

Literature Study on the Integration of Local Language and Culture in Makassar Urban Education

Rahmawati¹, Yolandika Arsyad²

^{1,2} Universitas Negeri Makassar

Email First Author*: ¹ rahma@unm.ac.id, ² yolandika.arsyad@unm.ac.id

*email corresponding author

Article history

Received November 4, 2025

Revised December 14, 2025

Accepted December 28, 2025

Keywords: Ethnopedagogy,
Local Language,
Local Culture,
Urban Education,
Makassar

ABSTRACT

This study aims to analyze the integration of local language and culture in the urban education system in Makassar City through a library research approach with qualitative methods. The city of Makassar as a multicultural region faces the challenges of modernization and globalization which has led to a shift in the use of regional languages and the weakening of local cultural values such as *siri' na pacce*, *sipakatau*, and *sipakainge*. Based on the results of the literature analysis, it was found that local language and culture have a strategic role in shaping students' identities, strengthening character, and increasing the relevance of learning. This integration can be done through the application of local content based on ethnopedagogy, the development of contextual teaching materials, and collaboration between schools, cultural communities, and local governments. However, its implementation still faces challenges in the form of limited national curriculum, low teacher competence in implementing local cultural values, and lack of education policy support. Therefore, a policy strategy is needed that supports a curriculum based on local wisdom and increases the capacity of teachers to create contextual and culturally rooted learning. The results of this study are expected to make a theoretical and practical contribution to the development of ethnopedagogy-based education in urban areas such as Makassar.

I. INTRODUCTION

Ethnographic education is a scientific approach that focuses on a deep understanding of the cultural practices, values, and meanings that develop in a community [1]. In the context of education, ethnography is used to examine how the teaching-learning process, social interaction, and cultural values play a role in shaping students' behavior and identity [2]. This approach not only highlights the formal aspects of education, but also emphasizes the importance of the social and cultural context in which it takes place. Thus, ethnographic education views schools not only as an institution for knowledge transfer, but also as a space for cultural socialization that nurtures and transmits local values to the younger generation.

Through an ethnographic perspective, education can be understood as part of the cultural system that lives in society [3]. Teachers, students, curriculum, and learning environments are all interrelated elements and form an educational ecosystem that is influenced by local culture. This approach helps educators and researchers understand that every learning behavior, teaching method, and form of communication in the classroom cannot be separated from the cultural background of the community. Therefore, ethnographic education has an important role in exploring and integrating

local wisdom into the modern education system so that the learning process is more meaningful and relevant to students' social lives.

In the city of Makassar, which is an urban area with a multicultural society, ethnographic education has become very relevant to examine how local languages and cultures can be integrated in the urban education system. Modernization and globalization have driven significant social changes, including a shift in the use of regional languages and a declining appreciation of traditional cultural values. Through an ethnographic approach, this research seeks to understand these dynamics by highlighting educational practices that take place in the field and how teachers, students, and communities interpret the role of local language and culture in daily educational life. Thus, ethnographic education is not only a research method, but also a paradigm to build education that is rooted in culture, human-oriented, and relevant to the social reality of urban communities like Makassar.

Education in urban areas today faces a complex dual challenge, namely the process of modernization and globalization that has a direct impact on people's mindsets, language, and cultural values [4]. This phenomenon has led to a cultural shift and a weakening of the use of regional languages, especially among the younger generation [5]. In Makassar City, one of Indonesia's largest and most multicultural cities, this challenge is increasingly felt because its people are made up of diverse ethnic backgrounds, such as Bugis, Makassar, and Toraja, each of which has its own language, value system, and local wisdom [6].

Local language and culture not only function as a means of communication, but also as a means of inheriting moral and social values that shape the identity of students [7]. In the context of education, local language and culture play an important role in building students' character so that they remain rooted in the noble values of their society [8]. Values such as *siri' na pacce* (self-esteem and social solidarity), *sipakatau* (humanizing each other), and *sipakainge* (reminding each other) are ethical foundations that can be integrated into ethnopedagogy-based educational practices [9].

However, the reality on the ground shows that schools in urban areas, including in Makassar, tend to focus more on the implementation of a national curriculum that emphasizes academic and cognitive aspects, while local socio-cultural aspects are often neglected [10]. Lack of understanding and attention to the importance of preserving local culture causes identity disorientation among students. As a result, the younger generation becomes more familiar with global culture than the local values that are inherited by their ancestors. Previous research has shown that the integration of local wisdom in the learning process can strengthen cultural identity and increase student engagement [11]. For example, a study by Disi found that the application of learning based on local wisdom as an effort to optimize character education towards a global world has a positive impact on cultural understanding and a sense of belonging to regional identity [12]. In addition, the findings from Saputra also show that education based on local wisdom is able to foster an attitude of tolerance, solidarity, and social responsibility among students [13].

Unfortunately, despite many local initiatives, the literature that systematically examines the integration of local languages and cultures in the context of urban education is limited. Existing studies tend to be descriptive and do not provide a strong conceptual framework for how local languages and cultures can be effectively integrated into learning in urban schools. Therefore, this research was conducted through a library research approach to identify, study, and analyze various literature that discusses the integration of local languages and cultures in education in Makassar City.

The main objective of this study is to provide a conceptual overview of the position of local languages and cultures in urban education systems, as well as to offer critical thinking on the application of ethnopedagogical principles as an effort to strengthen cultural identity in the midst of globalization. Thus, the results of this research are expected to make a theoretical and practical contribution to the development of educational models rooted in local wisdom, especially in the context of multicultural societies such as Makassar.

II. METHODS

This research used a library research method with a qualitative approach. This method was chosen because it allows researchers to study and interpret a variety of relevant literature to understand the integration of local languages and cultures in the context of urban education in Makassar [14]. The research procedure is carried out through several stages. First, the literature collection stage, which is to collect various sources such as journal articles, proceedings, theses, dissertations, and policy documents related to the topics of integration of local languages, local culture, urban education, and local wisdom in Makassar and the South Sulawesi region.

Second, the literature selection stage, where the researcher selects sources based on several criteria, namely (a) publications published in the last ten years or classic works that remain relevant; (b) have a focus on the use of local language or culture in the context of education; and (c) is contextual to the Makassar area or the South Sulawesi area with relevance to urban education. Third, data analysis was carried out, namely analyzing each literature narratively and thematically to identify key themes, such as the integration of local languages in the curriculum, the role of local culture as a source of learning, the challenges faced in the integration process, and strategies for implementing ethnopedagogy in the context of modern education [15].

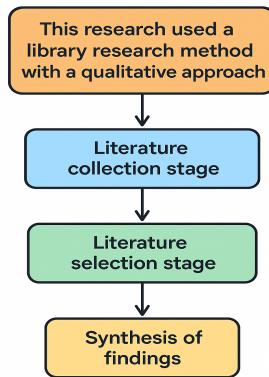


Figure 1. Methods

The last stage is the synthesis of findings, where the results of the analysis of various literature are summarized and integrated in a discussion that relates between theory and practice of education in Makassar. This synthesis is used to highlight the relevance and implications of the integration of local languages and cultures in urban education, as well as provide conceptual recommendations for the development of local wisdom-based learning policies and practices in the era of globalization.

III. RESULTS AND DISCUSSION

Result

Based on the literature analysis conducted through *the library research method*, it was found that the integration of local language and culture in urban education, especially in Makassar City, has a strong relevance to the formation of student identity and the preservation of the socio-cultural values of the Bugis-Makassar community. The results of these findings can be explained in the following four main focuses.



Figure 2. Result

Integration of Local Languages and Cultures in Curriculum and Learning

The integration of local languages and culture in the educational curriculum is a strategic effort in building students' identities while strengthening the resilience of local culture in the midst of the rapid flow of globalization and homogenization of national education. In Makassar City, regional

languages such as Bugis and Makassar not only function as a means of communication, but also as a medium for the formation of social values and character. This integration can be done through various approaches, such as making regional languages a mandatory local content, adopting traditional Bugis-Makassar literary works as teaching materials, and implementing contextual learning activities that relate the content of lessons to the cultural life of the surrounding community.

Research conducted by Saputra in the *Journal of Science Literacy* shows that the application of the *Makassar Local Wisdom Based Language and Literature Learning Model* in secondary schools is able to improve students' linguistic abilities while strengthening their awareness of cultural identity [16]. This model places local language and literature not just as additional material, but as a vehicle for learning moral and social values such as *siri' na pacce*, *sipakatau*, and *sipakainge* that are characteristic of the Bugis-Makassar community. In the context of Makassar urban education, this can be implemented through activities such as speech competitions in Makassar language, reading classical texts such as *Sureq Galigo*, or the use of regional languages in thematic learning at the elementary level. Furthermore, Nuriadi in the *International Journal of Education and Digital Learning* stated that the Merdeka curriculum that is now implemented in Indonesia opens up great opportunities to integrate local wisdom and regional languages into the learning process. A flexible curriculum allows teachers to adapt teaching materials to the socio-cultural context of students, so that learning becomes more meaningful and relevant to the reality of their lives [17].

The integration of local languages such as Bugis and Makassar in the school curriculum is one of the important strategies in maintaining cultural identity in the midst of globalization. For example, in a study by Dedi Gunawan Saputra entitled *Language and Literature Learning Model Based on Makassar Local Wisdom*, it was found that the application of a learning model based on local wisdom at SMA Negeri 11 Makassar was able to increase students' understanding of local culture and strengthen their sense of ethnic identity [16]. Another study by Subiantoro, M. Makhrus Ali & Fauzan Akmal Firdaus in the article *Revitalization of Local Languages Through Educational Curriculum: Strategies and Implications* states that a curriculum that includes regional languages as a local content can function as an effective regional language revitalization strategy [18]. In the context of Makassar, this can be implemented through learning regional languages, the introduction of traditional literary works, extracurricular activities such as dance and local music, as well as the use of Bugis or Makassar language in non-formal activities in the school environment.

The Role of Local Culture as a Source of Learning and Identity

Local culture has a fundamental role in shaping the identity, values, and character of students, especially in the context of urban education such as in Makassar. The values of local wisdom of the Bugis-Makassar community, such as *siri' na pacce* (self-esteem and solidarity), *sipakatau* (mutual respect for fellow humans), and *sipakainge* (reminding each other for goodness), are moral heritage that can be used as a source of character-based contextual learning. Through the integration of these

values in the curriculum and learning activities, students not only gain academic knowledge, but also understand the social meaning and ethics of culture in social life.

The local culture of the Bugis-Makassar community has a wealth of values that have great potential to be used as a source of character education. Values such as *siri' na pacce* (shame and social solidarity), *sipakatau* (mutual respect), and *sipakainge* (reminding each other) are moral principles that can be integrated into the educational curriculum to strengthen social ethics and student identity. In addition, the results of research by Saputra in *Makassar Language Empowerment on the Use of Indonesian Language in Non-Formal Communication* revealed that the use of Makassar language in urban social contexts plays a role as a symbol of identity and community solidarity [19]. This shows that education in urban areas such as Makassar has great potential to make local culture a source of learning that is not only for the preservation, but also for the development of students' identities.

Local culture also serves as a source of inspiration in the development of ethnopedagogy-based curriculum. Through this approach, learning is not only oriented to knowledge transfer, but also to the process of internalizing the cultural values and social experiences of local communities. Schools can make oral traditions, performing arts, or social practices of the Makassar community as a learning resource that is relevant to students' lives. Thus, education based on local culture is not only a means of preserving ancestral heritage, but also a vehicle for strengthening students' identity, integrity, and competitiveness in the midst of modernity.

Challenges and Barriers in Integration

The integration of local languages and cultures in urban education, especially in Makassar, faces various complex challenges both in terms of policy, human resources, and socio-cultural factors [20]. One of the main obstacles is the limited space in the national curriculum which tends to be uniform and oriented towards national academic standards without providing a sufficient portion of local content [21]. This makes it difficult for cultural values and regional languages to be systematically accommodated in the learning process. Many teachers also experience difficulties in implementing local cultural values due to the absence of clear curriculum guidelines and lack of policy support from regional education agencies.

In addition to structural barriers, teacher competence is also an important factor that affects the success of local cultural integration. Most teachers do not have adequate training or knowledge to develop teaching materials based on local culture. The lack of culture-based pedagogic training causes teachers to tend to use learning approaches that are general and not contextual with students' socio-cultural environments. This condition is exacerbated by the lack of locally-based teaching materials available in schools. Most of the learning materials still take examples from cultures outside the region, so students in the Makassar area feel less emotionally and culturally connected to the learning content.

On the other hand, the influence of modernization and globalization is also a big challenge. The penetration of foreign languages and Indonesian as the main language of education makes regional languages such as Bugis and Makassar increasingly rarely used in formal contexts [22]. The use of regional languages in the classroom is often considered to hinder the effectiveness of learning because it is perceived as not in accordance with national academic standards. As a result, students in urban areas are more likely to use Indonesian or even foreign languages in their daily communication, while local languages are slowly losing their social functions.

Limited support from the community and educational institutions also reinforces this challenge. The lack of synergy between schools, local governments, and local cultural communities makes language and culture preservation initiatives not run optimally. In the long term, this condition can lead to the erosion of cultural identity among the urban young generation. Therefore, the integration of local languages and cultures in education requires a comprehensive approach that involves education policies, teacher capacity building, provision of locally-based learning resources, and social support from communities and local governments to ensure its sustainability in the modern education system.

Despite its great potential, the literature suggests that the integration of local languages and cultures in urban education faces a number of challenges. One of the main obstacles is the national curriculum which tends to be uniform and does not provide space for local content. According to Subair in the article *Ethnopedagogy of South Sulawesi: Learning Local Historical Values*, it is explained that the implementation of local cultural values is often hampered by inflexible curriculum structures and lack of policy support from educational institutions [23]. In addition, teachers' competence in developing learning materials based on local culture is also an obstacle for many educators who have not received adequate training to integrate cultural values into general subjects. In addition, the limitation of teaching materials is another problem.

For example, research by Intang H in *The Effectiveness of Local Culture-Based Teaching Materials for Reading Comprehension* found that most of the teaching materials still use contexts from outside the region, making them less relevant to the cultural experiences of students in Makassar [24]. The pressure of modernization has also exacerbated this condition. Research by Anita Candra Dewi in *The Influence of Local Language on The Use of Indonesian Language In The Learning Class* explains that the use of regional languages in the classroom tends to be limited because it is considered not in accordance with academic language standards, so that local languages are increasingly marginalized in the formal education process [25].

Implications for Makassar Urban Education

The findings in this study have significant implications for the direction of education development in urban areas of Makassar. In the context of an increasingly pluralistic and modern society, education needs to take an active role in maintaining a balance between technological

advances and the preservation of local cultural identity. One strategic step is to integrate local culture-based learning into the formal education system. The school is expected to not only be a place for knowledge transfer, but also a space for the preservation of language and cultural values such as *siri' na pacce* which is a typical character of the Bugis-Makassar community. Through contextual learning, students can understand their cultural roots while fostering a sense of pride in local identity in the midst of the rapid flow of globalization.

In addition, strengthening the capacity of teachers is the main key in the implementation of the integration of local languages and cultures. Teachers need to be equipped with pedagogic and cultural competence through training and workshops that emphasize the importance of ethnopedagogy as a learning approach [26]. Teachers who understand the socio-cultural context of students will find it easier to create a meaningful and relevant learning atmosphere. Therefore, educational institutions and related agencies need to provide learning resources and curriculum guidelines that support the implementation of local culture-based learning, so that practice in the field is not just symbolic, but is really oriented towards the formation of students' character [27].

Furthermore, collaboration between schools, cultural communities, and local governments needs to be strengthened to create an educational ecosystem based on local wisdom [28]. Schools can partner with art studios, traditional institutions, and community leaders in developing extracurricular activities such as regional language competitions, folk theater, or cultural festivals [29]. Cultural literacy programs can also be an effective forum to introduce local history, literature, and values to students. This collaboration not only enriches the learning experience, but also strengthens the social relationship between educational institutions and the community as part of a vibrant and dynamic learning ecosystem.

On the policy side, the Makassar city government needs to direct education policies to be more responsive to the potential of local culture [30]. The integration of local content in the national curriculum must be supported by adequate regulations and budget allocation. For example, through the regional language preservation program in schools, the preparation of learning modules based on local wisdom, as well as awards for schools that have successfully implemented good practices in cultural preservation. With concrete policy support, local cultural values are not only an additional material, but an inherent part of the education system.

Finally, the anthropological approach to education through ethnopedagogy can be a strategic solution in building education rooted in one's own culture without closing oneself to global innovation. Through the application of ethnopedagogy, students are not only taught to be academically intelligent, but also wise in understanding and appreciating diversity. If the integration of local language and culture is consistently implemented in Makassar's urban schools, then the young generation born will have a strong identity, are open-minded, and ready to contribute to building a modern society that remains rooted in local values.

DISCUSSION

The findings of this study highlight the central role of local language and culture in shaping educational practices and student identity within the urban context of Makassar City. The literature consistently emphasizes that Bugis-Makassar language and cultural values function not only as symbolic heritage but also as living social frameworks that govern ethical behavior, interpersonal relationships, and community solidarity. When integrated into curriculum and pedagogical practices, these cultural elements contribute to students' understanding of their own socio-cultural roots while supporting character formation, especially the values of *siri' na pacce*, *sipakatau*, and *sipakainge*. This reinforces the argument that culture-based education is not merely an additive component but an essential foundation for meaningful learning in multicultural and rapidly modernizing urban settings.

The integration of local culture into the curriculum, however, does not occur without challenges. The literature reviewed shows a clear tension between national-level standardization and the need for contextualized, culturally grounded learning. The national curriculum's rigidity, combined with limited institutional support, has resulted in inconsistent implementation across schools. Teachers are often left without adequate training, guidelines, or learning materials to effectively incorporate Bugis-Makassar language and cultural content into lessons. As a result, local languages and cultural values tend to remain peripheral within the formal education system. This challenge is compounded by the pressures of modernization and globalization, which further marginalize local languages in favour of Indonesian or foreign languages perceived as more academically or economically valuable. Without systematic interventions, these structural and socio-cultural barriers risk accelerating the erosion of linguistic and cultural identity among Makassar's younger generations.

Despite these constraints, the literature suggests that the integration of local languages and cultures has strong potential to strengthen the relevance and quality of education in urban Makassar. Studies show that local wisdom-based learning models not only enhance students' linguistic competencies but also foster a deeper sense of identity and belonging. When students encounter learning materials that reflect their lived realities through regional literature, oral traditions, local art forms, or cultural narratives they become more engaged and emotionally connected to the learning process. This aligns with ethnopedagogical frameworks that position local culture as both a pedagogical resource and a medium for cultivating culturally responsive learning environments. Therefore, embedding local culture into formal curriculum represents an important step toward promoting holistic education that values both cognitive and moral development.

The implications of these findings are multidimensional and call for collaborative efforts among schools, teachers, local governments, and cultural communities. Policy-level interventions are crucial to ensure that local content is systematically integrated and supported through adequate curriculum space, resource allocation, and professional development programs. Teachers must be empowered not only with pedagogical skills but also with cultural literacy to translate local wisdom into meaningful

classroom practices. Beyond formal instruction, school-community partnerships such as involving cultural practitioners, holding cultural festivals, or developing extracurricular programs can create broader ecosystems that sustain language and cultural preservation. Such initiatives are essential for ensuring that education in Makassar remains rooted in cultural identity while equipping students to navigate the demands of modern society.

Overall, the literature demonstrates that integrating Bugis-Makassar language and culture in urban education offers transformative potential for shaping identity, strengthening character, and preserving cultural heritage. However, the success of this integration depends on coherent policies, culturally competent educators, and active community engagement. If these elements are aligned, Makassar's education system can serve as a model for culturally responsive urban education one that balances global openness with deep cultural grounding, producing a generation of students who are academically capable, culturally aware, and socially responsible.

IV. CONCLUSION

Based on the results of the literature study conducted, it can be concluded that the integration of local language and culture in Makassar's urban education is an urgent need in maintaining cultural identity while increasing the relevance of learning in the global era. Local language and culture, especially the wisdom values of the Bugis-Makassar community such as *siri' na pacce*, *sipakatau*, and *sipakainge*, have great potential as a source of character and moral education for students. However, the implementation of this integration still faces a number of obstacles, such as limited space in the national curriculum, lack of teacher competence in developing learning based on local culture, and lack of support from the community and local governments. To overcome these challenges, strategic steps are needed which include the development of contextual curriculum based on ethnopedagogy, teacher training in the application of learning based on local wisdom, and collaboration between schools, cultural communities, and the government in developing regional language and culture preservation programs. In addition, education policies at the regional level need to be directed at strengthening local content in the formal education system so that local cultural values are not only complementary, but also integral to the learning process. Through the consistent application of ethnopedagogy, education in urban areas of Makassar can play a role as a means of cultural preservation while forming a generation with character, strong identity, and ready to compete in the global era without losing its cultural roots.

REFERENCES

- [1] R. Rahmawati and E. Eli, "Pendidikan karakter berbasis nilai-nilai budaya Bugis" Sipakatau, Sipakalebi, Sipakainge" di komunitas peduli anak jalanan Makassar," *Jurnal Pendidikan Karakter*, pp. 177–186, 2023.
- [2] N. Ananda and M. Albina, "Kajian Metode Etnografi untuk Penelitian di Bidang Pendidikan," *Jurnal Multidisiplin Ilmu Akademik*, vol. 2, no. 4, pp. 368–379, 2025.

- [3] R. Rahmawati, R. I. Karadona, and M. N. Alamsyah, "Barriers Faced by Adolescents in Pursuing Higher Education in Komba Village, Luwu Regency," *International Journal on Advanced Science, Education, and Religion*, vol. 8, no. 2, pp. 329–335, 2025.
- [4] R. Fauzian and R. Istianah, *Pendidikan Islam dan Tantangan Era Globalisasi: Dinamika Ekonomi, Sosial, Budaya, Politik, dan Reorientasi Kebijakan*. CV. Intake Pustaka, 2025.
- [5] E. Luksiawati, F. Natalia, and I. Fadilah, "Analisis Ekologi Bahasa terhadap Faktor Penyebab dan Strategi Pencegahan Kepunahan Bahasa Daerah di Indonesia," *JUPENSAL: Jurnal Pendidikan Universal*, vol. 2, no. 3, pp. 105–117, 2025.
- [6] T. Bahfiarti, A. Arianto, J. M. Fatimah, and M. Farid, "Literasi multikultural komunitas etnik kampung rama kecamatan panakukang kota makassar," *Jurnal Pengabdian Kepada Masyarakat*, vol. 26, no. 2, p. 55, 2020.
- [7] R. Rahma, R. I. Karadona, and Y. Arsyad, "Implementasi Pendidikan Berbasis Ekopedagogik Di Sekolah Alam Bosowa," *Journal of Lifelong Learning*, vol. 7, no. 2, pp. 117–128, 2024.
- [8] R. I. Karadona and A. P. Sari, "Nature-based school for strengthening Islamic character education: A case study from Indonesia," *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter*, vol. 9, no. 1, pp. 21–34, 2025.
- [9] A. T. Hidayat, "Sipakatau Sipakalebbi Sipakaingge Sipakatou Sebagai Nilai Dasar Pendidikan Karakter," *Majalah Ilmiah Tabuah: Talimat, Budaya, Agama Dan Humaniora*, vol. 25, no. 1, pp. 27–40, 2021.
- [10] I. W. I. Praekanata, N. P. E. S. Virnayanthi, E. Juliangkary, and I. G. Ratnaya, *Menelusuri Arah Pendidikan: Dinamika dan Inovasi Kurikulum di Indonesia*. PT. Sonpedia Publishing Indonesia, 2024.
- [11] D. R. Andini and M. Sirozi, "Integrasi kearifan lokal dalam perencanaan pengembangan kurikulum pendidikan Islam," *Jurnal Inovasi, Evaluasi dan Pengembangan Pembelajaran (JIEPP)*, vol. 4, no. 3, pp. 465–471, 2024.
- [12] L. Disi and D. Y. Hartati, "Pembelajaran bahasa dan sastra berbasis kearifan lokal sebagai upaya optimalisasi pendidikan karakter menuju dunia global," *Jurnal Pembahsi (Pembelajaran Bahasa Dan Sastra Indonesia)*, vol. 8, no. 2, pp. 1–9, 2018.
- [13] D. G. Saputra, "Model Pembelajaran Bahasa dan Sastra Berbasis Kearifan Lokal Makassar," *SOSMANIORA: Jurnal Ilmu Sosial dan Humaniora*, vol. 4, no. 1, pp. 1–9, 2025.
- [14] M. N. Adlini, A. H. Dinda, S. Yulinda, O. Chotimah, and S. J. Merliyana, "Metode penelitian kualitatif studi pustaka," *Jurnal Edumaspul*, vol. 6, no. 1, pp. 974–980, 2022.
- [15] M. N. Sari, N. Susmita, and A. Ikhlas, *Melakukan penelitian kepustakaan*. Pradina Pustaka, 2025.
- [16] D. G. Saputra, "Model Pembelajaran Bahasa dan Sastra Berbasis Kearifan Lokal Makassar," *SOSMANIORA: Jurnal Ilmu Sosial dan Humaniora*, vol. 4, no. 1, pp. 1–9, 2025.
- [17] N. Nuriadi, "Exploring Indonesian Regional Cultures and the Integration of Local Wisdom in the Merdeka Curriculum," *International Journal of Education and Digital Learning (IJEDL)*, vol. 2, no. 1, pp. 28–37, 2023.
- [18] M. M. Ali and F. A. Firdaus, "Revitalization of Local Languages Through Educational Curriculum: Strategies and Implications," *International Journal of Language and Culture*, vol. 1, no. 2, pp. 60–66, 2023.
- [19] D. G. Saputra, "Model Pembelajaran Bahasa dan Sastra Berbasis Kearifan Lokal Makassar," *SOSMANIORA: Jurnal Ilmu Sosial dan Humaniora*, vol. 4, no. 1, pp. 1–9, 2025.
- [20] E. Syarif, S. Sumarmi, A. Fatchan, and I. K. Astina, "Integrasi nilai budaya etnis Bugis Makassar dalam proses pembelajaran sebagai salah satu strategi menghadapi era masyarakat ekonomi ASEAN (MEA)," *Jurnal Teori Dan Praksis Pembelajaran IPS*, vol. 1, no. 1, pp. 13–21, 2016.

- [21] I. W. I. Praekanata, N. P. E. S. Virnayanthi, E. Juliangkary, and I. G. Ratnaya, *Menelusuri Arah Pendidikan: Dinamika dan Inovasi Kurikulum di Indonesia*. PT. Sonpedia Publishing Indonesia, 2024.
- [22] N. N. Insani and M. R. Ridha, “Ancaman Pergeseran Bahasa Daerah Dan Dampaknya Terhadap Keberlanjutan Warisan Budaya di Era Global,” *Menulis: Jurnal Penelitian Nusantara*, vol. 1, no. 5, pp. 91–96, 2025.
- [23] A. Subair, “Etnopedagogi Sulawesi Selatan: Pembelajaran Nilai Sejarah Lokal,” *J-CEKI: Jurnal Cendekia Ilmiah*, vol. 4, no. 4, pp. 1255–1265, 2025.
- [24] H. Intang, “The Effectiveness of Local Culture-based Teaching Materials for Reading Comprehension Assisted by Adobe Flash CS6 for Fifth Grade Students in Elementary School,” *Indonesian Values and Character Education Journal*, vol. 6, no. 2, pp. 134–142, 2023.
- [25] A. C. Dewi, “the Influence of Local Language on the Use of Indonesian Language in the Learning Class,” *Klasikal: Journal of Education, Language Teaching and Science*, vol. 5, no. 1, pp. 131–137, 2023.
- [26] A. M. I. Puspita, S. P. SD, M. P. Suryanti, N. Mariana, and H. P. Paksi, *Etnopedagogi Berkelanjutan di Pendidikan Dasar*. Indonesia Emas Group, 2024.
- [27] L. Limsi and D. Iswatiningsih, “Kesesuaian Bidang Pendidikan Terhadap Kegiatan Pembelajaran Di Sekolah Dasar,” *Sibatik Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan*, vol. 4, no. 5, pp. 461–472, 2025.
- [28] L. Handayani, E. N. Samosir, D. Riana, S. I. Turan, and Y. Dwiyono, “Peran Kepemimpinan Pendidikan Dalam Mengintegrasikan Teknologi Berbasis Kearifan Lokal Di Sekolah Dasar Negeri,” *Sistema: Jurnal Pendidikan*, vol. 5, no. 1, 2024.
- [29] N. J. Luthfyah, Y. Dwi, I. Aina, and T. Hukma, “Paguyuban Sekarwangi Sebagai Sarana Pendidikan Nonformal dalam Penguatan Identitas Budaya dan Potensi Peserta Didik,” *Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora*, vol. 5, no. 1, p. 10, 2025.
- [30] M. S. Nooviari, N. S. Munir, S. Daud, and A. F. Satriady, “Integrasi Kearifan Lokal Suku Bugis Dalam Pendidikan: Membentuk Karakter dan Pengembangan Kepemimpinan Berkelanjutan di Sekolah,” *Jurnal Riset dan Inovasi Pembelajaran*, vol. 4, no. 3, pp. 2029–2040, 2024.