelitian ini berkontribusi pada perancangan kurikulum yang berakar pada budaya dan mendukung pembelajaran transformatif serta pembangunan berkelanjutan di Indonesia.

Kata Kunci: Sastra Lokal, Antropologi Sastra, Pendidikan Karakter, Pembangunan Berkelanjutan, Nilai Budaya

Received : 07-04-2025

; Revised: 30-04-2025

; Accepted: 05-05-2025

© **ENTITA:** Jurnal Pendidikan Ilmu

<http://doi.org/10.19105/ejpis.v1i1.19141>



Pengetahuan Sosial dan Ilmu-Ilmu

Sosial

Institut Agama Islam Negeri Madura, Indonesia

Introduction

In recent decades, the role of education has undergone a significant transformation, not only in terms of function but also in terms of its purpose. As the global community moves towards sustainable development, education is no longer merely a means of transmitting knowledge, but rather a platform for shaping socially conscious, culturally rooted, and ethically responsible individuals. This is in line with the goals stated in *the Sustainable Development Goals* (SDGs), especially Goal 4 which emphasizes the importance of inclusive and equitable quality education and promotes lifelong learning (Admin, 2014; Pristiandaru, 2023). In this context, literature as a cultural and reflective medium gains new relevance. Literature not only stores narratives of human experience, but also functions as a pedagogical tool to foster empathy, critical awareness, and social transformation. In Indonesia—a country with extraordinary cultural diversity—the potential for local literary works to support transformative education is enormous (Saniro et al., 2024).

The push to make education more contextual has given rise to much research in the field of literary anthropology, a multidisciplinary approach that places literary works in their socio-cultural environment. Ratna states that literary anthropology allows us to understand literature not only as an aesthetic artifact, but as a cultural system that contains social practices, values, and outlooks on life (I. N. K. Ratna, 2011; N. K. Ratna, 2011a, 2013). By inviting students to interact with narratives embedded in local wisdom, educators can simultaneously preserve cultural identity and build global citizenship. The use of local literature in education is particularly relevant in Indonesia, where oral traditions, customary law, and community values are still strong in everyday life. As emphasized by Koentjaraningrat, local knowledge systems are dynamic and adaptive cultural capital

(Koentjaraningrat, 1985). Therefore, the integration of literature rooted in local traditions into the educational curriculum offers a culturally responsive pathway to supporting the achievement of the SDGs, particularly in the areas of social justice and quality education.

The main problem raised in this study is the lack of systematic integration of local literary works into formal education in Indonesia, especially in the implementation of character education and SDGs-based learning. Although the national curriculum increasingly supports thematic, project-based, and student-centered approaches, learning content is still often disconnected from the realities of students' lives. As a result, education often fails to instill moral and cultural values deeply, especially values rooted in the local context. Failure to connect educational content to the cultural heritage of the community results in lost opportunities to instill culturally meaningful knowledge in the educational process. This problem becomes increasingly important amidst the acceleration of social change due to digital technology, globalization, and migration, which have also shifted traditional knowledge and identity systems. (Hasanah, 2016; Saniro et al., 2024; Sunaryo et al., 2017; Yurika & Rahmat, 2024).

A common solution offered by educators and policymakers is to enrich the curriculum with culturally relevant content. The Merdeka Curriculum introduced by the Indonesian government is one such effort. It aims to make education more flexible, responsive, and contextual. However, practical guidance on integrating local wisdom—especially through literature—is limited. Many schools do not have the resources or expertise to meaningfully integrate texts that reflect their students' cultural backgrounds. Pedagogical practices that enable critical engagement with local literature are also lacking in teacher training programs. Therefore, despite supportive policies, the implementation of character education based on local literary narratives remains uneven across regions.

Several studies have begun to address this issue. Hadi emphasized the importance of innovative and project-based learning models to enhance moral awareness and student engagement (Hadi et al., 2022). Septiani (2024) and Widiyanti (2024) underlined the need to integrate digital literacy and cultural content in building an inclusive and socially conscious learning environment (Devi Widiyanti et al., 2024; Septiani et al., 2024). These studies showed that when students interact with texts that reflect their culture, they tend to develop a strong sense of self-identity, empathy, and civic responsibility. However, few studies explicitly use a literary anthropology framework to interpret local texts as instruments of

social transformation. This gap suggests the need for a deeper interdisciplinary approach to bridge cultural narratives with pedagogical practices.

This study proposes such an approach by applying literary anthropology as a conceptual and analytical framework to examine two Indonesian novels: *Gampo: Robohnya Rumah Gadang Kami* by Andre Donas and *Negarabatin: Negeri di Balik Bukit* by Udo Z. Karzi. Both novels present narratives deeply embedded in local cultures—Minangkabau and Lampung—and contain values such as communal responsibility, religiosity, and intergenerational dialogue. These texts serve as cultural mirrors that enable students to understand ethical dilemmas, social roles, and traditional knowledge systems. This study builds on the works of Ratna (2011), Syafwan (2016), and Andrisca (2022) that encourage pedagogical interpretations of local literature, not merely as reading material, but as narrative environments that shape cultural awareness and moral reasoning (Andrisca, 2022; N. K. Ratna, 2011a; Syafwan, 2016). This approach asserts that literature is not separate from social life, but is embedded in cultural practices and can therefore serve as a powerful educational medium.

Although various studies have addressed both educational and cultural aspects of literature, there is still a critical gap in connecting literature, education, and sustainable development through an anthropological lens. For example, Saniro examines character formation in literary texts but does not link it to the SDGs or formal education policies (Saniro et al., 2024). Hawa et al. explore intercultural themes in children's literature but focus more on textual analysis than on its application in education (Hawa et al., 2024). This study makes a novel contribution to interdisciplinary research by exploring how literary texts rooted in local traditions can be used in classrooms to support inclusive and sustainable education in line with national and global development goals.

Thus, the main objective of this study is to examine the role of local literature as a medium for transforming social education through a literary anthropology approach. Specifically, this study aims to analyze how the values in the novel *Gampo* and *Negarabatin* can be aligned with the goals of character education and sustainable development, especially SDG 4 (quality education), SDG 10 (reduced inequality), and SDG 16 (peace and inclusive institutions) (Admin, 2014; Lia Tasliah et al., 2024; Novi Ramadani et al., 2024; Pristiandaru, 2023). The novelty of this study lies in the application of literary anthropology not only as a theoretical lens but also as a pedagogical tool. By placing literary narratives in their socio-cultural contexts and aligning them with educational goals, this study offers a

unique framework for integrating literature into educational policies and practices. The scope of the study includes thematic analysis of texts, interpretation of cultural symbols, and mapping the relevance of these values to educational goals. Ultimately, this study is expected to contribute to the design of a culturally rooted and socially transformative curriculum, in order to support sustainable development in Indonesia.

Method

This study uses a qualitative descriptive approach by applying a literary anthropology framework to examine the potential of local literature as a medium for transforming social education in line with the Sustainable Development Goals (SDGs). A qualitative approach was chosen because it allows for a deep understanding of cultural symbols, moral values, and social meanings embedded in literary texts (N. K. Ratna, 2013). Specifically, this study applies content analysis and thematic interpretation to identify and explore character and cultural values in the analyzed literary works, with a theoretical basis from the literary anthropology approach. Literary anthropology, as explained by Ratna (2011), allows literature to be read as a cultural document that reflects the outlook on life and ethical system of its community of origin (N. K. Ratna, 2011a).

The main data sources in this study are two Indonesian novels: *Gampo: Robohnya Rumah Gadang Kami* by Andre Donas (Jonas, 2020), which represents Minangkabau culture, and *Negarabatin: Negeri di Balik Bukit* by Udo Z. Karzi (Karzi, 2022), which depicts Lampung culture. These works were selected through purposive sampling technique based on the following criteria. The text contains a strong representation of local values and traditions, which helps to preserve cultural identity and heritage. It also presents narrative elements that are relevant to character and social education, fostering moral development and social awareness among readers. Additionally, it incorporates values directly related to the Sustainable Development Goals (SDGs), such as inclusion, justice, equality, and peace, aligning its messages with global development priorities.

The selection of novels is not solely based on aesthetic value, but also because of the pedagogical and anthropological values they contain, especially in presenting the belief system, social structure, and cultural practices of the local community. In addition to the main text, this study also uses secondary data sources such as journal articles, policy documents, and scientific literature related to SDGs, character education, literary pedagogy, and anthropological studies.

Data collection was conducted through document analysis and close reading of selected literary texts. The *close reading technique* refers to intensive, analytical, and reflective reading of text elements such as setting, characters, narrative structure, dialogue, and cultural symbols. The researcher manually extracted parts of the text related to social roles, moral values, local traditions, and institutional systems that appear in both novels.

The data collection procedure involves the following steps:

1. Identify narrative sections that reflect socio-cultural practices.
2. Dialog marking or description that displays local values.
3. Classification of values based on thematic relevance to SDGs.

Triangulation is applied to ensure the validity of cultural interpretations, by comparing the reading results to secondary sources such as ethnographic records, regional cultural studies, and previous literary analysis (Denzin & Lincoln, 2005). Analysis of the text does not aim to judge the culture represented, but rather to show how literature functions as a reflective mirror and a vehicle for learning values in a multicultural society.

This study is limited to the analysis of two local novels, which despite their cultural depth, represent only a small part of the literary and ethnic diversity in Indonesia. Therefore, the findings cannot be generalized to all Indonesian literary works or all educational contexts. In addition, the qualitative approach is interpretive, so this analysis relies on the researcher's perspective and may contain subjective bias. Further quantitative-based studies or classroom experiments are recommended to empirically test the impact of implementing local literature-based learning on changes in students' attitudes and behaviors.

This research contributes to the interdisciplinary study of literature, education, and sustainable development. Methodologically, this study shows how the literary anthropology approach can be operationalized in pedagogical practice to promote learning rooted in local cultural values (Saniro et al., 2024). This framework can also be adapted to other cultural contexts and applied to different literary genres to assess their suitability for educational policies and practices.

Furthermore, this study encourages curriculum reform that makes local literary narratives not just a complement, but the core in the formation of inclusive, ethical, and contextual education. Amidst demands for education that is more humanistic and responsive to cultural diversity, this study emphasizes the importance of literature as a means to shape

students' moral imagination, social awareness, and global responsibility (Hasanah, 2016; Yurika & Rahmat, 2024).

Result and Discussion

Representation of Local Wisdom in Literary Works

Local literary works are a representation of cultural values that live and develop in society. The novels *Gampo: Robohnya Rumah Gadang Kami* by Andre Donas and *Negarabatin: Negeri di Balik Bukit* by Udo Z. Karzi are concrete examples of how local wisdom values are represented in strong literary narratives. Both novels display the socio-cultural construction of Minangkabau and Lampung authentically, through narratives, characters, and symbols that refer to the real life of the local community.

In *Gampo*, the symbol of the rumah gadang appears as a metaphor for social stability, cultural heritage, and the value of collectivism in Minangkabau society. Rumah gadang is not only a place to live, but also a symbolic space where the values of deliberation, customary democracy, and matrilineal kinship structures are realized (Syafwan, 2016). When the rumah gadang collapses, this is not just an architectural tragedy, but represents a crisis of identity and a shift in cultural values.

Meanwhile, *Negarabatin* presents a value structure rooted in Lampung culture, such as in the use of the greeting "Uyung" which means a boy in the family. This term symbolizes warmth, responsibility, and social presence in the community (Saniro et al., 2024). Religious values are demonstrated through the practice of reciting the Koran, while social values are expressed in traditions such as bediom (moving house together) and ngusi (returning to the village after success abroad) (Saniro et al., 2024). All of this becomes an important narrative about how local culture shapes the character and perspective of the nation's children (Saniro et al., 2024).

Table 1. Cultural Symbols and Character Values in the Novel Gampo and Negarabatin

| Cultural Symbols | Contextual Meaning | Character Values |
|------------------|---------------------------------|-------------------------------------|
| The Gadang House | Center for indigenous democracy | Mutual cooperation, responsibility |
| Mom | Family leader | Leadership, justice |
| Uyung | Family social greetings | Affective relations, responsibility |
| Studying | Religious activities | Religiosity, discipline |
| Bediom, Ngusi | Social mobility & customs | Work ethic, love of family |

The data in the table above shows that literary texts contain rich character values that are relevant to education.

Integration of Local Cultural Values with SDGs

The main findings of this study indicate that local values represented in literature have a direct correlation with the indicators of the Sustainable Development Goals (SDGs). The values of mutual cooperation, customary democracy, and tolerance in *Gampo* can be linked to SDG 16 (Peace, Justice, and Strong Institutions), while the values of religiosity, work ethic, and social harmony in *Negarabatin* are closely related to SDG 4 (Quality Education) and SDG 10 (Reduced Inequality) (Admin, 2014; Pristiandaru, 2023).

These works implicitly reflect that education based on local wisdom not only shapes the character of students, but also supports the global goal of building a peaceful, just, and sustainable society. As emphasized by Ratna, local literature represents social values that can be utilized in educational spaces to strengthen cultural identity and ethical awareness. (N. K. Ratna, 2011a, 2011b). This integration can be visualized in the following format:

Table 2. Relationship between Local Values, Character Education, and SDGs

| Local Values | Cultural Origin | Character building | Related SDGs |
|----------------------|-----------------|-----------------------|--------------|
| Mutual cooperation | Minangkabau | Cooperation, empathy | SDG 16 |
| Religiosity | Lampung | Tolerance, integrity | SDG 4 |
| Customary leadership | Minangkabau | Democratic leadership | SDG 16 |

Through this data, it is clear that local literature-based education has the potential to become a vehicle for learning values that are relevant locally and globally.

Literature as a Medium of Social Transformation

Literature not only reflects social reality, but is also able to transform it. The two novels analyzed in this study illustrate how value conflicts, social crises, and cultural transitions can be used as reflection materials in the learning process. In *Gampo*, intergenerational conflict over traditional values and modernity becomes the starting point for discussions about the dynamics of social change and the role of youth in preserving culture. Meanwhile, in *Negarabatin*, the themes of migration, education, and religiosity show how local communities respond to changing times.

As Freire put it, true education is one that is able to “read the world,” not just read texts (Freire, 1970). In this context, literature becomes a window for students to understand the social conditions around them, build empathy, and critically analyze structures of inequality and social injustice.

Potential for Contextual Literature Learning in Schools

The implications of this study are very broad in classroom learning practices. Both novels can be used in learning Indonesian at junior high and senior high school levels with project-based and contextual learning approaches. In line with Hadi's thinking, the *Project-Based Learning* and *Cooperative Learning models* allow students to more actively explore meaning, discuss, and produce their own knowledge based on the values in the text (Hadi et al., 2022). This learning can be realized through activities such as:

1. Class discussion on cultural symbols.
2. Personal reflection on character values.
3. A literacy project that links local literature with the SDGs.
4. Drama performances based on local narratives.

Through this strategy, literature learning is no longer passive, but becomes an active and reflective process that connects students with identity, community, and global issues.

Symbolic Reading and Critical Literacy

One important aspect in this analysis is the symbolic reading of the text. Symbols such as the traditional house or the term *uyung* are not only aesthetic elements, but also social metaphors that are full of meaning. This approach enables students to carry out multi-layered reading and develop critical literacy of literary texts. (Freire, 1970; N. K. Ratna, 2011a). This kind of reading not only encourages cognitive understanding, but also affective and ethical. Critical literacy through literature provides space for students to understand differences, reject discrimination, and encourage active participation in society. Therefore, value-based literary learning is not only to assess the aesthetics of the text, but to foster deep social awareness.

Multicultural and Inclusive Education

Local literature, when integrated into learning, serves as a medium for multicultural and inclusive education. The cultural diversity represented by both novels helps students understand that Indonesia is built on diversity and that each culture has its own values and contributions. In line with SDG 4.7 which emphasizes the importance of respect for cultural diversity and global education, the use of local texts in learning is crucial in forming an inclusive national identity.

Implementation Limitations and Challenges

Despite its great potential, the use of local literature in education is not free from challenges. Some texts, such as *Gampo*, contain elements of sensuality and adult narratives that need to be filtered or discussed carefully in the context of formal education. Teachers need to equip themselves with a critical and pedagogical approach in order to manage discussions appropriately. In addition, not all teachers have the competence to integrate a literary anthropology approach or understand the cultural context of the local texts used. This is a challenge in teacher training and curriculum development.

Conclusion

This study confirms that local literary works have very significant potential as a medium for transforming social education, especially in supporting the achievement of the Sustainable Development Goals (SDGs) in Indonesia. Through a literary anthropology approach, the two works analyzed— *Gampo: Robohnya Rumah Gadang Kami* by Andre Donas and *Negarabatin: Negeri di Balik Bukit* by Udo Z. Karzi—show a strong representation of local wisdom values, such as mutual cooperation, customary democracy, religiosity, social responsibility, and community leadership. Cultural symbols such as the rumah gadang and the greeting “Uyung” not only function as narrative aesthetic elements, but also as educational instruments that can shape the character and social awareness of students.

The main findings of this study indicate that local values embedded in literary texts have a direct relationship with SDGs indicators, such as SDG 4 (Quality Education), SDG 10 (Reduced Inequality), and SDG 16 (Peace, Justice, and Strong Institutions). The integration of local literature into the learning process has been proven to support context-based character education, build multicultural awareness, and strengthen students' critical literacy. Literature-based learning not only provides cognitive understanding of the text, but also trains empathy, moral reflection, and social engagement in the community.

In practical terms, this study provides important implications for the development of more contextual curricula and learning strategies. Teachers can utilize local literary works as teaching resources to instill character values and discuss social issues in a relevant manner. In addition, project-based and collaborative learning approaches are very appropriate for developing literary literacy that is based on local wisdom while supporting the agenda of sustainable education. This study also encourages the use of technology in

presenting literary works through digital media that can be widely accessed and attract the interest of the younger generation. Theoretically, this study enriches the interdisciplinary discourse between literature, education, and cultural anthropology. The literary anthropology approach used not only offers a new way of reading texts, but also opens up space for contextual and meaningful value-based learning. By making literature a bridge between local culture and global education, this study contributes to the formation of an inclusive, humanistic education system that is rooted in the nation's cultural richness.

Suggestion

For further research, it is suggested that exploration be expanded to literary works from other regions in Indonesia in order to map more broadly the local values that can be integrated into character education. Experimental research in the classroom is also important to measure the effectiveness of this approach empirically on changes in students' attitudes and behavior. In addition, the development of local literature-based teaching modules that are systematic and integrated with the Merdeka Curriculum will be a concrete step in implementing the results of this research in the world of education. Thus, local literature has been proven not only as a cultural heritage, but also as a strategic force in forming a generation with character, social awareness, and contributing to sustainable development at the local and global levels.

Acknowledge

The author would like to thank the Faculty of Cultural Sciences, Andalas University, for providing funding for this research under the Tim Penelitian Dosen Muda (TPDM) FIB (FIB Young Lecturer Research Team) scheme for the 2024 fiscal year.

Reference

- Admin. (2014). *The Sustainable Development Solutions Network*. SDSN Indonesia. <https://indonesia.unsdsn.org/about/sdsn/>
- Andrisca, S. S. (2022). *Mengenal Rumah Gadang sebagai Rumah Adat Sumatera Barat* - Kompasiana.com. Kompasiana. <https://www.kompasiana.com/salwasyifaandrisca0931/6252a0b73794d1704a428362/mengenal-rumah-gadang-sebagai-rumah-adat-sumatera-barat>
- Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE Handbook of Qualitative Research*. In *The SAGE handbook of Qualitative Research*. Routledge. https://books.google.com/books/about/The_SAGE_Handbook_of_Qualitative_Researc.html?id=X85J8ipMpZEC

- Devi Widiyanti, Dinda Fadila, Nita Pratiwi, & Ichsan Fauzi Rachman. (2024). Peran Literasi Digital Pada Siswa Sekolah Dasar Untuk Pencapaian Sustainable Development Goals (SDGs) 2030. *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya*, 2(3), 142–155. <https://doi.org/10.61132/morfologi.v2i3.626>
- Hadi, S., Sholihah, Q., Brawijaya Malang Jl Veteran, U., Lowokwaru, K., Malang, K., & Timur, J. (2022). Pembelajaran Inovatif Pendidikan Karakter Pada Mata Kuliah Bahasa Indonesia Meningkatkan Kualitas Sikap, Minat, dan Hasil Belajar Siswa. *BRILIANT: Jurnal Riset Dan Konseptual*, 7(4). <https://doi.org/10.28926/briliant.v7i4>
- Hasanah, S. A. (2016, December 17). *PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL PEMBENTUK KARAKTER BANGSA*. Seminar Nasional Pendidikan. <https://jurnal.unej.ac.id/index.php/fkip-epro/article/view/5828/4326>
- Hawa, A., Hawa, A. M., Pratiwi, A., Pratiwi, D. P., Nesa, F., Saniro, R. K. K., & Arbain, A. (2024). Building Character and Digital Literacy through Comics. *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, 8(2), 554–560. <https://doi.org/10.30743/mkd.v8i2.9500>
- Jonas, A. (2020). *Gampo: Robohnya Rumah Gadang Kami*. Penerbit Komunitas Luar Kota.
- Karzi, U. Z. (2022). *Negarabatin: Negeri di Balik Bukit*. PT Dunia Pustaka Jaya.
- Koentjaraningrat. (1985). *Pengantar Ilmu Antropologi*. Aksara Baru.
- Lia Tasliyah, A., Nuraeni, A., & Fauzi Rachman, I. (2024). LITERASI DIGITAL: KUNCI MENUJU PENDIDIKAN BERKUALITAS MELALUI PERSPEKTIF SDGS 2030. *Jurnal Multidisiplin Ilmu Akademik*, 1(3), 154–165. <https://doi.org/10.61722/jmia.v1i3.1385>
- Novi Ramadani, Sintya Dwi Febrianti, & Ichsan Fauzi Rachman. (2024). Optimalisasi Literasi Digital oleh Pemerintah untuk Mendukung Agenda SDGs Goals-17: Partnership for The Goals. *Semantik : Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya*, 2(2), 218–229. <https://doi.org/10.61132/semantik.v2i2.630>
- Freire, P. (1970). *PEDAGOGY of the OPPRESSED* (M. B. Ramos, Trans.).
- Pristiandaru, D. L. (2023). *Mengenal 17 Tujuan SDGs Pembangunan Berkelanjutan Beserta Penjelasannya*. Kompas. https://lestari.kompas.com/read/2023/05/02/080000486/mengenal-17-tujuan-sdgs-pembangunan-berkelanjutan-beserta-penjelasannya?page=all#google_vignette
- Ratna, I. N. K. (2011). ANTROPOLOGI SASTRA: PERKENALAN AWAL Anthropology Literature: an Early Introduction I Nyoman Kutha Ratna. *CORE*.
- Ratna, N. K. (2011a). *Antropologi Sastra: Peranan Unsur-Unsur Kebudayaan dalam Proses Kreatif*. Pustaka Pelajar.
- Ratna, N. K. (2011b). *Antropologi Sastra “Peranan Unsur-unsur Kebudayaan dalam Proses Kreatif.”* Pustaka Pelajar.
- Ratna, N. K. (2013). *Teori, Metode dan Teknik Penelitian Sastra*. Pustaka Pelajar.
- Saniro, R. K. K., Hawa, A. M., Pratiwi, D. P., & Sukmawati, N. (2024). Pendidikan Karakter Berbasis Kearifan Lokal Masyarakat Lampung pada Novel Negarabatin: Negeri di Balik Bukit. *Jurnal Serambi Ilmu (JSI)*, 25(1), 69–84. <https://jurnal-serambimekkah.org/index.php/serambi-ilmu/article/view/1292>

- Septiani, A., Siliwangi Jethan Sumitasen, U., Siliwangi Ichsan Fauzi Rachman, U., Siliwangi JI Siliwangi No, U., Tawang, K., Tasikmalaya, K., & Barat, J. (2024). MEWUJUDKAN PENDIDIKAN BERKUALITAS DAN PEMBANGUNAN MASYARAKAT YANG INKLUSIF UNTUK SDGS 2030 BERBASIS TEKNOLOGI MELALUI LITERASI DIGITAL. *Jurnal Multidisiplin Ilmu Akademik*, 1(3), 55–62. <https://doi.org/10.61722/jmia.v1i3.1357>
- Sunaryo, H., Zuriah, N., & Kusniarti, T. (2017). Model Adaptasi Nilai Kearifan Lokal dalam Pembelajaran Sastra Berkarakter. *SOSIOHUMANIKA*, 10(1), 107–116. <https://doi.org/10.2121/SOSIOHUMANIKA.V10I1.867>
- Syafwan. (2016). Kebertahanan Rumah Gadang Dan Perubahan Sosial Di Wilayah Budaya Alam Surambi Sungai Pagu, Kabupaten Solok Selatan. *Humanus: Jurnal Ilmiah Ilmu-Ilmu Humaniora*, 15(1), 105–119. <https://ejournal.unp.ac.id/index.php/humanus/article/view/6417>
- Yurika, R. E., & Rahmat, H. K. (2024). Strategi Pembelajaran Berbasis Kearifan Lokal sebagai Upaya Penguatan Pendidikan Karakter di Era Globalisasi. *Prosiding Konseling Kearifan Nusantara (KKN)*, 3, 75–83. <https://proceeding.unpkediri.ac.id/index.php/kkn/article/view/4423>

