

Analysis of Learning to Make Salted Eggs as an Effort to Introduce Local Wisdom Values at RA Tahdzibul Fuad

Irmawati

State Islamic Institute of Bakti Tegal, Indonesia
email: irmawati@ibntegal.ac.id

Muhammad Alim Kahfi

State Islamic Institute of Bakti Tegal, Indonesia
email: elkahfi.13@gmail.com

Mahmudah

State Islamic Institute of Bakti Tegal, Indonesia
email: umihanin51@gmail.com

Luthfatul Laeli Nur' Afita

State Islamic Institute of Bakti Tegal, Indonesia
email: luthfatullaelinurafita@gmail.com

Nurul pertiwi dwi widiatin

State Islamic Institute of Bakti Tegal, Indonesia
email: nurulpertiwi019@gmail.com

Sri Harti

State Islamic Institute of Bakti Tegal, Indonesia
email: falqihbunda@gmail.com

Nazihah

Marmara University, Turki
email: nazihahnazihah@marun.edu.tr

Abstract

Keywords: Learning; Making Salted Eggs; Local Wisdom, Early Childhood;

This study aims to analyze the learning of making salted eggs as an effort to introduce local wisdom values at RA Tahdzibul Fuad. This study uses a descriptive qualitative approach with a case study design to analyze the implementation of learning to make salted eggs at RA Tahdzibul Fuad. Data collection techniques through observation, interviews, and documentation. The subjects of the study included students, educators, and parents. The learning process is designed based on direct practice to increase children's involvement in understanding the process of making salted eggs while instilling local wisdom values, such as hard work, responsibility, and cooperation. The study's results showed that this activity was effective in building children's understanding of local culture and supporting the development of their motoric, cognitive, and

socio-emotional aspects. Children showed high enthusiasm during learning, while support from educators and the active involvement of parents helped strengthen the effectiveness of this program. The local wisdom values found in this study include Hard Work (Effort and Diligence), Mutual Cooperation and Cooperation, Patience and Accuracy, Respecting and Preserving Local Culture, Responsibility, Love of Nature and Creativity and Innovation. This study concludes that local wisdom-based learning, such as making salted eggs, can be an innovative and relevant learning model to support the development of positive character and cultural awareness in early childhood.

Abstrak

Kata Kunci: *Pembelajaran; Pembuatan Telur Asin; Kearifan Lokal, Anak Usia Dini;* Penelitian ini bertujuan untuk menganalisis pembelajaran pembuatan telur asin sebagai upaya pengenalan nilai-nilai kearifan lokal di RA Tahdzibul Fuad. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus untuk menganalisis pelaksanaan pembelajaran membuat telur asin di RA Tahdzibul Fuad. Teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Subjek penelitian meliputi peserta didik, pendidik, dan orang tua. Proses pembelajaran dirancang berdasarkan praktik langsung untuk meningkatkan keterlibatan anak dalam memahami proses pembuatan telur asin sekaligus menanamkan nilai-nilai kearifan lokal, seperti kerja keras, tanggung jawab, dan kerja sama. Hasil penelitian menunjukkan bahwa kegiatan ini efektif dalam membangun pemahaman anak terhadap budaya lokal dan mendukung perkembangan aspek motorik, kognitif, dan sosial emosional mereka. Anak-anak menunjukkan antusiasme yang tinggi selama pembelajaran, sementara dukungan dari pendidik dan keterlibatan aktif orang tua membantu memperkuat efektivitas program ini. Nilai-nilai kearifan lokal yang ditemukan dalam penelitian ini meliputi Kerja Keras (Usaha dan Tekun), Gotong Royong dan Kerjasama, Kesabaran dan Ketelitian, Menghargai dan Melestarikan Budaya Lokal, Tanggung Jawab, Cinta Alam serta Kreativitas dan Inovasi. Penelitian ini menyimpulkan bahwa pembelajaran berbasis kearifan lokal seperti membuat telur asin dapat menjadi model pembelajaran yang inovatif dan relevan untuk mendukung pengembangan karakter positif dan kesadaran budaya pada anak usia dini.

Received : 12 January 2025; Revised: 26 January 2025; Accepted: 7 February 2025

<http://doi.org/10.19105/18078>

Copyright © Irmawati, et.al
With the licenced under the CC-BY licence



This is an open access article under the [CC-BY](#)

1. Introduction

Local wisdom is an integral part of a society's cultural identity. Local wisdom values that reflect the cultural identity of a society include mutual cooperation, ecological wisdom, customs and social

norms, religiosity, deliberation, independence, politeness in language, a sense of family, tolerance, and art and aesthetics, which are passed down from generation to generation as a guideline for life in maintaining social and environmental harmony (Maula, 2024). In globalization, introducing local wisdom is a strategic step to maintain unique cultural values (Eti Nurhayati, 2024). One relevant approach is through education, especially at an early age, which is an important stage in character formation and instilling basic values. Local wisdom-based education not only helps children understand ancestral culture but also strengthens a sense of love for the homeland from an early age (Ali & Khomsiyatun, 2022). Instilling local wisdom in early childhood is important because it can strengthen cultural identity, teach positive moral values, and build a sense of love for the environment and respect for diversity from an early age.

Salted eggs are one of the local wisdom products that not only have economic value but also educational (Desy, 2024). The manufacturing process involving traditional methods allows children to understand basic principles in life, such as patience, cleanliness, and hard work (Adelia Puspita A., 2023). In addition, this activity can hone children's fine motor skills, improve communication skills, and introduce simple science concepts such as changes in color, texture, and taste (Sumarni, 2023). Thus, making salted eggs can be an effective and fun learning medium.

The urgency of learning how to make salted eggs in instilling local wisdom values is very important as a means to preserve traditions and cultures that already exist in Indonesian society (Anggita et al., 2024). By learning the process of making salted eggs, students not only learn useful practical skills but are also taught to appreciate the local wisdom contained in every step of the process, from selecting natural raw materials to fermentation techniques that have been passed down from generation to generation (Riztika Widyasari, 2024). This allows students to better understand the importance of preserving nature and local culture in everyday life while building a sense of pride in local products that are rich in historical and cultural values. This learning can also strengthen national identity and encourage economic independence at the local level (Asma Kurniat, 2024).

RA Tahdzibul Fuad, as an early childhood education institution, has great potential to integrate local wisdom values into its learning activities. Salted egg-making activities have been implemented as one of the efforts to introduce these values. However, there has not been much research exploring the effectiveness of this activity in strengthening children's understanding of local culture and in achieving broader learning goals. This research is important to answer this question.

Previous studies (Norasikin, 2024), (Maghribi et al., 2024), (Basri & Syahrin, 2025) and (Barnes-najor et al., 2024) regarding the introduction of local wisdom show that practice-based learning has a significant influence on children's understanding and involvement in the learning process. When children learn through direct experience, they not only gain information but are also able to process it deeply

and apply it in the context of everyday life. Several previous studies still focused on material-based learning that has not instilled local wisdom learning in everyday life, so the novelty of this study lies in the integration of learning to make salted eggs as a medium to introduce local wisdom values at RA Tahdzibul Fuad, which has not been widely used as the main focus in early childhood education. This study offers an innovative approach by utilizing practical activities that contain elements of local culture, such as making salted eggs, as a means of instilling traditional values such as perseverance, creativity, independence, and respect for nature. In addition, this study also fills the gap in the literature that links traditional skills learning with local wisdom-based character building at the early childhood education level. This approach is expected to increase children's awareness of the importance of preserving local culture and build a sense of pride in their ancestral heritage.

Instilling local cultural wisdom values to the younger generation today is very important as an effort to maintain the nation's cultural identity amidst the increasingly rapid flow of globalization (Fitri, 2024). Without understanding and appreciation of cultural heritage, children can lose their sense of pride in the traditions and values that shape their identity. Local wisdom-based education, especially for early childhood, can instill a deep understanding of the importance of culture and tradition, which at the same time forms the character and personality of children who value diversity (Zhang & Li, 2024). This study aims to analyze the application of local wisdom-based learning through making salted eggs at RA Tahdzibul Fuad, as well as to explore its benefits in introducing local cultural values to early childhood, so that they can better understand, preserve, and appreciate the cultural wisdom that exists around them because in the era of modernization and globalization, local wisdom values are increasingly marginalized due to changes in lifestyle, the influence of foreign cultures, and the dominance of technology in everyday life, including in the environment of children. Lack of understanding and minimal integration of local cultural values in learning causes early childhood to be more familiar with instant culture compared to their own ancestral traditions. This gap can have an impact on weakening the character of mutual cooperation, perseverance, independence, and concern for the environment. Therefore, introducing local wisdom from an early age is important so that children can understand, appreciate, and preserve the inherited culture. One effort that can be made is through experience-based learning, such as making salted eggs, which not only introduces traditional processes but also instills cultural values in a contextual and fun way.

2. Method

This research method uses a qualitative approach (Lexy J. Moleong, 2018) with a case study design to analyze the implementation of salted egg making learning at RA Tahdzibul Fuad. The researcher used a case study design because he wanted to conduct an in-depth analysis of the learning process of making salted eggs at

RA Tahdzibul Fuad as an effort to instill local wisdom values in a specific context, so that he could gain a comprehensive understanding of the implementation, challenges, and impacts for early childhood. The study was conducted from August 12, 2024 to September 6, 2024. Data were collected through direct observation techniques, in-depth interviews with teachers and parents, and documentation of learning activities carried out. Data analysis was carried out descriptively by identifying themes that emerged related to the application of local wisdom values in learning. This study also uses source triangulation to increase data validity (Creswell, 2016). In this case, a qualitative approach is considered the most appropriate because it can explore in depth the understanding of the local wisdom-based learning process applied at RA Tahdzibul Fuad

3. Result and Discussion

Learning to make salted eggs at RA Tahdzibul Fuad as an effort to introduce local wisdom values. Based on the results of observations, interviews, and documentation, it can be concluded that the salted egg-making activity at RA Tahdzibul Fuad went smoothly and was received with high enthusiasm by the students. This activity succeeded in integrating several local cultural values, such as cooperation, hard work, patience, and appreciation for traditional products (Ainur Rochmah, 2024).

In the initial stage, the teacher explains to the children the history of making salted eggs, as well as the values contained in the process. The children are given an understanding of the natural ingredients used, such as duck eggs, salt, and ash, which are also part of local wisdom that must be respected. The children are directly involved in the process of making salted eggs, starting from mixing the ingredients, putting the eggs into the salt and ash mixture, to the storage process which requires precision and time. This activity not only introduces practical skills but also provides an understanding of how important it is to respect the local traditions around them (Asya Ainul Fitri, 2024).

From the results of interviews with teachers, it is known that this learning is carried out collaboratively, involving children in discussions about local wisdom and the benefits of making salted eggs in everyday life. Parents are also involved in this activity, both in the learning process and as part of introducing children to the importance of maintaining regional traditions and culture. This shows the integration between schools, families, and communities in teaching cultural values.

In learning how to make salted eggs at RA Tahdzibul Fuad, several local wisdom values are instilled in children, which are not only related to the process of making salted eggs itself but also the cultural and moral values contained in the tradition. The following are the local wisdom values introduced in learning how to make salted eggs, including:

Hard Work (Effort and Perseverance)

The process of making salted eggs requires diligence and patience, such as mixing the ingredients correctly, soaking the eggs,

and waiting until the eggs are cooked. This value of hard work is important to instill in children so that they learn not to give up easily and realize the importance of effort in achieving maximum results.

The concept of hard work that includes effort and perseverance can be explained through several relevant theories, such as Angela Duckworth's Grit theory which emphasizes the importance of persistence and long-term passion in achieving goals, and Albert Bandura's Self-Efficacy theory which explains that an individual's belief in their ability to complete a task will affect their level of effort and perseverance. In addition, B.F. Skinner's Behaviorism theory is also relevant, where habituation through positive reinforcement can increase children's motivation to work hard and continue to try to complete their tasks. In the context of early childhood education, David Kolb's Experiential Learning approach also shows that direct involvement in the learning process, such as making salted eggs, can shape the character of hard work through real experience (Duckworth, 2016). Thus, hard work that involves effort and perseverance is not only rooted in internal factors, but is also influenced by the environment and learning experiences provided.

Mutual Cooperation and Cooperation

In learning to make salted eggs, children are taught to work together in groups, helping each other in carrying out each stage. The value of mutual cooperation and cooperation is important to introduce the concept of supporting each other in a group, which can be applied in various aspects of their lives, both at school and in society.

The concept of mutual cooperation and cooperation can be explained through several relevant theories, such as Vygotsky's Sociocultural theory, which emphasizes that social interaction in the learning environment helps children develop cooperation skills and understand the value of togetherness (Vygotsky, 1978b)

Patience and Accuracy

Making salted eggs requires accuracy in every step, from choosing the right ingredients to the soaking process which takes time. Children are taught to patiently wait for the process and to be careful in carrying out each stage. This is a very useful value in children's daily lives, teaching them that patience and attention to detail produce better results.

Patience and conscientiousness are two characteristics that are highly relevant in various contexts, including learning and research. Patience refers to the ability to deal with situations that require time and effort without losing composure, which is essential in maintaining the quality of the learning or research process. Conscientiousness, on the other hand, refers to attention to detail, accuracy, and precision in every step taken, which is essential in producing valid and reliable results. In psychological theory, both are often associated with the concepts of self-control and executive cognition, which allow individuals to regulate impulses and focus on the task at hand carefully. Self-regulation theory is also relevant, as patience and conscientiousness require individuals' ability to manage time,

emotions, and energy efficiently in order to achieve long-term goals (Zimmerman, 2000).

Appreciating and Preserving Local Culture

Through this learning, children learn to recognize and appreciate traditional culinary such as salted eggs, which are part of Indonesia's cultural heritage. This value teaches them to be proud of local cultural heritage and play an active role in preserving it. Children are also introduced to the importance of maintaining and passing on the tradition to the next generation.

Appreciating and preserving local culture is very important in the context of education and social development. Social learning theory (Bandura, 1977) suggests that individuals learn through observation, imitation, and social interaction in society, which includes cultural values. When local culture is appreciated and learned, individuals can internalize these values through role models in society. Therefore, preserving local culture not only preserves historical heritage, but also supports the development of healthy social and mental identities for future generations.

Responsibility

In the salted egg-making activity, children are given the responsibility to do certain parts of the making process, such as mixing ingredients, soaking eggs, and caring for eggs during the process. This value of responsibility helps children learn to manage their tasks well and understand the importance of their contribution to achieving shared results.

Responsibility is a concept closely related to the moral development and self-regulation of individuals. Kohlberg's theory of moral development explains that responsibility develops through stages of higher morality, where individuals begin to make decisions that consider the social and ethical consequences of their actions (Kohlberg, 1981).

Love for Nature

Nature love is a concept related to environmental awareness and concern, often studied in the context of environmental education and environmental psychology. Nature connection theory (Kellert, 1993) explains that humans have a biological tendency to connect with nature, and positive experiences in nature can strengthen love for it.

Making salted eggs teaches children to better recognize and appreciate the natural ingredients used in the process, such as duck eggs, salt, and ash. This value fosters a love for nature and awareness of the importance of using natural resources wisely and sustainably.

Creativity and Innovation

Creativity and innovation are two very important concepts in individual and organizational development. The classic creativity theory by Guilford identifies creativity as the ability to generate new and original ideas, followed by a process of evaluating and applying those ideas in a useful context (Guilford, 1950).

Although making salted eggs is an old tradition, children can be allowed to be creative, for example by introducing variations in the process of making or serving salted eggs. This creativity value teaches

children to think innovatively, develop new ideas, and apply creativity in everyday life.

Through learning how to make salted eggs, children not only gain practical skills but also gain an understanding of the noble values contained in local wisdom. These values will shape their character to respect tradition, work hard, and live side by side with the community and the surrounding nature.

This learning program also involves parents and the surrounding community in the salted egg-making activity. Parents are not only asked to participate in the salted egg-making process but also provide insight into the importance of maintaining local traditions, especially in terms of utilizing natural resources to meet daily needs. In some sessions, community members who are more experienced in making salted eggs are also invited to share their knowledge, so that children can hear directly from those who have practical and traditional knowledge.

This study uses the theory of local wisdom-based education put forward by Suparlan, which emphasizes the importance of introducing local cultural values as part of character education in schools (Mimin, 2023). In this context, the salted egg-making activity at RA Tahdzibul Fuad functions not only as a practical skills learning but also as a means to instill cultural and moral values in children. This kind of introduction to local wisdom is by Hasan's view that education that integrates local culture will help students understand their identity and strengthen cultural identity (Susanti, 2024). Local wisdom refers to the knowledge, wisdom, and values developed by communities in interacting with their environment, which are often passed down from generation to generation. The theory of cultural ecology (Vygotsky, 1978) suggests that culture, including local wisdom, shapes the way individuals understand the world and interact with their surroundings. Local wisdom is not only important as a cultural heritage, but also as a resource for creating relevant and sustainable solutions to contemporary problems.

In this case, values such as hard work, precision, and cooperation found in the process of making salted eggs are directly connected to the theory of character education. This learning teaches children to work diligently and attentively and to appreciate every process that exists. Thus, this study not only shows how local wisdom-based learning can be applied but also confirms the importance of integrating cultural values in early childhood learning.

One of the novelties found in this study is community involvement in learning how to make salted eggs. Most local wisdom-based learning only involves teaching from teachers to students, but at RA Tahdzibul Fuad, parents, and the community play an active role in the learning process. This is in line with the theory of social participation put forward by (Mahmuda et al., 2024) which emphasizes the importance of collaboration between schools, families, and communities in education. Active community participation in this activity provides children with broader insights into the importance of

maintaining and preserving local culture that has existed for a long time.

This process provides dual benefits, namely for children who gain direct experience in the process of making salted eggs, and for the community involved, who can feel more connected to the younger generation in preserving culture. The community is not only a source of knowledge, but also plays a role in introducing local traditions as part of efforts to maintain cultural (Nirmala & Rudiyanto, 2024). Therefore, this community involvement is a novelty that can be a more inclusive and contextual local wisdom-based learning model.

The community involvement program in learning how to make salted eggs at RA Tahdzibul Fuad has important implications for preserving local culture. The involvement of parents and the community not only enriches children's learning experiences but also strengthens intergenerational relationships in maintaining and continuing local traditions. Communities involved in this activity, such as traditional salted egg makers, not only share knowledge about making salted eggs but also provide children with an understanding of the social and cultural values contained in the tradition (Noviarta Briliany, 2023).

The long-term impact of this community involvement is increased awareness of the importance of preserving local culture. Children who learn about salted eggs and the tradition of making them from an early age are expected to continue to maintain and develop these traditions in the future (Zubaidah et al., 2024). This program also provides an opportunity for the community to be more actively involved in children's education, bridging the gap between the world of formal education and traditional cultural practices that exist in the community.

Although this activity provides many benefits, this study also identified several challenges in its implementation. One of the main challenges is the limited resources available to carry out this activity, both in terms of raw materials for making salted eggs and the time needed to run the learning process optimally. Several teachers also expressed that they needed further training to integrate local wisdom values into the broader curriculum.

Therefore, further efforts are needed from schools, the government, and the community to support this program. One of them is by providing training for teachers on how to integrate local culture into learning and strengthen synergy between schools and the community. In addition, there also needs to be a policy that supports the development of a local wisdom-based curriculum at the early childhood education level, so that programs like this can be used as a wider example to be implemented in other educational institutions.

Community involvement in local wisdom-based learning at RA Tahdzibul Fuad has broad implications. This program is not only beneficial for children as cultural successors but also has a positive impact on society. Communities involved in children's education can feel more proud of their culture and are motivated to preserve the tradition. In addition, this involvement strengthens the relationship

between the younger generation and the older generation, enriches cross-generational knowledge, and increases awareness of preserving local culture.

Thus, the results and discussion of this study indicate that local wisdom-based learning, especially through making salted eggs, can be an effective means of introducing cultural values to early childhood. In addition, community involvement in this learning brings significant novelty to early childhood education and contributes to the preservation of local culture.

4. Conclusion

Learning to make salted eggs at RA Tahdzibul Fuad has succeeded in becoming an effective means to introduce local wisdom values to early childhood. The learning process that combines an exploratory approach, playing while learning, and direct practice can improve children's understanding of local traditions while strengthening their motor skills. Children are not only invited to understand the process of making salted eggs as a regional specialty product, but are also given an understanding of the importance of appreciating local crops and culture inherited from their ancestors. In addition, this learning program shows that introducing local wisdom from an early age can support the formation of children's character, such as independence, cooperation, and responsibility. The drawback of this study is the limited sample that only involved one educational institution, so the results may not be generalizable to a wider context. In addition, this study does not explore external factors, such as family or community support in the process of instilling local wisdom values. Suggestions for further research are to expand the sample by involving several other educational institutions and exploring the role of families and communities in supporting local wisdom learning. The learning results show enthusiasm and active participation from children during the activity, as well as positive responses from educators and parents. Thus, learning to make salted eggs can be an innovative and relevant learning model to increase cultural awareness from an early age, especially in early childhood education institutions.

Referensi

- Adelia Puspita A., N. C. K. (2023). *Buku Panduan Pembuatan Telur Asin*. Univet Bantara : Sukoharjo. <https://eprints.univetbantara.ac.id/id/eprint/96/2/22>. PANDUAN PEMBUATAN TELUR ASIN.pdf
- Ainur Rochmah. (2024). Implementasi Kurikulum Merdeka Tema "Aku Sayang Bumi" Pada Anak Usia Dini di Ra Al Jihad Malang. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 5(1), 183–198. <https://doi.org/https://doi.org/10.19105/kiddo.v5i1.10809>
- Ali, M., & Khomsiyatun, U. (2022). Pendidikan Moral Anak Usia Dini Berbasis Kearifan Lokal dalam Keluarga. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(3), 2287–2295. <https://doi.org/10.31004/obsesi.v6i3.2020>
- Anggita, S., Endraswara, S., & Rohman, A. (2024). Revitalizing local

- wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Asma Kurniat. (2024). Pengembangan Model Manajemen Kurikulum Pendidikan Anak Usia Dini Berbasis Kearifan Lokal Budaya Buton. *Murhum: Jurnal Pendidikan Anak Usia Dini*, 5(2), 1252–1264. <https://doi.org/10.37985/murhum.v5i2.1015>
- Asya Ainul Fitri. (2024). Implementasi Penguatan Profil Pelajar Pancasila melalui Project Based Learning untuk Anak Usia Dini. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 5(1), 239–252. <https://doi.org/https://doi.org/10.19105/kiddo.v5i1.12379>
- Bandura. (1977). *Social learning theory*. Prentice-Hall.
- Barnes-najor, J., Stonefish, B., Wentworth, C., Gartner, D., Saucedo, J. S., Howard-bobiwash, H., Koval, P., Burnett, R., Martin, L., Leask, M., Schneider, R., Hopps, C., Gordon, C., & Cameron, A. (2024). Early Childhood Research Quarterly Stories and reflections on gikinawaabi: Recentering Indigenous Knowledge in early childhood development through food- and land-based practices. *Early Childhood Research Quarterly*, 69(S), S102–S117. <https://doi.org/10.1016/j.ecresq.2023.12.014>
- Basri, N., & Syahrin, A. (2025). Penguatan pendidikan anak usia dini melalui penerapan P5 berbasis kearifan lokal. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 6(225), 81–89. <https://doi.org/10.33474/jp2m.v6i1.22529>
- Creswell, J. W. (2016). *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. SAGE Publications: Thousand Oaks California).
- Desy, H. (2024). Pelatihan Diversifikasi Produk: Keterampilan Pembuatan Telur Asin dari Telur Bebek pada Siswa PKBM Melati Banjarmasin. *JALUJUR: Jurnal Pengabdian Masyarakat*, 3(1), 35–44. <https://doi.org/https://doi.org/10.18592/jalujur.v3i1.12494>
- Duckworth, A. L. (2016). *Grit: The power of passion and perseverance*. Scribner.
- Eti Nurhayati. (2024). Etnoparenting: Pengasuhan Anak Usia Dini Berbasis Budaya Sunda. *KIDDO: JURNAL PENDIDIKAN ISLAM ANAK USIA DINI*, 5(2), 352–363. <https://doi.org/10.19105/kiddo.v5i1.14720>
- Fitri, N. D. (2024). Penerapan Media Buku Cerita Bergambar Berbasis Kearifan Lokal Pada Anak Usia Dini Norma. *Jurnal Cendekia Pendidikan*, 3(2). <https://doi.org/https://doi.org/10.36841/cendekiapendidikan.v3i2.4653>
- Guilford. (1950). *Creativity*. American Psychologist.
- Kellert. (1993). *The biological basis for human values of nature*. In J. A. Fabiano (Ed.), *The human-nature connection*. Cambridge University Press.
- Kohlberg. (1981). *The philosophy of moral development: Moral stages and the idea of justice*. Harper & Row.
- Lexy J. Moleong. (2018). *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta.

- Maghribi, A. A., Sofyan, H., & Muazzomi, N. (2024). Pengembangan Video Pembelajaran Berbasis Kearifan Lokal dalam Dimensi Mandiri Profil Pelajar Pancasila pada Anak Usia Dini. *Annisaa Auliya Maghribi*, 4(2), 151–171. <https://doi.org/https://doi.org/10.33367/piaud.v4i2.5425>
- Mahmuda, M., Syahputri, L., Puspita, A., & Wiguna, S. (2024). Optimalisasi Peran Keluarga, Sekolah, dan Masyarakat dalam Penguatan Pendidikan Karakter Berbasis Kearifan Lokal. *Aspirasi: Publikasi Hasil Pengabdian Dan Kegiatan Masyarakat*, 2(6), 189–200. <https://doi.org/https://doi.org/10.61132/aspirasi.v2i5.1175>
- Maula, M. (2024). Integrasi Kearifan Lokal dalam Model Pembelajaran PAUD di Tenggara. *Indo-MathEdu Intellectuals Journal*, 5(6), 7346–7355. <https://doi.org/https://doi.org/10.54373/imeij.v5i6.2140>
- Mimin, E. (2023). Pentingnya Nilai-Nilai Kearifan Lokal Suku Ngalum Ok dalam Kurikulum PAUD guna Menghasilkan Siswa Berkepribadian Unggul. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(4), 4500–4512. <https://doi.org/10.31004/obsesi.v7i4.3984>
- Nirmala, D., & Rudyanto, R. (2024). Pengembangan Kurikulum Operasional Satuan PAUD Berbasis Kearifan Lokal Kebaharian di Kabupaten Konawe Kepulauan. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(2), 459–472. <https://doi.org/10.31004/obsesi.v8i3.5809>
- Norasikin. (2024). Pendidikan Moral Anak Usia Dini Berbasis Kearifan Lokal Di desa Lelede. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 09(4), 2548–6950. <https://doi.org/https://doi.org/10.23969/jp.v9i04.21236>
- Noviarta Briliany. (2023). Peran Orang tua Dalam Memperkenalkan Budaya Lokal Bali Kepada Anak Usia Dini Di Era Modern. *Research in Early Childhood Education and Parenting*, 4(1), 1–8. <https://doi.org/https://doi.org/10.17509/recep.v4i1.57408>
- Riztika Widayari. (2024). Integration Of Local Culture And Ijen Geopark In Early Childhood Education Student Learning In Banyuwangi. *Santhet: Jurnal Sejarah, Pendidikan Dan Humaniora*, 8(2), 2193–2203. <https://doi.org/10.36526/js.v3i2.4625>
- Sumarni, S. A. (2023). Penerapan Eksperimen Telur sebagai Media Sains untuk Meningkatkan Kemampuan Kognitif Anak PAUD. *JURNAL BASICEDU*, 7(4), 2695–2701. <https://doi.org/https://doi.org/10.31004/basicedu.v7i4.5959>
- Susanti. (2024). Peran Taman Budaya dalam Pembentukan Moral dan Karakter Siswa SDN 2 Kalikebo. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(6), 1603–1612. <https://doi.org/10.31004/obsesi.v8i6.6153>
- Vygotsky. (1978a). *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.
- Vygotsky. (1978b). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Zhang, P., & Li, S. (2024). Associative cultural landscape approach to interpreting traditional ecological wisdom: A case of Inuit habitat. *Frontiers of Architectural Research*, 13(1), 79–96.

<https://doi.org/10.1016/j.foar.2023.09.008>

Zimmerman, B. J. (2000). *Attaining self-regulation: A social cognitive perspective*. In M. Boekaerts, P. R. Pintrich, & M. Zeidner (Eds.), *Handbook of self-regulation*. Academic Press.

Zubaidah, S., Indah, V. F., & Laili, R. (2024). Dampak Pemberdayaan Masyarakat Terhadap Partisipasi Pembangunan Infrastruktur Pedesaan Di Pedamaran Timur, Ogan Komering Ilir. *Jurnal Ilmu Administrasi Dan Studi Kebijakan (JIASK)*, 7(September), 69–86. <https://doi.org/https://doi.org/10.48093/jiask.v7i1.252>