Transformation of Traditional Literary Values in Students' Attitudes and Behavior

Ni Putu Parmini[1], I Gede Bagus Wisnu Bayu Temaja[1]
[1,2] IKIP Saraswati

Article Info

ABSTRACT

This study aims to analyze the transformation of traditional literary values into the attitudes and behaviors of school students. Traditional literature, as part of the nation's cultural heritage, contains moral, ethical, social, and religious values that are highly relevant to shaping the character of the younger generation. However, globalization and the rapid development of information technology have diminished students' appreciation of traditional literary works. This research employed a qualitative approach with a descriptive-analytical method. Data were collected through observations, in-depth interviews with teachers and students, and analysis of learning documents. Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data presentation, and conclusion drawing, with validation conducted through source and technique triangulation. The findings indicate that integrating traditional literature into Bahasa Indonesia learning and extracurricular activities can instill values such as mutual cooperation, respect, responsibility, and honesty in students. Changes were evident in improved discipline, mutual respect, and active participation in school social activities. This study recommends strengthening a local wisdom-based curriculum to enhance character education through traditional literature.

Corresponding Author:

Name: Ni Putu Parmini
Institution: IKIP Saraswati
Email: parminiputu2019@gmail.com

1. INTRODUCTION

Traditional literature is a form of cultural expression passed down from generation to generation, reflecting the moral, social, religious, and local wisdom values that exist within society [1], [2]. Its various forms, such as folktale, legend, pantun, gurindam, song, and proverb, contain messages that teach ethics, solidarity, cooperation, respect for parents, concern for others, and a harmonious relationship with nature. These values not only serve as a reflection of a community's outlook on life but also serve as educational instruments that shape the personalities of future generations. From a character education perspective, traditional literature has the power to internalize noble values through narratives that touch the feelings, stimulate the imagination, and foster empathy [3], [4], [5], [6].

Amidst advances in information technology and the rapid flow of globalization, the values inherent in

traditional literature face significant challenges. The younger generation, particularly school students, now live in an environment dominated by global popular culture, social media, and fast-moving information [7]. This phenomenon influences their mindsets, entertainment preferences, and value systems. Many are more familiar with foreign fictional characters than with the heroic or wise figures in their own traditional literary works. As a result, the values of togetherness, simplicity, and mutual cooperation that once characterized society are beginning to shift, being replaced by pragmatic and individualistic values.

In the context of formal education, traditional literature-based learning is relevant for bridging the gap between past cultural heritage and present-day challenges [8], [9]. Integrating traditional literature into the curriculum, particularly in Bahasa Indonesia learning, can provide students with a platform to recognize, understand, and internalize these values. Through analyzing folktale, reciting traditional poetry, or staging drama based on local legend, students can learn not only about language but also about the meaning of life, morality, and social ethics. A learning process involving the appreciation of traditional literature will foster positive attitudes such as honesty, respect, responsibility, and tolerance.

Furthermore, traditional literature learning has the advantage of combining cognitive, affective, and psychomotor aspects in a balanced manner [10]. From a cognitive perspective, students gain knowledge about history, culture, and unique language structures. From an affective perspective, they experience a process of internalizing values through the stories and characters presented. From a psychomotor perspective, activities such as performances or traditional literature reading competitions foster communication skills, teamwork, and creativity. Thus, traditional literature-based education is not only about knowledge transfer but also about personality transformation.

Based on this thinking, this research aims to analyze how traditional literary values are transformed into the attitudes and behaviors of school students. This research focuses not only on identifying the values themselves but also on the internalization process and the concrete manifestations of student behavioral changes. The results are expected to provide an empirical overview of the role of traditional literature in shaping the character of the younger generation, as well as provide strategic recommendations for educators, policymakers, and curriculum developers to optimize the use of cultural heritage in character education in the modern era.

2. METHODS

This study used a qualitative approach with a descriptive-analytical type of research. This approach was chosen because the purpose of the study was to describe in depth the process of transforming traditional literary values into students' attitudes and behaviors, as well as to analyze their meaning in the context of character education in schools. The research location was determined purposively at schools that have implemented integrated traditional literature learning in Bahasa Indonesia subjects and extracurricular activities. The research subjects included students at the educational level that is the focus of the study, Bahasa Indonesia teachers, and school officials involved in the learning process.

Data collection was conducted through three main techniques. First, participant observation was used to directly observe the traditional literature learning process and student interactions in the school environment, allowing researchers to record changes in attitudes and behavior that emerged. Second, in-depth interview was conducted with teachers, students, and related parties to obtain information about their understanding, perceptions, and experiences in internalizing traditional literary values. Third, document analysis was conducted on literary texts used in the learning, lesson plan, teacher notes, and student work.

The research instruments used were an interview guide to gather information in a

structured manner, as well as an observation sheet containing indicators of attitudes and behaviors relevant to traditional literary values. Data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions, referring to the Miles and Huberman model. Data reduction was carried out to select and focus relevant information, data presentation was done in the form of narrative descriptions and categorization tables, while conclusions were drawn inductively to formulate research findings. Data validity was guaranteed through triangulation of sources and techniques, so that the research results have a high level of credibility.

3. RESULTS AND DISCUSSION

This study presents key results related to the process and impact of the transformation of traditional literary values in shaping the attitudes and behavior of school students. The analysis is based on data from observation, interviews, and documentation collected during the research period. The discussion is structured to outline the identification of values contained in traditional literary works, the mechanisms of their transformation through learning and extracurricular activities, changes in student attitudes and behavior, and the relationship of the findings to previous theories and research. This discussion is expected to provide a comprehensive overview of the effectiveness of traditional literature-based learning in the context of character education in schools.

3.1 Identification of Traditional Literary Values

Based on a study of various traditional literary works used in learning, such as folktales, pantun, gurindam, fairy tales, and traditional songs, it was found that these works contain a number of noble values relevant to shaping students' character in the modern era. These values are not only normative but also contain contextual meaning that can be applied to students' daily lives.

A. Moral values

Moral values in traditional literature include teachings about goodness, honesty, and justice. Characters in folktales are often depicted as consistently upholding the principles of truth despite facing significant risks. For example, in the legend of Malin Kundang, the moral message emphasized is the importance of respecting and being devoted to one's parents. This moral value teaches students to prioritize personal integrity, avoid dishonest behavior, and courageously defend the truth.

B. Social values

Social values include mutual assistance, mutual cooperation, and maintaining harmony within society. Many folktales feature scenes of cooperation between characters to overcome problems, such as the story of Timun Mas, who relies on the help of various parties to fight a giant threat. These values encourage students to develop empathy, solidarity, and social awareness, which are crucial in community life at school and in the surrounding community.

C. Religious values

Traditional literature from various regions often contains religious values that instill an awareness of God's existence, gratitude, prayer, and a sense of trust. For example, Malay poetry or Javanese songs often include calls to be grateful for God's blessings and to be patient in the face of trials. These religious values can strengthen students' spirituality, help them build a harmonious relationship with the Creator, and foster an awareness of the importance of noble character.

D. Local wisdom values

Local wisdom contained in traditional literature encompasses customs, cultural norms, regional

languages, and the local community's philosophy of life. For example, wise expressions in Minangkabau proverbs like *"alam takambang jadi guru"* (the world is a teacher) teach the importance of learning from nature and experience. This local wisdom helps students recognize their cultural identity and fosters a sense of pride in their ancestral heritage.

E. Ethical values and politeness

Many traditional literary works contain teachings about politeness in speech, behavior, and interactions with others. Raja Ali Haji's Gurindam Dua Belas, for example, contains advice on the importance of being mindful of one's words, respecting one's parents, and being kind to others. These values are highly relevant for instilling politeness in students today's fast-paced digital culture.

Overall, the identification of these values demonstrates that traditional literature serves not only as an artistic and linguistic heritage but also as a medium for character education rich in moral, social, and spiritual messages. Through appropriate teaching, these values can be internalized by students, forming attitudes and behaviors that align with societal norms and the demands of modern life.

3.2 Value Transformation Process

The transformation of traditional literary values into students' attitudes and behaviors takes place through a planned, systematic process involving various learning aspects. This process relies not only on verbal delivery of material but also integrates participatory, reflective, and applied learning experiences. In this study, the value transformation mechanism is implemented through two main channels: integration into formal classroom learning and reinforcement through non-formal activities outside the classroom.

A. Integration in Bahasa Indonesia learning

Teachers utilize traditional literary works, such as folktales, pantun, gurindam, poems, and local legends, as core material linked to attitudes, knowledge, and skills. The learning process begins with an introduction to the cultural context of the selected literary work, including its historical setting, values, and relevance to modern life. Students are then invited to read or listen to the work and discuss the moral messages, social values, and local wisdom contained within.

Class discussions focused on reflecting on values. For example, when discussing honest and courageous characters, the teacher would ask about real-life situations in schools that demand honesty. This method not only helps students understand the content of the work cognitively but also connects it to everyday reality. In addition to discussions, the teacher also employed role-playing techniques, where students portray characters in traditional stories. Through this technique, students learn to directly experience conflict, moral choices, and the consequences of each action [11].

B. Extracurricular activities and creative projects

The process of internalizing values continues outside of class hours through extracurricular activities and creative projects designed to strengthen understanding and application of traditional literary values. These activities include:

1   Traditional drama performances adapting local folktales, so that students are actively involved in

understanding the plot, characters, and moral messages.

2 Pantun/Gurindam reading and writing competitions, which aim to practice language skills while fostering pride in cultural heritage.

3 Rewriting folktales in a contemporary context, which encourages student creativity while maintaining the essence of noble values.

4 Cultural literacy activities such as visits to art studios or museums, which provide direct experience with cultural objects and local wisdom.

Through this activity, students get space to process the values they learn into real behavior, such as cooperation during drama practice, discipline in completing project assignments, and a sense of responsibility for the group's success.

C. The role of teachers as facilitators and role models

Throughout the entire process, teachers act as facilitators, guiding students to discover the meaning of values independently. Teachers not only provide instruction but also serve as role models, demonstrating behavior consistent with the values taught, such as being fair, respecting differences of opinion, and consistently maintaining commitments. The teacher's role as a role model is crucial in ensuring that the values introduced through traditional literature are truly absorbed into students' behavior [12], [13].

D. Reflection and habituation mechanisms

The transformation of values is reinforced through reflection sessions at the end of lessons or activities, where students are asked to write or verbally express their experiences and how these values can be applied in their daily lives. Furthermore, the school supports this process by fostering positive behaviors within the school environment, such as greetings, smiling, greetings, and mutual cooperation, which align with the values of traditional literature.

With an approach that combines cognitive, affective, and psychomotor aspects, the transformation of traditional literary values in students becomes more effective, sustainable, and has a real impact on character formation [14].

3.3 Changes in Student Attitudes and Behavior

Observations, teacher interviews, and student reflections indicate that the traditional literature-based learning process has had a significant impact on student attitudes and behavior, both in the classroom and in the school environment in general. These changes are gradual, beginning with cognitive awareness, progressing to affective understanding, and finally manifesting in concrete behavior.

A. Increased attitude of respect for others

In the early stages of learning, teachers emphasize understanding the values of politeness, tolerance, and mutual respect reflected in folklore characters and other oral literature [15]. Through group discussions, students learn to listen attentively to their peers' opinions, respond politely, and avoid behavior that belittles others. A tangible impact observed is a reduction in interruptions while peers are speaking and an increase in the use of polite language in everyday conversations, both with teachers and peers.

B. Growing awareness of mutual cooperation and cooperation

The value of togetherness, often at the heart of folklore about collective work building a village or helping a neighbor in need, inspires students to be more active in collaborative activities. For example, when a group assignment involves staging a traditional drama, students help each other prepare costumes, props, and even practice their roles, regardless of whether they play a major or minor role. This practice then extends to activities outside of class, such as class community service and preparing for school events, where student involvement becomes more evenly distributed.

C. Strengthening the character of responsibility

Through learning that connects the values of responsibility expressed by story characters to real-life situations, students begin to demonstrate greater commitment to assigned tasks [16]. Previously, late submissions were common. However, after a series of traditional literature-based learning activities, teachers reported significant improvements in the timeliness of assignment completion, commitment to presentation preparation, and willingness to accept consequences for suboptimal work.

D. Increased concern for the environment and others

Several traditional literary works, such as stories highlighting the balance of nature and social harmony, motivate students to care more about their surroundings [17], [18], [19]. This behavior is evident when students begin disposing of trash properly, caring for classroom plants, and helping friends experiencing learning difficulties. This awareness also manifests itself in voluntary initiatives, such as

encouraging friends not to damage school facilities or reminding them to keep the classroom clean.

E. Growing pride in local culture

The integration of traditional literature into learning sparked students' curiosity about their region's cultural heritage. Some began collecting regional proverbs, learning folk songs, or using traditional greetings in everyday interactions. During the Independence Day commemoration, for example, students proposed including a traditional poetry reading competition and a performance of regional legends on the agenda as a form of appreciation for their ancestral culture.

Overall, these changes demonstrate that traditional literature-based learning has significant potential for shaping students' character. These changes are not simply the result of delivering material, but rather of a learning process that connects cultural values with students' life experiences, thus encouraging the natural and sustainable internalization of values.

3.4 Relationship Analysis

The research results show a close relationship between the application of traditional literary values and the strengthening of positive attitudes and behaviors in students at school. The moral, social, religious, and local wisdom values contained in traditional literary works are not only absorbed by students' cognitive domains but also internalized, impacting the affective and psychomotor domains. This process occurs through learning that involves understanding the story's content, reflecting on its values, and applying them to everyday life.

From a character education perspective, the integration of traditional literature serves as a contextual medium that facilitates teachers instilling noble values in students. For example, the value

of honesty contained in folktales can serve as concrete examples that are more easily remembered by students than merely normative explanations. Through retellings, discussions, and drama performances based on traditional stories, students not only hear these values but also directly act them out, thus deepening the internalization process [20].

This transformation also aligns with Armini's [21] concept of character education, which asserts that effective character education must encompass moral knowing, moral feeling, and moral action. Traditional literature provides space for all three aspects to develop simultaneously: students learn the value of the story, feel emotionally involved through the characters and conflicts, and then apply this knowledge in real-life behavior.

Furthermore, from the perspective of culturally responsive teaching theory, the use of traditional literature helps connect learning content to students' cultural backgrounds [22], [23], [24]. This enhances a sense of belonging to local culture, which in turn strengthens cultural identity and encourages behavior aligned with community values. This finding also supports previous research by Purwani & Mustikasari [25], which stated that local wisdom in literature can be an effective instrument for shaping national character.

This analysis indicates that the relationship between traditional literature and student behavior is not one-way, but rather forms a circle of value reinforcement. When these values are consistently integrated into learning activities and school life, students will become accustomed to behaving in accordance with those values [26]. This habituation then reinforces understanding and appreciation for traditional literary values, thus creating a sustainable value transformation process.

However, to ensure this connection works optimally, support from various parties is needed. Teachers play a central role as facilitators and role models of values, schools need to establish policies that support culture-based programs, and parents are expected to continue reinforcing values within the family environment. In this way, the transformation of traditional literary values can occur holistically and sustainably.

3.5 Discussion of Results

The results of this study indicate that integrating traditional literature into school learning has significant potential for transforming cultural values into positive student attitudes and behaviors. This internalization process is effective when learning is not only textual but also contextual, connecting stories, pantuns, gurindam, or legends with the realities of students' lives. For example, the value of mutual cooperation embodied in folklore is revived through group work, while the courage of the main character is translated into students' courage to express their opinions in class.

Pedagogically, these results confirm the relevance of culturally responsive teaching theory, which places students' cultural identities as the starting point for learning [27]. When students perceive that the material they are learning is rooted in their own culture, emotional and cognitive engagement increases, facilitating the internalization of values. This is evident in the emergence of more polite behavior, an appreciation for differences, and pride in local culture.

However, implementing this strategy is not without challenges. One major obstacle is the limited availability of traditional literature teaching materials that are appropriate for the psychological and linguistic development of modern students [28], [29]. Some traditional literary works use archaic language that is difficult for students to understand, necessitating adaptation or simplification without losing their meaning and moral values. Furthermore, the rapid spread of popular culture through social media

often diminishes students' interest in traditional literature [30], [31]. This requires teachers to innovate, for example by packaging folktales in the form of digital comics, short animations, or interactive performances relevant to Generation Z's learning styles.

From a character education perspective, this research also reinforces Putri et al. [32] view that instilling values must take three paths: moral knowing, moral feeling, and moral action. Traditional literature provides all three paths: understanding values through stories, experiencing values through empathy for characters, and applying values in everyday behavior. Thus, traditional literature is not merely a cultural heritage to be passively preserved, but an active instrument in shaping a generation of character.

Supporting factors for the success of this implementation include:

1 Teacher Commitment - Creative teachers with cultural insight can bridge the gap between literary texts and the world of students.

2 Institutional Support - Schools that provide spaces for arts and cultural activities provide opportunities for students to practice the values they learn.

3 Family and Community Participation - Collaboration between parents and community leaders helps reinforce the moral messages learned in school.

Thus, despite technical and cultural challenges, transforming traditional literary values remains relevant and strategic for strengthening character education in schools. The key is creative adaptation without losing the essence of the values, as well as synergy between teachers, schools, families, and the social environment.

4. CONCLUSION

This research shows that traditional literature plays a strategic role in shaping students' positive attitudes and behaviors in schools. Values such as honesty, respect, responsibility, tolerance, and mutual cooperation contained in traditional literary works can be internalized through planned and interactive learning. This transformation of values is evident in changes in student behavior, including increased politeness in communication, concern for others, discipline in carrying out tasks, and awareness of respect for one's own culture. The integration of traditional literature into learning activities not only enriches students' insights but also strengthens character education that is relevant to the needs of the times. Thus, the application of traditional literature in schools is not merely an effort to preserve culture, but also a strategic investment in building the character of the younger generation that is rooted in the nation's noble values while remaining adaptive to current developments.

REFERENCES

[1] G. N. O. Diputra, I. G. B. W. B. Temaja, A. A. P. Antara, I. W. Sudiarta, I. W. Nayun, and I. M. Yasna, "Ethnomathematics of the jejahitan in Balinese Hindu ritual," *International Journal of Education, Vocational and Social Science*, vol. 2, no. 2, pp. 298-314, 2024, doi: 10.63922/ijevss.v2i02.309.

[2] A. Mardiah and D. Supriadi, "Kearifan lokal dalam tradisi Melayu Natuna: Analisis literatur terhadap nilai-nilai sosial budaya," *Jurnal Tapak Melayu*, vol., 3, no. 1, pp. 93-100, 2025, doi: 10.56783/tm.v3i03.286.

[3] N. P. Parmini, I. G. B. W. B. Temaja, I. B. R. Putra, D. N. A. Sudiarthi, and I. W. Mawa, "Tri Hita Karana education in "monkey and streaked weaver" story: Implementation by the Ubud community," *Mimbar Ilmu*, vol. 27, no. 3, pp. 522-532, 2023, doi: 10.23887/mi.v27i3.57630.

[4] I. B. R. Putra, B. Tambaip, I. G. B. W. Temaja, I. W. Rupa, N. L. K. Candrawati, N. W. Aryani, and I. G. A. Armini, "Tri Hita Karana as the foundation of character education in SMP 4 Singaraja: An ethnopedagogical perspective," *International Journal of Education, Vocational and Social Science*, vol. 2, no. 3, pp. 67-82, 2023, doi: 10.99075/ijevss.v2i03.346.

[5] D. N. W. Astawa, N. W. Sadri, and I. G. B. W. B. Temaja, "Character education in 21st century learning in Indonesia," *West Science Social and Humanities Studies*, vol. 3, no. 4, pp. 508-517, 2025, doi: 10.58812/wsshs.v3i04.1814.

[6] H. Hariyanto and A. E. Prasetyawati, "*Pespektif Moral dan Nilai Pendidikan Karakter dalam Karya Sastra*," Tuban: Pustaka El Queena, 2025.

[7] D. Y. Safitri, I. Karomi, and A. Faridl, "Dampak globalisasi terhadap moralitas remaja di tengah revolusi digital," *Jurnal Multidisiplin Ilmu Akademik*, vol. 1, no. 4, pp. 72-80, 2024, doi: 10.61722/jmia.v1i4.1875.

[8] I. N. Suaka and I. G. B. W. B. Temaja, "The crisis of nationalism in Indonesia-Malaysia border: A discourse analysis of the narrative film of 'Tanah Surga...Katanya'," *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya*, vol. 13, no. 1, pp. 73-83, 2020, doi: 10.26858/retorika.v13i1.11527.

[9] N. Lailiyah, S. D. Sasongko, and D. S. Pradana, "Sastra sebagai jembatan lintas generasi: Strategi pengajaran untuk menghubungkan siswa dengan warisan budaya," *Efektor*, vol. 11, no. 2, pp. 13-21, 2024, doi: 10.29407/e.v11i2.23484.

[10] N. Nurizzati, "*Model Asesmen Autentik Pembelajaran Kemampuan Mengapresiasi Teks Sastra Cerpen dan Drama: Satu Strategi Pembelajaran Berbasis HOTS (Higher Order Thinking Skill)*," Depok: Raja Grafindo Persada, 2023.

[11] A. Rahayu, "Penanaman nilai karakter dengan metode bermain peran cerita legenda Malin Kundang untuk anak sekolah dasar," *Ranah Research: Journal of Multidisciplinary Research and Development*, vol. 6, no. 6, pp. 2745-2752, 2024, doi: 10.38035/rrj.v6i6.1162.

[12] I. G. B. W. B. Temaja, "Pola reduplikasi bahasa Bali: Perbandingannya dengan pola reduplikasi bahasa-bahasa Austronesia," *Prasasti: Journal of Linguistics*, vol. 3, no. 2, pp. 190-199, 2018, doi: 10.20961/prasasti.v3i2.17520.

[13] A. Amini, F. I. Haqqie and S. Khaira, "Peran guru sebagai role model dalam penanaman nilai kejujuran di YPI Qowwiy Azizi," *Journal of Sustainable Education (JOSE)*, vol. 2, no. 2, pp. 185-191, 2025, doi: 10.63477/jose.v2i2.187.

[14] R. Muliawarman and F. Fadriati, "Membangun karakter siswa melalui pendekatan integratif dalam pembelajaran akidah akhlak: Studi kasus di SMA Negeri 1 Padang Panjang," *Al-Mau'izhoh: Jurnal Pendidikan Agama Islam*, vol. 7, no. 1, pp. 44-53, 2025, doi: 10.31949/am.v7i01.14453.

[15] A. Maula and A. Mukhlis, "Nilai karakter moderat dalam cerita rakyat Baturraden dan implementasinya dalam pembelajaran sastra di Sekolah Menengah Atas (SMA)," *PENTAS: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, vol. 11, no. 1, pp. 10-20, 2025, doi: 10.52166/pentas.v11i1.8927.

[16] E. A. Sumitro and P. Puniman, "Implementasi pendidikan karakter melalui pembelajaran sastra di Sekolah Menengah Atas," *Jurnal Pendidikan Bahasa*, vol. 13, no. 2, pp. 113-120, 2024, doi: 10.31571/bahasa.v13i2.8255.

[17] I. G. B. W. B. Temaja, "*Cecimpedan: Teka-Teki dalam Bahasa Bali*," Kongres Bahasa Indonesia XI. http://repositori.kemdikbud.go.id/id/eprint/10138, 2018.

[18] D. A. Faizah, "Representasi alam dan lingkungan pada cerita Jagapati Bumi sebagai media edukasi ekologis bagi remaja," *GHANCARAN: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, pp. 433-450, 2024, doi: 10.19105/ghancaran.vi.17248.

[19] I. W. Wiryawan, M. A. Prayitno, I. G. B. W. B. Temaja, and M. Meriyati, "Optimalisasi perpustakaan berbasis inklusi sosial sebagai sarana literasi moderasi beragama bagi masyarakat," *Jurnal Riset dan Inovasi Pembelajaran*, vol. 4, no. 3, pp. 2072-2083, 2024, doi:10.51574/jrip.v4i3.1544.

[20] A. Haris, A. O. Purba, A. D. Syuhada, D. Situmorang, N. H. M. Tarigan, and S. H. Harahap, "Pengaruh pembelajaran drama terhadap pengembangan karakter siswa di Madrasah Aliyah Muhammadiyah 1 Medan," *AR-RUMMAN: Journal of Education and Learning Evaluation*, vol. 1, no. 2, pp. 731-736, 2024, doi: 10.57235/arrumman.v1i2.4399.

[21] N. N. S. Armini, "pelaksanaan pendidikan karakter di lingkungan sekolah sebagai upaya membentuk pondasi moral generasi penerus bangsa," *Metta: Jurnal Ilmu Multidisiplin*, vol. 4, no. 1, pp. 113-125, 2024, doi: 10.37329/metta.v4i1.3005.

[22] I. G. B. W. B. Temaja, "Pentingnya makna dan nilai budaya konsep kaja kangin (utara timur) di Bali pada anak," *Widya Kumara: Jurnal Pendidikan Anak Usia Dini*, vol. 2, no. 2, pp. 189-198, 2021, doi: 10.55115/widyakumara.v2i2.1566.

[23] G. N. O. Diputra, A. A. P. Antara, I. W. Sudiarta, I. M. Yasna, and I. G. B. W. B. Temaja, "The ethnomathematics of the otonan in the Balinese calendar system," *International Journal of Education, Vocational and Social Science*, vol. 3, no. 2, pp. 39-58, 2024, doi: 10.63922/ijevss.v3i02.826.

[24] T. Windiyani, B. Setiawan, D. Sofyan, R. A. Gani, and V. Lasha, "*Kurikulum CRT Berbasis ESD: Teori dan Implementasinya di Sekolah Dasar*," Purwokerto: Pena Persada Kerta Utama, 2025.

[25] R. Purwani and D. Mustikasari, "Pembelajaran berbasis kearifan lokal sebagai media untuk membentuk karakter siswa sekolah dasar melalui dongeng," *Jurnal Pendidikan Bahasa Indonesia*, vol. 12, no. 1, pp. 40-50, 2024, doi: 10.30659/jpbi.12.1.40-50.

[26] I. T. N. Rochbani, A. Idris, and M. Nurjati, "Membangun generasi berkarakter melalui integrasi nilai-nilai Islam dalam pendidikan," *Jurnal Arriyadhah*, vol. 21, no. 1, pp. 65-78, 2024.

[27] A. Fauzi and A. N. Rahmatih, "Integrasi nilai budaya lokal dalam pembelajaran: Review literatur tentang Culturally Responsive Teaching (CRT)," *Jurnal Teknologi Pendidikan Dasar (JTPD)*, vol. 2, no. 1, pp. 75-81, 2025.

[28] I. G. B. W. B. Temaja, "Intransitive verb markers in Balinese," *Jurnal Arbitrer*, vol. 5, no. 2, pp. 60-66, 2018, doi: 10.25077/ar.5.2.60-66.2018.

[29] M. Monalisa and A. Fitrianto, "Problematika dalam meningkatkan apresiasi sastra sekolah menengah pada fase D melalui penerapan Kurikulum Merdeka," *Jurnal Cerdik: Jurnal Pendidikan dan Pengajaran*, vol. 4, no. 1, pp. 1-8, 2024, doi: 10.21776/ub.jcerdik.2024.004.01.01.

[30] D. N. A. Sudiarthi, I. W. Mawa, N. P. Parmini, and I. G. B. W. B. Temaja, "Language choice and attitude of IKIP Saraswati students," *International Journal of Education, Vocational and Social Sciences*, vol. 2, no. 3, pp. 49-56, 2023, doi: 10.63922/ijevss.v2i03.326.

[31] A. W. A. Rahim, "Dominasi budaya populer: penguatan nilai-nilai budaya melalui pemanfaatan media social," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, vol. 18, no. 4, pp. 2364-2380, 2024, doi: 10.35931/aq.v18i4.3530.

[32] F. R. Putri, R. Hidayanti, and I. Maylani, "Penanaman nilai-nilai agama dan moral pada anak usia dini," *Jurnal Pendidikan Anak Usia Dini (Liberi)*, vol. 1, no. 1, pp. 1-12, 2022.