

Menggagas Nilai - Nilai Kearifan Lokal Melalui Etnopedagogik



Kalsum, Agussalim, Imranah, Yulie Asni, Zurahmah, Fajriyani, Azmidar, Andi Zulfiana, Novia Anugra,
Eka Sriwahyuni, Selvy Anggriani Syarif, Nurul Hasanah, Hartina Husain, Nur Yusaerah, Humaeroah,
Nur Azisah, Muhammad Irwan, Nurleli Ramli, Syarifah Halifah, Nurrahmah

Menggagas
Nilai - Nilai
Kearifan Lokal
Melalui Etnopedagogik



Kalsum, Agussalim, Imranah, Yulle Asni, Zurahmah, Fajriyani, Azmidar, Andi Zulfiana, Novia Anugra,
Eka Sriwahyuni, Selvy Anggriani Syarif, Nurul Hasanah, Hartina Husain, Nur Yusaerah, Humaeroah,
Nur Azisah, Muhammad Irwan, Nurielli Ramil, Syarifah Halifah, Nurrahmah

Menggagas Nilai-Nilai Kearifan Lokal Melalui Etnopedagogik

Penulis:

Kalsum, Agussalim, Imranah, Yulie Asni, Zurahmah,
Fajriyani, Azmidar, Andi Zulfiana, Novia Anugra, Eka
Sriwahyuni, Selvy Anggriani Syarif, Nurul Hasanah,
Hartina Husain, Nur Yusaerah, Humaeroah, Nur Azisah,
Muhammad Irwan, Nurleli Ramli, Syarifah Halifah,
Nurrahmah

Editor:

Nurleli Ramli

Penerbit IAIN Parepare Nusantara Press



2023



Menggagas Nilai-Nilai Kearifan Lokal Melalui Etnopedagogik

Penulis

Kalsum, Agussalim, Imranah, Yulie Asni, Zurahmah, Fajriyani, Azmidar, Andi Zulfiana, Novia Anugra, Eka Sriwahyuni, Selvy Anggriani Syarif, Nurul Hasanah, Hartina Husain, Nur Yusaerah, Humaeroah, Nur Azisah, Muhammad Irwan, Nurleli Ramli, Syarifah Halifah, Nurrahmah

Editor

Nurleli Ramli

Desain Sampul

Agsar

Penata Letak

Muh. Ilham Jaya

Copyright IPN Press,
ISBN: 978-623-8092-46-8
291 hlm 15,4 cm x 23 cm
Cetakan I, Agustus 2023

Diterbitkan oleh:

IAIN Parepare Nusantara Press
Jalan Amal Bakti No. 08 Soreang
Kota Parepare, Sulawesi Selatan 91132

Hak cipta dilindungi undang-undang
Dilarang memperbanyak karya tulis ini dalam bentuk dan dengan
apapun tanpa izin tertulis dari penerbit.

Dicetak oleh IAIN Parepare Nusantara Press, Parepare



Prakata

Puji syukur kami panjatkan kepada sang pencipta karena atas kehendak dan karunia-NYA sehingga kumpulan tulisan teman-teman sejawat dalam buku mengagas nilai-nilai kearifan lokal melalui etnopedagogik dapat diselesaikan. Kearifan lokal di setiap daerah sangat beragam dan merupakan warisan budaya yang tidak ternilai harganya. Melestarikannya merupakan suatu kewajiban agar tidak tergerus oleh perkembangan zaman. Banyak pilihan yang dapat ditempuh untuk mewariskannya kepada generasi muda dan salah satu pilihannya adalah melalui pembelajaran dengan cara mengintegrasikan nilai-nilai kearifan lokal tersebut dalam pembelajaran dan atau menggunakan salah satu kearifan lokal tersebut sebagai media pembelajaran.

Buku ini terdiri dari ragam kearifan lokal berbagai daerah yang ada di Sulawesi Selatan khususnya pada masyarakat suku bugis. Ulasan ragam kearifan lokal yang tersajikan dalam buku diharapkan dapat menjadi suatu inspirasi bagi para pendidik, pemerhati pendidikan, orang tua, dan masyarakat untuk dijadikan sebagai suatu alternatif dalam mendidik dan mengajarkan ilmu pengetahuan kepada generasi muda dengan memegang teguh nilai-nilai kearifan lokal. Kehadiran buku ini sebagai suatu bentuk kepedulian untuk melestarikan kearifan lokal dan kepedulian terhadap mulai terlupakannya nilai-nilai kebersamaan dan filosofis dari kearifan lokal.

Semoga tulisan teman-teman sejawat dengan mengangkat kearifan lokal daerahnya masing-masing kembali mengingatkan para pembaca tentang ragam



warisan yang telah ditinggalkan oleh Nenek Moyang utamanya pada masyarakat suku bugis Sulawesi Selatan. Kami menyadari bahwa tulisan dalam buku ini tidak luput dari kesempurnaan oleh karena itu masukan dan kritik dari pembaca akan menjadi hal yang berharga untuk perbaikan tulisan berikutnya.

Terimakasih atas kerjasama teman-teman sejawat semua yang dengan ketulusan hatinya telah meluangkan waktu untuk memperkenalkan kearifan lokal daerahnya tanpa kerjasama yang baik dari teman-teman semua buku ini tidak akan hadir dan dinikmati oleh semua pembaca.

Parepare, April 2023

Founder AGSIA Foundation



Daftar Isi

Prakata	v
Daftar Isi	vii



Identifikasi Konsep Etnokimia pada Pembuatan <i>Lipa' Sabbe</i> sebagai Sumber Pembelajaran IPA Imranah	1
---	----------



Kajian Etnobiologi <i>Reu Balacung</i> : Perban Alami Masyarakat Enrekang sebagai Sumber Pembelajaran IPA Novia Anugra	20
--	-----------



Konsep Fluida Statis pada Rumah Terapung di Danau Tempe sebagai Sumber Pembelajaran Mekanika Fluida Fajriyani	39
---	-----------



<i>Mappere</i> : Identifikasi Konsep Fisika Eka Sriwahyuni	56
--	-----------



Peningkatan Kemampuan Berpikir Kritis Berbasis Budaya <i>Tudang Sipulung</i> pada Pembelajaran Statistika Hartina Husain	69
--	-----------



Potensi Pigmen Pewarna Alami pada Corak
Songkok Recca sebagai Sumber Pembelajaran
IPA

Nur Yusaerah..... 89



Eksplorasi Etnomatematika pada Makanan
Tradisional Masyarakat Massenrempulu
sebagai Sumber Pembelajaran Matematika

Azmidar109



Pendidikan Berbasis Karakter Menuju Era 5.0
: Penerapan *Ada-Ada Pappaseng* sebagai
Sumber Pembelajaran Bahasa Inggris

Humaeroah.....128



*Buginese Cultural Values: Sipakatau,
Sipakalebbi, Sipakainge as an Introduction to
Ethnopedagogy for English Pre-Service
Teachers*

Yulie Asni.....143



Penggunaan Bahan Ajar Berbasis Kearifan
Lokal dalam Pembelajaran Bahasa Inggris

Kalsum, Agussalim160

	Penggunaan Materi Berbasis Budaya Lokal dalam Meningkatkan Keterampilan Menulis Bahasa Inggris Siswa SMP pada <i>Procedure Text</i> Nurul Hasanah.....171
	Implementasi <i>Tudang Sipulung</i> sebagai Modeling Konseling Kelompok pada Mahasiswa Fakultas Tarbiyah IAIN Parepare Andi Zulfiana 185
	Menilik Nilai Tradisi <i>Mappatettong Bola</i> dalam Merawat Semangat Gotong Royong sebagai Sumber Pembelajaran IPS Zurahmah 196
	Modal Sosial Masyarakat Bugis dalam Pengasuhan Anak Buruh Migran Perempuan Selvy Anggriani Syarif..... 219
	<i>La Pagala</i> : Petuahnya dalam Pengintegrasian Pembelajaran Bahasa Asing Nur Azisa, Muhammad Irwan 238
	Pembentukan Karakter Gotong Royong Melalui Permainan Tradisional Suku Bugis Nurleli Ramli 251



Pola Asuh Orang Tua dalam Membentuk
Moral Anak pada Masyarakat Pesisir Mandar
Syarifah Halifah, Nurrahmah267



BUGINESE CULTURAL VALUES: *SIPAKATAU, SIPAKALEBBI, SIPAKAINGE* AS AN INTRODUCTION TO ETHNOPEDAGOGY FOR ENGLISH PRE-SERVICE TEACHERS

Yulie Asni, Tadris Bahasa Inggris IAIN Parepare
Email: yulieasni@iainpare.ac.id

Abstrak

This article discusses the importance of pre-service teachers to understand ethnopedagogy in teaching English. The culture that is adopted is the Buginese culture, *Sipakatau, Sipakalebbi, Sipakainge*. This paper used a literature study by collecting data from various supporting sources and then describing it in descriptive manner. From the results, it was concluded that it was important to equip pre-service teachers with knowledge about elevating the culture of local wisdom into learning materials, ethnopedagogy, in this case the material of Buginese local wisdom *Sipakatau, Sipakalebbi, Sipakainge*. It is imperative for pre-service teachers to have better awareness of the local wisdom so that they understand the application of the cultural value in teaching process. They will have the belief that without leaving their local culture, students can study. Teachers must instill in their students that they live in a cultured society that adheres to local cultural norms in order to prevent them from being influenced by cultures of other countries that are in conflict with their local wisdom and beliefs.

Kata Kunci: Ethnopedagogy, Pre-service teacher, Buginese Cultural Values

INTRODUCTION

Background

Indonesia is known as a country with many cultures. Different place has different culture. The cultural value brings positivity to the society and the social interaction. This cultural wealth must be maintained and preserved, because culture is the original person of the Indonesian nation (Gloriani, 2013). However, the young generation today is quite concerning (Akmal, 2017). They do not have interest to learn about culture. The neglect of educators in teaching about culture is one of the reasons that the local culture of millennials is waning (Muzakkir, 2021). Therefore, it is imperative that students should be familiarized to culture in the early education. By this way we hope that students will have deeper understanding and better perceptiveness of the local value in their own culture.

One way to improve the interest of students in learning the culture is by bringing the culture to the learning material in teaching process. Introducing students to literacy can be done by building an educational environment that supports literacy activities, such as literacy learning based on invaluable cultural heritage and local knowledge called local wisdom (Zakaria, 2020). In teaching process, teacher's role is to help students appreciate their own culture and social differences and practices as members of the community. They must also guide students to embrace, learn and respect others. In this sense, teachers must create a thoughtful environment in which students can reflect on culture and cultural diversity (Holguín, 2013).

Teacher as facilitator must pay attention to the cultural background and character of the students in order to involve them in the learning process. Students learned to feel responsible for their culture (Rahmawati et al., 2020). Local culture, which is the source of student culture, will offset the impact of the global cultural invasion. The importance of local culture is re-

explored to restore the identity of the Indonesian nation, which is civilized, polite, friendly and virtuous. It also aims to minimize the current wave of globalization, which is currently exacerbated by the modest character of today's students (P. A. Putra, 2019).

Elevating cultural values in lessons is called ethnopedagogy. Ethnopedagogy is actualizing learning in order to promote local wisdom values (Hasan et al., 2021). This is important because by making local wisdom takes part in the educational process to help to fix the fact that local wisdom has been neglected, which can be seen from the behavior of everyday life which does not embody the values of local wisdom and locality being eroded by the lifestyle order which contains pragmatic capitalistic values (Sudaryat, 2015). Ethnopedagogy is a source of innovation and social skills generated, stored, managed and transmitted in the areas concerned. As social change increasingly surrounds people's lives with non-positive values, ethno-pedagogical educational institutions serve as an arena to marginalize these negative cultural values.

This paper brings the result of the pre-service teacher in learning the local value of Buginese, *Sipakatau*, *sipakalebbi*, *Sipakainge*, as the equipment in the teaching process. The pre-service teachers are introduced and prepared to apply those Buginese values when they get involved in society. The language teacher candidates who are likely to be future language teachers, working with intercultural is something they need to master.

METHOD

This research used a literature review method to analyze phenomena, events and circumstances in the current society. The author used secondary data, including books, journals, and so on to find data and are appropriate for reviewing this research. The data then analyzed

descriptively to find the required results.

DISCUSSION

A. Ethnopedagogy

Education cannot be separated from social and cultural aspects, because knowledge is generated, stored, applied, maintained and transmitted from generation to generation. Local culture, wisdom and its indigenous must be passed on to the next generation through educational institutions or social practices (Gollnick & Chinn, 2013). Cultural identity in children is formed through education in ethnicity. Culture-based learning is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process (Abbas, 2013).

Local wisdom has educational value in regulating behaviors that benefit the common interest of the society (Tilaar, 2015). The educational process by making local culture is imperative because it has been overlooked, which can be seen in the behavior of daily life which does not embody the values of local wisdom and place, which is eroded by the lifestyle which contains pragmatic capitalist values.

Ethnopedagogy is an approach to education that incorporates a culture-based concept into the teaching process. This approach allows educators to use local wisdom to help students learn more effectively (Furqon, 2012). It is the actualization of learning aimed at cultivating the values of local wisdom (Hasan et al., 2021). Ethnopedagogy views local wisdom as a source of innovation and skills that contains a collection of facts, concepts of belief, and community perceptions related to the surrounding world that can be empowered for the benefit of the community, especially in solving everyday problems (Furqon, 2012).

The term ethnopedagogic comes from two combinations of

ethno words which mean ethnic or local, while the word pedagogy has the meaning of education and teaching (Sudaryat, 2015). It plays an important role in technology-based education as a cultural activity and classroom culture (Akmal, 2017). The application in education must always consider global culture, so that the educational process can be carried out holistically in order to achieve optimal educational results.

Ethnopedagogy is a valuable educational concept developed. It is understood as learning based on cultural values, which are intercultural or intercultural (Khusainov & Galimov, 2014). Students achieve beneficial learning through the elaboration of cultural values. Foreign language learning and target culture will significantly affect student behavior, if not accompanied by promoting student awareness and adherence to preserved local wisdom (Tyas, 2018).

Defining the ethnopedagogical competence of the future primary school teacher as an integral characteristic that includes a set of components representing a set of personal qualities, skills formed based on ethnopedagogical knowledge and skills required in the ethnopedagogical activity of the future teacher. In a multinational space, and constantly focused on learning new knowledge. Using Ethnopedagogy in teaching English from an early age is important. Educators have to take part and have commitment to work hand in hand to promote and maintain the local culture, which is rich in noble ideals. It would become isolated by itself and lose its diversity and richness.

Ethnopedagogy is a learning trend that integrates learning and local knowledge, including in English lessons (Susila et al., 2019). Children's ability to learn English can increase the introduction and understanding of local culture. Ethnopedagogy in learning English will encourage children to introduce their ancestral culture and traditions to native English speakers (Charlotte, 2014).

In the learning process, teachers adopt and apply teaching

models learned from experts in other countries and neglect the socio-cultural background of their students (Akmal, 2017). In some context, ethnopedagogy was not fully applied in schools because intercultural competence should be privileged in English lessons and this aspect is not yet found in teaching practice (Mutoharoh, 2022). In the school setting, educators prefer teaching materials that feature foreign figures because these materials are easy to find, rather than those based on local stories (Santoso* et al., 2014). Visions in children's memory are closely related to Western fantasy figures, such as Avengers, Iron Man, Spiderman, Superman, Batman, Hulk, Pinocchio, Cinderella, and others.

Local wisdom is also defined as a way of life and knowledge and various life strategies as activities carried out by local communities in responding to various problems in meeting their needs (Gunansyah et al., 2018). It is important for educators - teachers—to be aware of the world of students today. Using local natives in the classroom can give the teacher the opportunity to design and develop authentic and relevant teaching materials (Akmal, 2017). The cultural and environmental experiences lived by the students will form characters, models of daily behavior. Using Ethnopedagogy will embrace the students' cultures to help them learn the subjects and skills taught in school (Gollnick & Chinn, 2013).

The different cultures of the community play an important role as a source of learning based on local wisdom. Ethnopedagogy is the update focused on education and learning the values of local wisdom. Research on ethno-pedagogical values is important as an expression of concern for national identity. During this period, ethno-pedagogical values emerged from oral traditions, both as victory, motto and packaged as folk songs (Hariyadi et al., 2019).

Motivate students, develop independent students, and promote cultural awareness. Therefore, the use of integrated

mobile learning with an ethno-pedagogical approach is suitable for using with students who have learning difficulties, such as difficulties in obtaining learning resources, usually those students in remote regions (Cahyana et al., 2020).

Local culture can be used as a means, media, and even English language learning materials. For example, children can be trained to introduce culture, customs, or traditions at home or in their village by speaking English. Introducing the names of fruits in Indonesia, various traditional games, various regional clothing can be introduced to children in learning English vocabulary. Increasing children's understanding of local culture through learning English (Charlotte, 2014).

Developing student skills is relatively crucial as part of their workplace readiness and the dynamics of change in the workplace (Subekti et al., 2018). Ethnopedagogy is community responsibility in education. It is an educational phenomenon that grows and develops in ethnic culture. Ethnopedagogy is stressed by written and unwritten norms that every ethnic member must adhere to. It is education sourced from the cultural values of an ethnicity and becomes a standard of behavior (Abbas, 2013).

It can be concluded that ethnopedagogy is an educational practice based on local cultural wisdom as a source of innovation in the culture-based education of local communities. Ethnopedagogy is based on values that emerged and shared by the local community, so that these values are progressively incorporated into different aspects of the same community life (Rozy et al., 2022).

Ethno-pedagogy helps to solve the problem of the practical use of conceptual frameworks and of the best methods of environmental education and training of the younger generations, developed by different peoples over the centuries (Khusainov et al., 2015). It is the challenge for future teachers to have a global vision while remaining culturally and morally (Akmal, 2017). The ethno-pedagogical training of the future primary school teacher

should be an integrated system and carried out interdisciplinary, including ethno-didactic units in the disciplines of all stages of the state education standard of higher education (Sayfiddinovich, 2021).

Thus, ethnopedagogic-based education terminology becomes an appropriate term for understanding ethnic cultures rich in local wisdom values that reflect the identity of the ethnic group or nation. It considers local knowledge and wisdom as "education as a cultural activity" and "the culture of teaching". Ethno-pedagogy is also an effective way to cope with the embodiment of radicalism and terrorism. The contextualization of local cultural values in civic education can interpret local wisdom based on humanity, so that exclusive political piety can be reproduced in political piety based on social, cultural and environmental (M & Effendi, 2020).

B. The Buginese cultural values; *Sipakatau*, *Sipakalebbi*, *Sipakainge*

Education must be able to provide answers to changing times, this means that education must have a future orientation (Abbas, 2013). In today's 21st century, the role of higher education becomes critical in equipping students, especially forward-thinking teachers, with the ability to play an active role in skill development. The skills that 21st century skills educators need are critical thinking, problem solving, collaborative learning, student-centered learning, and digital literacy (Kennedy et al., 2015). The main task of education is to educate students to prepare them for a successful life in the challenging 21st century (digital age) (Suwono, 2013). So that it is important for educators - teachers—to be aware of the world of students today.

The Bugis tribe, in South Sulawesi, has a local wisdom known as *Sipakatau*, *Silapakebbi*, *Sipakainge* which has a sense of attitude to consider the same degree, appreciate and respect differences in views and beliefs (Amitra, 2019). This attitude

teaches individuals how to achieve success and relate with fellow human beings, because success cannot be achieved without cooperation and interaction with the people in their environment. These values emphasize efforts to humanize each other, remind each other, and respect each other. The application of the three attitudes is considered being make personal matters easier (Andi Halima et al., 2021).

Individuals interacting in society always try to be a good and responsible person. These characteristics make individuals accepted by the social environment. Association with fellow human beings, regulated in social guidelines in Bugis tribes in South Sulawesi through the values of *Sipakatau*, *Sipakalebbi*, *Sikapakainge*.

1. *Sipakatau*

Sipakatau is a value or character teaching that focuses on humanizing each other (Rahim, 2019). Here, attitude can be understood as a teaching of mutual respect and respect for fellow human beings. The noble value of sipakatau mandates that the dividing wall of difference must be removed. Discrimination against differences in ethnicity, religion, race, and between groups must also be eliminated in order to create harmony in life. Attitude values or have a focus if someone wants to be respected and appreciated by others, so he must respect and respect other people (Anggraeni et al., 2020).

Sipakatau, mutual respect is a human trait man. *Sipakatau's* values show that Bugis culture positions humans as God's noble creatures and, therefore, humans must be respected and treated well. *Sipakatau* culture contains what values placing anyone in a position as a human being where this teaching is in line with religion.

Sipakatau is a reflection to always respect each other and not hostile to each other (Herlin et al., 2020). *Sipakatau* is a concept that views every human being person, so that it is inappropriate to treat others beyond the proper treatment for

humans. The concept looks at people with all their respect. Anyone, with any social condition, with whatever physical condition he has, he deserves to be treated as a human being and the rights attached to it. Seeing others as individuals sees themselves as fellow human (Andi Halima et al., 2021).

2. *Sipakalebbi*

Sipakalebbi is a value which is mutual respect for each other (Anggraeni et al., 2020). Here, we can understand that people are creatures who love praised and appreciated for his efforts, which should be, in this case, rewarded for an achievement. The type of mutual respect is not seen miss each other.

Mutual respect is tolerance among others as a natural thing and does not violate human rights other human beings, where one person considers the existence of another as a part of from the environment, just like himself, are not mutually hostile or harmful between fellow human beings and do not consider other humans are not inferior to him (P. Putra et al., 2021).

Sipakalebbi is mutual respect and praise, meaning love each other and help each other create an atmosphere of kinship, cooperation, and regardless of social status, this culture proves that the principles The state process is the principle of gotong royong (Herlin et al., 2020). *Sipakalebbi* is an illustration for living life in society to always respect each other fellow human beings, because with mutual respect, individual relationships with others will be closer and further away from enmity and hatred.

Sipakalebbi refers to the concept that views humans as likes to be praised and treated well and deservedly. So that Buginese people will not treat other humans as they are, but view humans with everything the advantages. Praising each other will create a pleasant and exciting atmosphere, so that anyone who is in that condition will be happy and excited (Andi Halima et al., 2021).

3. *Sipakainge*

The *Sipakainge* value adopted by the Buginese tribe means that every human being has pros and cons to remember a companion. *Sipakainge* is a value realized to minimize violations norms in society (Maida, 2016). It is an action to always remind each other, reprimand each other, evaluate each other, and guide each other to the right things.

Sipakainge refers to a reminder if you fall into or are tempted by actions that violate norms, such as corruption or immorality. Remind each other to be important to relatives, partners, or his best friend (Andi Halima et al., 2021).

Sipakatau, *Sipakalebbi*, *Sipakainge*, became the basic capital in Buginese human relations with other humans. *Siri'* which is the honor of every Buginese man will always be guarded and maintained with the concept of *Sipakatau*, *Sipakalebbi*, *Sipakainge* Mutual value humanize and respect others and have the same rights to be treated well behind the concept of moral disengagement (dehumanization, victim attribution) (Doramajian, 2014). Increase moral sensitivity through *Sipakatau*, *Sipakalebbi*, *Sipakainge* is assumed to contribute to maximize the society's role from being passive to being more active in action.

Sipakatau, *Sipakalebbi*, *Sipakainge* values are moral values that can be internalized and strengthened in the family and society. This value is also in line with program implementation anti-bullying. Respect each other, remind each other, and respect each other in line with values important character to prevent individuals from taking sides with asocial and immoral behavior like bullying (Herlin et al., 2020).

In the relation to the learning context of pre-service teachers, these values are important to understand, especially for Buginese or others who want to be teachers in South Sulawesi specifically. That is because the values are rooted in and upheld by the local community. Bringing them to the teaching-learning process will help students to understand and believe that they

have their own culture. Learning a foreign language does not mean they adopt the whole foreign culture and behave like them. They learn foreign language to know other cultures and to increase capacity, experience, abilities and expand relationships globally. Students learn without leaving their home culture. It is important to instill the belief that their culture is a culture of courtesy, upholding family values, and mutual respect for fellow human beings. So that students are not easily influenced by foreign cultures that are not under their beliefs and local wisdom.

CONCLUSION

Using Buginese local wisdom *sipakatau*, *sipakalebbi*, *sipakainge*, is important to introduce as ethnopedagogy to pre-service teachers to increase insight into culture and its application in learning. By this, the candidate of teacher will have better awareness towards the local wisdom and they understand the application of the cultural value in the teaching process. They will have the belief that without leaving their local culture, students can study. Teachers must instill in their students that they live in a cultured society that adheres to local cultural norms in order to prevent them from being influenced by cultures from other countries that are in conflict with their local wisdom and beliefs.

REFERENCES

- Abbas, I. (2013). Pappaseng: Kearifan Lokal Manusia Bugis Yang Terlupakan. *Sosiohumaniora*, 15(3), 272. <https://doi.org/10.24198/sosiohumaniora.v15i3.5752>
- Akmal, A. (2017). LOCAL CULTURE AND MORALITY ATTACHMENT TO TPACK FRAMEWORK OF PRE-SERVICE ENGLISH TEACHERS WITHIN THE CHALLENGE OF THE 21st CENTURY SKILLS. *International Journal of Education*, 9(2), 113. <https://doi.org/10.17509/ije.v9i2.5465>

- Amitra, C. A. (2019). Penerapan Komunikasi Budaya 3S (Sipakatau, Sipakalebbi, Sipakainge) Dalam Pembinaan Lanjut Usia Di Panti Sosial Tresna Werdha Gau Mabaji Kabupaten Gowa. *Jurnal Ilmu Komunikasi*, 8(1), 222–230.
- Andi Halima, Khumas, A., & Zainuddin, K. (2021). Sipakatau, Sipakainge, Sipakalebbi: Sebuah Nilai Budaya untuk Upaya Pencegahan Bullying dengan Memaksimalkan Peran Bystander. *Indonesian Psychological Research*, 3(2), 82–90. <https://doi.org/10.29080/ipr.v3i2.549>
- Anggraeni, R. P., Zahro, V., & Taniady, V. (2020). Internalisasi Nilai Kebudayaan Lokal Bugis (Sipakatau, Sipakalebbi, dan Sipakainge): Upaya Meningkatkan Pendidikan Karakter di Era Digital. *Jurnal PAKAR Pendidikan*, 18(1), 35–45.
- Cahyana, U., Rahmawati, Y., Paristiowati, M., Sasmoko, Ahman, Ferdianto, J., & Dudung, A. (2020). Ethnopedagogy integration to mobile learning for improving student learning achievement in remote areas. *Universal Journal of Educational Research*, 8(5), 1687–1697. <https://doi.org/10.13189/ujer.2020.080505>
- Charlotte, A. H. (2014). Pembelajaran Bahasa Inggris Bagi Anak Usia Dini Versus Budaya Lokal. *Cakrawala Dini*, 5(2), 64–72.
- Doramajian, C. (2014). Determinants of Bystander Behaviour during School Bullying: The Role of Moral Disengagement, Personality, and Friendship. In *Concordia University* (Issue March).
- Furqon, F. (2012). Etnopaedagogi: Pendekatan Pendidikan berbudaya dan membudayakan. *Journal of Religious Education* 60, 1, 4.
- Gloriani, Y. (2013). Kajian Nilai-Nilai Sosial Dan Budaya Pada Kakawihan Kaulinan Barudak Lembur Serta

- Implementasinya Dalam Pembelajaran Bahasa Dan Sastra Indonesia Berbasis Multikultural. *Lokabasa*, 4(2). <https://doi.org/10.17509/jlb.v4i2.3147>
- Gollnick, D., & Chinn, P. (2013). Multicultural Education in a Pluralistic Society. In *Pearson Higher Ed*. <https://doi.org/10.1525/aeq.1976.7.4.05x1655q>
- Gunansyah, G., MARIANA, N., & SUPRAYITNO. (2018). *Model Buku Teks Berbasis Etnopedagogi di Pendidikan Dasar*. 372–385. file:///C:/Users/ERMAWATI-PC/Documents/GS FULL/GS 304. Gunansyah.pdf
- Hariyadi, S., Tamalene, M. N., & Hariyono, A. (2019). Ethnopedagogy of the osing tribe folk song: exploration and formation of biology learning character. *Biosfer*, 12(2), 258–276. <https://doi.org/10.21009/biosferjpb.v12n2.258-276>
- Hasan, S., Mas'ud, A., & Sundari, S. (2021). Etnopedagogy Approach To Science Learning In Sdn 50 City Of Ternate Based On The Local Wisdom Of Rempah North Maluku. *Pedagonal: Jurnal Ilmiah Pendidikan*, 5(2), 133–141. <https://doi.org/10.33751/pedagonal.v5i2.3789>
- Herlin, H., Nurmalasari, A., Wahida, W., & Mamonto, M. A. W. W. (2020). Eksplorasi Nilai-Nilai Sipakatau Sipakainge Sipakalebbi Pencegahan Sikap Intoleransi. *Alauddin Law Development Journal (ALDEV)*, 2(3), 284–292.
- Holguín, B. R. (2013). Towards the Development of Intercultural Competence Skills: A Pedagogical Experience with Pre-Service Teachers Hacia el desarrollo de habilidades de competencia intercultural: una experiencia pedagógica con futuros profesores. *HOW, A Colombian Journal for Teachers of English*, 20, 206–225.
- Kennedy, I. G., Latham, G., & Jacinto, H. (2015). *Education skills for 21st century teachers: Voices from a global online*

educators' forum. Springer.

- Khusainov, Z. A., Gaisin, R. I., Biktimirov, N. M., Valiev, M. R., & Gilemhanov, I. R. (2015). Formation of ecological culture in the aspect of ethno pedagogy. *Mediterranean Journal of Social Sciences*, 6(1S3), 126–130. <https://doi.org/10.5901/mjss.2015.v6n1s3p126>
- Khusainov, Z. A., & Galimov, S. S. (2014). Education of ecological culture of schoolchildren on the basis of ethno pedagogy. *Life Science Journal*, 11(9s), 260-264., 11 (9s), 260–264. <https://hsgm.saglik.gov.tr/depo/birimler/saglikli-beslenme-hareketli-hayat-db/Yayinlar/kitaplar/diger-kitaplar/TBSA-Beslenme-Yayini.pdf>
- M, M., & Effendi, M. (2020). Strengthening of National Identity Through Personality Development Based on Ethno-Pedagogy at Higher Education. *International Journal of Psychosocial Rehabilitation*, 24(04), 2548–2559. <https://doi.org/10.37200/ijpr/v24i4/pr201362>
- Maida, N. (2016). Pengasuhan Anak dan Budaya 3S (Sipakataui, Sipakainge dan Sipakalebbi) di Perkotaan. *Seminar Nasional: Pendidikan Ilmu-Ilmu Sosial Membentuk Karakter Bangsa Dalam Rangka Daya Saing Global*, 327–334.
- Mutoharoh, A. (2022). *THE IMPLEMENTATION OF ETHNO-PEDAGOGY IN THE ENGLISH TEACHING AT 7 th GRADE OF MTs MINHAJUT THOLABAH PURBALINGGA* (Issue 1817404001).
- Muzakkir. (2021). Pendekatan Etnopedagogi Sebagai Media Pelestarian Kearifan Lokal. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian*, 2(2), 28–39. <https://www.academicareview.com/index.php/jh/article/view/16>

- Putra, P. A. (2019). Implementasi Pendidikan Karakter: Integrasi Lagu Melayu Sambas dalam Pembelajaran pada MIN Kabupaten Sambas. *Sosial Budaya*, 16(2), 83. <https://doi.org/10.24014/sb.v16i2.6942>
- Putra, P., Setianto, A. Y., Hafiz, A., . M., & . A. (2021). Ethnopedagogic Studies In Character Education In The Millinneal Era: Case Study MIN 1 Sambas. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 12(2), 237–252. <https://doi.org/10.14421/al-bidayah.v12i2.547>
- Rahim, A. (2019). Internalisasi Nilai Sipakatau, Sipakalebbi, Sipakainge’ Dalam Upaya Pencegahan Tindak Pidana Korupsi. *Jurnal Al-Himayah*, 3(1), 29–52.
- Rahmawati, Y., Ridwan, A., Cahyana, U., & Wuryaningsih, T. (2020). The integration of ethnopedagogy in science learning to improve student engagement and cultural awareness. *Universal Journal of Educational Research*, 8(2), 662–671. <https://doi.org/10.13189/ujer.2020.080239>
- Rozy, M. I. A., Rusyana, Y., & Ristiani, I. (2022). Ethnopedagogi dan Pendidikan Karakter dalam Cerita “Raden Aria Cikondang.” *Dinamika*, 5(1), 42. <https://doi.org/10.35194/jd.v5i1.1879>
- Santoso*, I. T., Prihatin, T., & Kusumandari, R. B. (2014). Indonesian Journal of Curriculum and PENGEMBANGAN MOBILE LEARNING BERBASIS JQUERY MOBILE. *Indonesian Journal of Curriculum and Educational Technology Studies*, 1(1), 1–8. <http://www.learntechlib.org/p/209367/>
- Sayfiddinovich, K. R. (2021). *CENTRAL ASIAN JOURNAL OF THEORETICAL Didactic Bases of Ethnopedagogical Training of the Future Teacher in the Educational Field of University. c*, 226–228.

- Subekti, H., Susilo, H., Ibrohim, I., & Suwono, H. (2018). *Patrap Triloka Ethno-Pedagogy With Research-Based Learning Settings to Develop Capability of Pre-Service Science Teachers: Literature Review*. 218(ICoMSE 2017), 43–46. <https://doi.org/10.2991/icomse-17.2018.9>
- Sudaryat, Y. (2015). Wawasan Kesundaan. *Sudaryat, Y. (2015). Wawasan Kesundaan. Jurusan Pendidikan Bahasa Daerah, Fakultas Pendidikan Bahasa Dan Sastra, Universitas Pendidikan Indonesia*.
- Susila, I. K. D., Sudarmawan, I. P. Y., & Purandina, I. P. Y. (2019). Teknik Pengajaran English for Guiding Berbasis Etnopedagogi. *Seminar Nasional Inovasi Dalam Penelitian Sains, Teknologi Dan Humaniora - InoBali, 1*(Semin. Nas. Inov. dalam Penelit. Sains, Teknol. dan Hum.-InoBali), 341–346. <https://eproceeding.undwi.ac.id/index.php/inobali/article/view/132>
- Suwono, H. (2013). Aktivitas belajar mahasiswa calon guru Melalui penerapan Blended Learning Menggunakan website berbasis moodle. *Prosiding Seminar Nasional Biologi IPA 2013*.
- Tilaar, H. A. R. (2015). Pedagogik teoretis untuk Indonesia. Penerbit Buku Kompas. In *Penerbit Buku Kompas*. <https://doi.org/10.24176/re.v8i2.2353>
- Tyas, R. A. (2018). Ethno Pedagogy Concept of Teaching English in English for Specific Purposes (ESP) Class. *Journal of English Teaching, Literature, and Applied ...*, 2(1), 1–4. <http://journal.umg.ac.id/index.php/jetlal/article/view/2425>
- Zakaria, Z. (2020). Etnopedagogi Tradisi Palang Pintu Pada Etnis Betawi Sebagai Bentuk Pembelajaran Literasi Dini. *Dirasah: Jurnal Pemikiran Dan Pendidikan ...*, 3. <https://stai-binamadani.e-journal.id/jurdir/article/view/147>