

## Anak Rimba School Management Strategy for the Preservation of Local Wisdom in Sarolangun Regency: A Literature Review of the Development of Environment-Based Teaching Materials

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### Abstract

*This paper focuses on discussing the school management philosophies of Sekolah Anak Rimba located in the Sarolangun Regency of Indonesia, the role of which was to preserve local wisdom through the development of educational materials based on nature. Based on a qualitative literature review basing on 28 peer-reviewed articles identified in the last 10 years in the areas of indigenous pedagogy, place-based knowledge systems, and ecological teaching, the research synthesizes some empirical evidence, and it dawned on us that both worlds should be combined to manage effectively in Indigenous environments, which means a combination of formal pedagogy experiences with cultural epistemologies and exposure to the natural world. Sekolah anak rimba is a good example of such integration by making its curriculum more sensitive towards knowledge in forests, and including the community stakeholders in structures of governance and as well as using experiential and ecology-based materials to teach. At the same time, the research identifies the structural barriers to the development of Özlig which include the lack of teacher preparation, a lack of alignment of the program with the national education policy, and a lack of support within the institution. Reframing educational management as an aspect of Indigenous schooling to be more than cultural resilience and ecological stewardship can be a strategic dimension, the study provides a unique angle of viewing Indigenous schooling in Indonesia. Findings are topically applicable in larger movements towards integrating formal education and the local cultural and environmental setting, especially on the margins, that live in the forests.*

### Introduction

Local wisdom is one of the important aspects of cultural and environmental preservation (Hidayati et al., 2020; Pesurnay, 2018; Vitasurya, 2016). Local wisdom has a key role in maintaining a balance between cultural and environmental preservation and a bridge that connects traditional practices with sustainable development (Agus et al., 2021; Darmadi, 2018). Integrating local wisdom not only strengthens community involvement but also improves ecological management, positively impacting community welfare (Darmadi, 2018; Surya et al., 2020; Vitasurya, 2016). In Indonesia, many indigenous peoples know practices passed down from generation to generation as a form of adaptation to their environment (Salim, 2016; Sinapoy, 2018; Rahmah & Sulistyono, 2024; Persoon & Minter, 2020; Ahmad Wani & Ariana, 2018).

Local wisdom often manifests through cultural practices inherited from generation to generation (Sertiawan & Dora, 2024; Susanti et al., 2022). One example is the tradition of protecting the Logawa River in Bath Village, where the local community combines

environmental conservation practices with social welfare (Aryani & Kertopati, 2024). In addition, the production of Riau Songket fabric shows how cultural heritage can be preserved while protecting the environment by utilizing natural dyes and minimizing waste generated from the production process (Algazali, 2020; Suroyo et al., 2024). This is a clear example of how local wisdom harmonizes cultural traditions with environmental conservation efforts.

Regarding environmental management, local wisdom also plays a vital role in creating effective management practices (Hidayati et al., 2020; Surya et al., 2020; Vitasurya, 2016). For example, the sustainable tourism initiative in Ciburan shows how traditional practices can improve the balance between economic and ecological outcomes (Maryani & Indrianty, 2024). Through local policies, sustainable environmental management practices can be guided to preserve ecosystems while maintaining existing cultural identities (Aryani & Kertopati, 2024; Maryani & Indrianty, 2024). Although local wisdom is important in cultural and environmental preservation, modern development strategies often overlook this aspect. This can disconnect traditional practices and contemporary needs (Agung, 2023; Ernawati et al., 2024; Pretty, 2011). Therefore, a balance between tradition and modernization is urgently needed to achieve sustainable development.

One indigenous group with strong local wisdom is the Anak Dalam Tribe, often referred to as the Orang Rimba in Sarolangun Regency, Jambi. They live nomadically in forest areas and have a way of life in harmony with nature. Along with the times, Anak Rimba has become challenged with access to formal education. However, several local initiatives have emerged to provide education for them, one of which is through schools based on preserving local wisdom.

Sekolah Anak Rimba has a significant role in maintaining the sustainability of the culture and local wisdom of the Orang Rimba Tribe, especially amid modernization that can threaten preserving their traditions. The school provides access to formal education and instills cultural values and eco-friendly practices that are part of the community's daily life. In the context of environment-based school management, the right management strategy is a key factor in ensuring that the learning process in this school runs optimally and is relevant to local needs.

Previous studies have discussed the importance of local wisdom-based education for indigenous peoples in Indonesia. For example, research conducted by Azzahra (2024), Saputra et al. (2023), and Sutrisno & Rofi'ah (2023) show that the integration of local wisdom into the school curriculum can increase students' understanding of environmental and cultural preservation of their own. Other research by Mujiburrahman (2021), Rokhmah & Munir (2021) and Yonanda et al. (2022) revealed that schools based on local wisdom have a positive impact on shaping the character of students who are more concerned about the environment. However, these studies are generally limited to developing specific curricula or case studies without highlighting the overall school management aspect.

In this study, the focus is given to the management strategy of Anak Rimba schools, especially in the context of preserving local wisdom through the development of environment-based teaching materials. As a new contribution, this research highlights how school management can support the sustainability of education through the values of local wisdom and the needs of the surrounding environment. This study provides a new perspective on understanding environment-based education management, which has not been explored much in previous research.

This research is important because schools for indigenous communities such as Anak Rimba aim to provide formal education and serve as the last bastion for preserving their local traditions

and wisdom. With the growing threat of globalization and the exploitation of natural resources, education's role in preserving local wisdom has become increasingly urgent. This research is expected to provide new insights into the development of school management strategies that are sustainable and relevant to the needs of Indigenous communities. The purpose of this study is to explore the management strategies applied at Sekolah Anak Rimba in preserving local wisdom, as well as to analyze how the development of environment-based teaching materials can be one of the effective efforts in maintaining cultural and environmental sustainability in Sarolangun Regency.

## Methods

This study uses a qualitative approach with a library research method to explore Sekolah Anak Rimba's management strategy for preserving local wisdom by developing environment-based teaching materials in Sarolangun Regency. The qualitative approach was chosen because it allows us to dig into in-depth information about complex and unique socio-cultural phenomena (Allen-Collinson, 2012; Fjellström & Guttormsen, 2016), such as how education management in Indigenous schools can affect cultural and environmental preservation. Through literature studies, this research utilizes various scientific sources to obtain a comprehensive overview of school management practices, education based on local wisdom, and environmental education. The design of this study was carried out through a systematic literature review, which included various relevant journal articles in the last 10 years (2014-2024). The main focus of the literature collected is education management strategies, particularly those relevant to Indigenous communities and environment-based education. Using literature as the main data source, this study can identify strategies implemented in schools based on local wisdom and how environment-based teaching materials can support preserving the traditional values of the Orang Rimba community.

Data collection is carried out through literature searches in various academic databases such as Google Scholar, as well as through libraries and other online sources. The selection of literature is carried out selectively based on relevance to the research topic and the sources' reliability. Once the data was collected, the analysis was carried out using content analysis techniques to identify key themes related to school management, preservation of local wisdom, and environment-based education. The analysis stage includes coding, categorizing data, and synthesizing findings from various sources to compile strong arguments regarding effective management strategies. The following is a table of inclusion and exclusion criteria based on the research method of qualitative literature studies conducted in this study:

Table 1. Inclusion and Exclusion Criteria

No.	Criterion	Inclusion	Exclusion
1	Source Type	Journal articles	Books, Proceedings, Personal blogs, opinions without scientific basis, non-academic sources
2	Time Range	Publications between 2014-2024	Publications before 2014 or outside the specified time frame
3	Research Context	Research related to school management, education based on local wisdom, and environmental education in Indigenous communities	Research that is not related to education, school management, or local wisdom

4	Research Location	Focus on Indigenous communities, especially in Indonesia	Research conducted outside the context of Indigenous communities
5	Topic Relevance	Articles that discuss education management strategies, preservation of local wisdom, and environment-based teaching materials	Articles that only focus on school management without any aspect of local or environmental wisdom
6	Accessibility	Fully accessible resources through academic databases or libraries	Sources with limited access, such as paywalled or articles that are
7	Method Type	Research with qualitative, quantitative, mixed-method, or literature studies that are relevant to literature studies	Research that does not use clear research methods.

To ensure the validity of the research results, triangulation of data sources was carried out by comparing the results of various literature. This is done to ensure that the data used is consistent and relevant to the focus of the research. In addition, the selected literature comes from trusted sources recognized in education, especially those related to environmental education and local wisdom.

Through this literature study method, this research aims to make new contributions to education management, especially those related to preserving local wisdom and environmental education in Indigenous communities such as Anak Rimba. The results of this study are expected to provide recommendations for schools in other indigenous communities in Indonesia to develop relevant and sustainable management strategies.

## Results and Discussion

### Number of Articles by Journal Name

A literature search through the Google Scholar database found research articles published in Scopus-indexed journals, including 817 articles about school management, preservation of local wisdom, and environment-based education. However, after screening based on predetermined criteria with inclusion and exclusion criteria, 28 articles were found (see Figure 1).

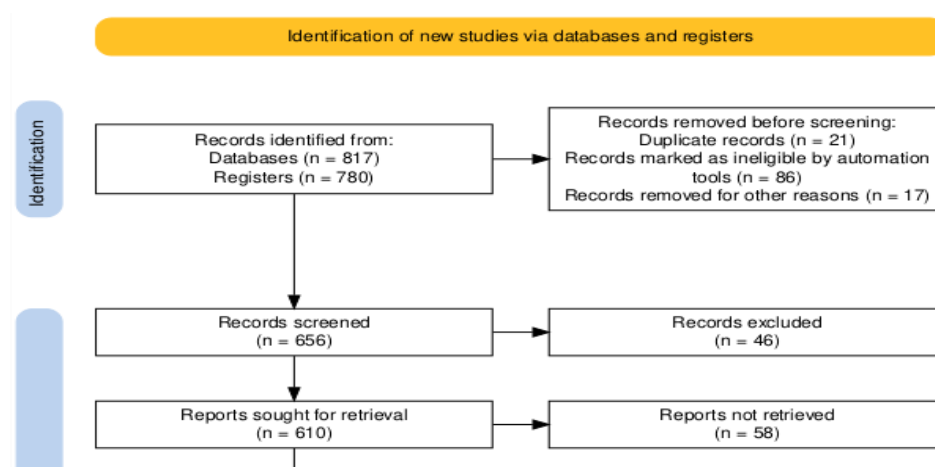


figure 1. Prisma Flow Diagram

Table 2. Number of Articles by Journal Name

No.	Journal Name	Number of Articles
1	The Scientific Temper	1
2	Agricultural and Environmental Education	1
3	Al-Bidayah: Jurnal Pendidikan Dasar Islam	1
4	Aquila	1
5	Conference name: 14th International Conference on Education and New Learning Technologies	1
6	E3S Web of Conferences	1
7	ICOLLITE	1
8	IIETA	1
9	IJERE	1
10	Indonesian Journal of Curriculum and Educational Technology Studies	1
11	International Journal of Elementary Education	1
12	JESS (Journal of Educational Social Studies)	1
13	Journal of Early Childhood Special Education	1
14	Journal of Physics: Conference Series	1
15	Journal of Public Health in Africa	1
16	Journal of Sustainability Science and Management	1
17	JPI (Jurnal Pendidikan Indonesia)	1
18	Jurnal Iqra': Kajian Ilmu Pendidikan	1
19	Jurnal Pendidikan IPA Indonesia	1
20	PalArch's Journal of Archaeology of Egypt/Egyptology	1
21	Proceedings of the 1st Annual International Conference on Natural and Social Science Education (ICNSSE 2020)	1
22	Proceedings of the 1st International Conference on Social, Applied Science and Technology in Home Economics (ICONHOMECS 2017)	1
23	Proceedings of the 1st Tidar International Conference on Advancing Local Wisdom Towards Global Megatrends	1
24	Proceedings of the 2nd Annual Conference on Social Science and Humanities (ANCOSH 2020)	1
25	Proceedings of the 9th International Conference on Energy Engineering and Environmental Engineering	1
26	Proceedings of the Third Workshop on Multidisciplinary and Its Applications	1
27	Research Horizon	1
28	Technium Social Sciences Journal	1
	<b>Grand Total</b>	<b>28</b>

Number of Articles by Publisher Name

Table 3. Number of Articles by Publisher Name

No.	Publisher Name	Number of Articles
1	Atlantis Press	4
2	E3S Web of Conferences	1
3	EDULEARN22 Proceedings	1
4	European Union Digital Library	1
5	IAES	1
6	IAI Ma'arif NU Metro Lampung	1
7	IIETA	1
8	IOP Publishing	1
9	KnE Social Sciences	1
10	Modestum	1
11	NIH	1
12	PalArch	1
13	Publindo Akademika	1
14	Springer	1
15	Technium Science	1
16	The European Union Digital Library (EUDL)	1
17	The Indian Ambassador of Science and Technology	1
18	UIN Sunan Kalijaga Yogyakarta	1
19	UMT Malaysia	1
20	Universitas Negeri Semarang	3
21	Universitas Pendidikan Ganesha	2
22	University of Southern Mississippi	1
	Grand Total	28

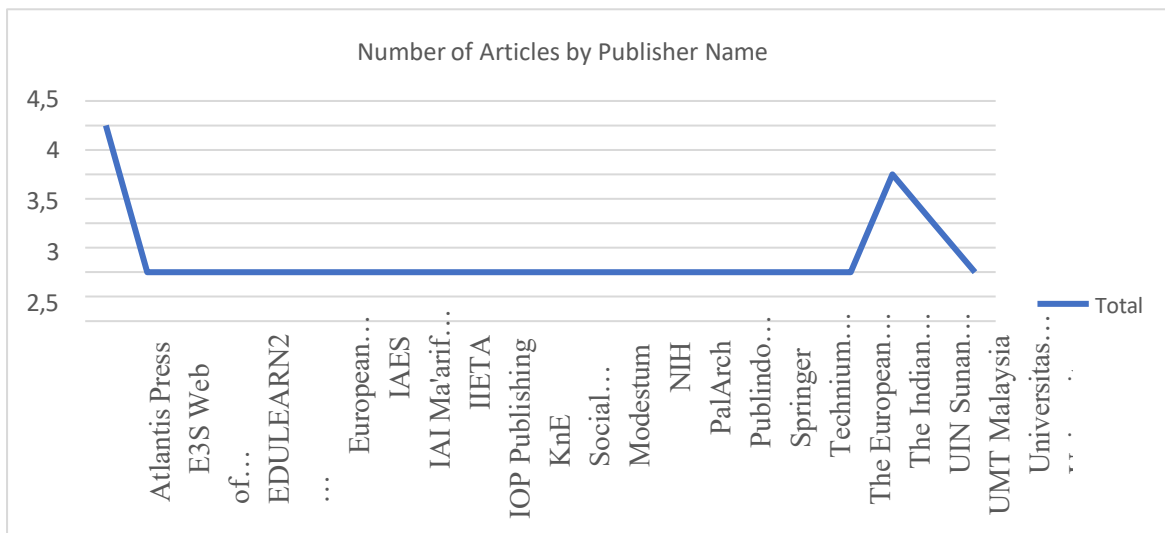


Figure 2. Graph of Number of Articles by Publisher Name

### Management Strategy of Forest Children's Schools in the Preservation of Local Wisdom

In accordance with the outcomes of the literature review, it is possible to state that the school management approach at Sekolah Anak Rimba reveals the direct application of the local wisdom values in the management of education. A curriculum that mixes the formal knowledge

with lessons about local customs and culture is adopted by the school. As an example, the learning contents can be converted like the forest survival skills, natural resource management, and organic farming procedures that can fit into the geographical characteristics and the livelihoods of Anak Rimba people. This demonstrates the significance of local wisdom-based curriculum in the sustainability of the community traditions and culture.

### Design of Environment-Based Teaching Resources

Increased indicators have been identified in the study results that show that Sekolah Anak Rimba has also come up with environment based teaching material, which is local to the context in which it is based. These pedagogical resources are aimed at providing students with a better comprehension of interconnection between their culture and environment. As an illustration, the management of forestry materials, the selection of medicinal plants, and environmentally friendly ways of hunting have been incorporated into the process of learning. The learning media that involves a visual experience and getting to experience it in the environment also enables the students to better understand the need to relate local knowledge to the preserving of nature.

### Challenges in Local Wisdom-Based Management of Education

Nonetheless, this study has also provided indication of the various challenges that the Rimba Childrens school is coming across, particularly with respect to restricted resources. The unavailability of teaching staff who have been trained on the local wisdom-based managerial varieties and unavailability of support of teaching conducts are immense hurdles. Also, the nature of national policies on education as presently being inflexible to locally-based education becomes a challenge to schools in Indigenous communities to remain independent in the management of their education.

Table 4. Thematic Synthesis of Literature Review Findings

Theme	Description	Representative Studies	Frequency
Curriculum Integration of Local Wisdom	Embedding traditional ecological knowledge, cultural practices, and indigenous values into formal learning structures.	Azzahra (2024), Saputra et al. (2023), Suttriso & Rofi'ah (2023), Zahrika & Andaryani (2023), Mujiburrahman (2021)	5
Environment-Based Teaching Materials	Developing contextualized instructional materials focusing on ecological literacy and sustainable practices.	Fahlevi et al. (2023), Jonatan et al. (2024), Situmorang & Tarigan (2018), Yonanda et al. (2022), Yasin (2019)	5
School Management and Policy Strategy	Structuring school leadership, decision-making processes, and local participation to preserve indigenous education autonomy.	Darmadi (2018), Rokhmah & Munir (2021), Arswimba et al. (2023), Tohri et al. (2022), Triastari et al. (2021)	5
Cultural Identity and Character Building	Using local wisdom to strengthen students' sense of identity, moral values, and communal belonging through education.	Manarfa et al. (2023), Zahrika & Andaryani (2023), Hidayati et al. (2020), Susanti et al.	5

		(2022), Sertiawan & Dora (2024)	
Community and Stakeholder Involvement	Involving indigenous elders, parents, and local leaders in educational planning, curriculum design, and resource development.	Agung (2023), Sulaiman et al. (2022), Aryani & Kertopati (2024), Surya et al. (2020), Samier (2020)	5
Pedagogical Innovation in Local Contexts	Adapting teaching methods (e.g., experiential learning, fieldwork, oral traditions) to fit local environments and cultural settings.	Algazali (2020), Salim (2016), Sinapoy (2018), Allen-Collinson (2012), Saw (2018)	5
Barriers to Implementation	Identifying institutional, policy, and resource challenges in integrating local wisdom within national educational frameworks.	Tohri et al. (2022), Rokhmah & Munir (2021), Shufutinsky et al. (2021), Arswimba et al. (2023), Samier (2020)	5

An observation of this thematic synthesis demonstrates that the assessed literature points out the multidimensional opportunity of education in the context of preserving culture, protecting the environment, and reinforcing the identity of indigenous people. Most striking of all, three omnipotent topics, including the curriculum integration of local wisdom, environment-based teaching equipment, and school management and policy strategy are mentioned with heavy emphasis, this shows not only that the topics are quite popular regarding the literature but also that the topics are crucial to the sustainability of indigenous education.

The local wisdom is well noted in sekolah anak rimba in its curriculum integration attempts to close in the gap between the local knowledge systems and the formal educational systems. This synthesis confirms the two-tracks pace of the school between maintaining the cultural heritage, on the one hand, and formal educational competency, on the other hand. It is also used to argue that this kind of integration is associated with more active student learning because their reality is inscribed in their education (Azzahra, 2024; Saputra et al., 2023). Likewise, the theme of ecological material-based teaching material gives rise to the fact that the concept of ecological contextualization plays the pivot role in indigenous pedagogy. Localized environmental content, as indicated by Fahlevi et al. (2023) and Jonatan et al. (2024), not only promotes ecoliteracy but also aids the students in comprehending the concept of sustainability with culturally immersed practices. This is a pedagogical position of Sekolah Anak Rimba in which the education is not abstracted but rather deepens based on daily engagement of students with the forest ecology.

The theme of school management and policy strategy indicates that the resolution of indigenous education needs a supportive institutional governance. This supports the argument made in the paper that formal policies must be able to suit localized practices and leadership models in situations when national curricula might fail to acknowledge and appreciate indigenous knowledge (Darmadi, 2018; Rokhmah & Munir, 2021). The other themes cultural identity building, community involvement, pedagogical innovation, and barriers to implementation represent cross-cutting concerns that further define the complexity of managing indigenous education. These themes show that education must go beyond content delivery and involve dynamic engagement with cultural, environmental, and structural realities. The thematic synthesis also highlights a critical gap. Although each theme is well represented individually, there is a lack of integrated frameworks in the literature that combine all seven dimensions into

a cohesive strategy. This gap presents an opportunity for future empirical work to develop such a model, potentially using Sekolah Anak Rimba as a pilot context.

Table 5. Content Analysis Table of the 28 Reviewed Articles

<b>Author(s) &amp; Year</b>	<b>Focus Area</b>	<b>Key Insight</b>	<b>Theme(s)</b>
Azzahra (2024)	Curriculum Integration	Integrates local traditions in social studies for holistic student understanding	Curriculum Integration; Identity Building
Saputra et al. (2023)	Hybrid Learning & Local Wisdom	Combines digital methods with local culture to build student character	Curriculum Integration; Pedagogical Innovation
Sutrisno & Rofi'ah (2023)	Local Value Optimization	Uses local values for Pancasila-strengthening projects in Islamic schools	Curriculum Integration; Identity Building
Zahrika & Andaryani (2023)	Cultural Curriculum Design	Aligns basic education with local identity through curriculum transformation	Curriculum Integration; Management Strategy
Mujiburrahman (2021)	Character Education	Reinforces student identity through Acehese local wisdom in classroom practices	Identity Building; Community Involvement
Fahlevi et al. (2023)	Environmental Literacy	Develops science teaching materials from local swamp ecosystems	Env-Based Teaching Materials; Pedagogical Innovation
Jonatan et al. (2024)	Wetland-Based School	Emphasizes ecological citizenship through school-based wetland education	Env-Based Teaching Materials; Curriculum Integration
Situmorang & Tarigan (2018)	Experiential Learning	Uses school gardening to foster environmental awareness	Env-Based Teaching Materials; Pedagogical Innovation
Yonanda et al. (2022)	Ecoliteracy & Teaching Needs	Identifies need for local wisdom-based content in Indramayu schools	Env-Based Teaching Materials; Barriers to Implementation
Yasin (2019)	Adiwiyata Program	Highlights character education through environmental programs	Env-Based Teaching Materials; Identity Building
Darmadi (2018)	Education Governance	Emphasizes cultural aspects in school management frameworks	Management Strategy;

			Community Involvement
Rokhmah & Munir (2021)	Environmental Culture	Explores how environmentally aware school culture shapes student values	Management Strategy; Env-Based Teaching Materials
Arswimba et al. (2023)	Community-Based Education	Builds cultural curriculum through collaboration with local leaders	Community Involvement; Barriers to Implementation
Tohri et al. (2022)	Sasak Wisdom-Based Education	Advocates urgency of integrating Sasak local values into elementary school curriculum	Curriculum Integration; Barriers to Implementation
Triastari et al. (2021)	Disaster Mitigation via Local Knowledge	Infuses disaster education with local wisdom for resilience	Curriculum Integration; Env-Based Teaching Materials
Manarfa et al. (2023)	Cultural Identity through Education	Studies identity construction through traditional narratives in school	Identity Building; Curriculum Integration
Hidayati et al. (2020)	Character Education	Explores university students' experiences of local wisdom character education	Identity Building; Curriculum Integration
Susanti et al. (2022)	Traditional Games	Uses local games to instill cultural values and character at early education levels	Identity Building; Pedagogical Innovation
Sertiawan & Dora (2024)	Ritual and Symbolism	Examines cultural rituals involving fish symbolism among Batak children	Identity Building; Curriculum Integration
Agung (2023)	Character Building	Frames local wisdom as foundation for moral and civic education	Identity Building; Community Involvement
Sulaiman et al. (2022)	Tourism & Education	Shows how local wisdom supports eco-tourism education and youth development	Community Involvement; Env-Based Teaching Materials
Aryani & Kertopati (2024)	River Management Practices	Highlights indigenous practices for environmental governance	Community Involvement; Env-Based Teaching Materials
Surya et al. (2020)	Urban Ecology	Empowers local knowledge in environmental conservation and urban development	Community Involvement; Management Strategy

Samier (2020)	Leadership and Recolonization	Critiques globalized education systems undermining local autonomy	Barriers to Implementation; Management Strategy
Algazali (2020)	Eco-Crafts and Education	Illustrates use of traditional crafts as ecological learning media	Pedagogical Innovation; Env-Based Teaching Materials
Salim (2016)	Legal and Cultural Custom	Advocates adat (customary law) as cultural resilience against modernization	Pedagogical Innovation; Identity Building
Sinapoy (2018)	Forest Conservation by Moronene Tribe	Emphasizes indigenous ecosystem regulation through traditional norms	Community Involvement; Env-Based Teaching Materials
Allen-Collinson (2012)	Ethnographic Methodology	Advocates contextual narrative in understanding cultural practices	Pedagogical Innovation; Methodological Framing

Such profound mapping substantiates that the reviewed literature focuses on a comprehensive set of issues that need to be considered when managing indigenous education. Articles are both theme- and context-diverse and therefore are empirically and theoretically valuable to the case of Anak Rimba. The articles are mainly concentrated on curriculum integration and environment-based teaching, which proves one of the focal points of Sekolah Anak Rimba validating this school in terms of its dual orientation in cultural relevance and environmental sustainability. Such synergetic effect can be observed in such examples as Jonatan et al. (2024) and Fahlevi et al. (2023), where the importance of ecology as a subject and as the background of educating stems.

At the same time, those articles, which emphasize community activity and building their identity as part of the development of effective school management like those by Agung (2023), Manarfa et al. (2023), and Susanti et al. (2022), add that effective school management cannot be an island. It has to be closely intertwined with the local sociocultural realities and lived experiences. This observation goes a long way to prove the fact that Sekolah Anak Rimba is not only a school of learning but it is also a cultural shrine. Lastly, the table reveals a looming undercurrent of obstacles and challenges, which stems from policy misalignment (Samier, 2020) and the absence of trained teachers (Rokhmah & Munir, 2021) and systemic marginalization. This reflects the findings of the study that national frameworks do not support or hinder the creation of a fully localized education.

Table 6. Case Study Comparisons and Best Practices from Reviewed Literature

Case	Context	Practice Description	Key Outcomes	Relevance to Sekolah Anak Rimba	Source
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Wetland School in Kalimantan	Rural Banjar community built around river ecosystem	Integrated curriculum with swamp ecology, wetland biodiversity, and sustainable fishing into natural science subjects	Increased ecoliteracy and student engagement with environmental issues in daily life	Validates the contextual embedding of environmental content into primary education for culturally grounded learning	Jonatan et al. (2024)
Sasak Indigenous Education in East Lombok	Sasak community uses local myths and rituals for moral education in elementary schools	Developed lesson plans on traditional beliefs, moral tales, and forest protection customs	Strengthened student identity, moral reasoning, and sense of cultural continuity	Provides a parallel on how localized moral values and folklore can be used as teaching tools	Tohri et al. (2022)
Acehnese Local-Wisdom-Based Curriculum	Schools in Aceh Province integrated adat traditions and post-conflict reconciliation values into civic education	Character-building modules used traditional poetry, rituals, and historical narratives	Improved intergenerational cultural transmission and community trust in schools	Demonstrates successful use of cultural resilience as an educational foundation	Mujiburrahman (2021)
Disaster Literacy through Custom in Yogyakarta Schools	Village-based disaster-prone regions applied indigenous knowledge for early-warning and risk mapping in school curricula	Curriculum emphasized folklore, traditional architecture, and rituals associated with natural phenomena	Students gained both scientific and cultural competencies in disaster preparedness	Useful model for Anak Rimba where forest-related hazards are relevant and understood through customary systems	Triastari et al. (2021)

Traditional Game-Based Education in West Sumatra	Incorporation of Minangkabau traditional games into early childhood pedagogy	Developed learning modules around local play culture with embedded ethical and social rules	Boosted student motivation, collaboration skills, and embedded socio-emotional learning	Shows how culturally familiar modes of instruction (like play and story) enhance cognitive outcomes	Susanti et al. (2022)
Riau Songket Craft-Based Environmental Education	Community-based learning tied to artisanal weaving using natural dyes and low-waste techniques	Students learned biology and environmental science through the process of natural color extraction	Fostered appreciation for sustainability within cultural industries	Offers a concrete example of hands-on, community-rooted learning that merges science and tradition	Algazali (2020)
Moronene Tribe's Forest Law Education	Tribe used unwritten ecological regulations (customary law) as the basis for school environmental ethics modules	Lessons covered sacred sites, prohibited species, and rotational land-use practices	Raised student consciousness of land ethics and interdependence	A directly analogous case to Anak Rimba's forest-based ethos and value system	Sinapoy (2018)

These comparisons between cases show that there is a continuum of good practices in which local knowledge does not represent a secondary content of the education manifestation; instead, education is placed at its core. Sekolah Anak Rimba has at least three strategic lessons to learn:

Successful schools in indigenous settings achieve success through the re-organization of pedagogy (not just curriculum) that reflects the local knowledge systems. In the case of Anak Rimba, it makes this true that there is a need to harmonize teaching methods (e.g., fun stories, learning through observation, outdoor practice) with forest-living lifeways. Traditional ecological knowledge as witnessed with the situation involving the states of Kalimantan and Riau can act as a vehicle in imparting formal learning relevant to science, ethics, and sustainability. This endorses the trend of Sekolah Anak Rimba to incorporate the skills such as the usage of medicinal plants, navigational skills, or even the classification of biodiversity into the learning outcomes. Schools with elders, craftspeople and customary leaders e.g. as in Aceh or Lombok will evoke greater trust, cultural transfer and acceptance. In the case of Anak Rimba, this significance points at the importance of active engagement of tribal elders in curriculum development, narration and environmental ceremonies as formal modes of study.

In order to explain how the management of Sekolah Anak Rimba functions, the further matrix of stakeholders and their roles and challenges will be presented according to the examined literature and the suggested practices in the research.

Table 7. Stakeholder Roles and Institutional Mapping

Stakeholder	Roles and Responsibilities	Challenges Identified	Representative Sources
School Leadership (Principal & Teachers)	Manage integration of local wisdom in curriculum, adapt pedagogy, train in environmental literacy	Limited pedagogical training in local knowledge, administrative overload	Darmadi (2018), Rokhmah & Munir (2021)
Tribal Elders / Cultural Custodians	Transfer oral traditions, sacred ecological knowledge, and survival skills into curriculum	Marginalized in formal educational planning, lack of recognition as “educational actors”	Sinapoy (2018), Agung (2023), Sertiawan & Dora (2024)
Parents and Community Members	Support contextual learning, provide resources, monitor cultural relevance	Low formal literacy levels may hinder engagement; limited time and economic pressure	Arswimba et al. (2023), Susanti et al. (2022)
Government Education Agencies	Formulate policy, allocate resources, recognize school models	National curriculum rigidity, low institutional flexibility for indigenous models	Samier (2020), Tohri et al. (2022), Shufutinsky et al. (2021)
NGOs / Local Civil Society	Provide supplementary training, curriculum material support, cultural advocacy	Limited long-term involvement, donor-driven agendas may misalign with community needs	Sulaiman et al. (2022), Aryani & Kertopati (2024)
Academic Institutions / Researchers	Conduct evaluations, co-develop materials, publish and validate indigenous models	Often external and detached from community praxis; research may not be applied back to schools	Jonatan et al. (2024), Triastari et al. (2021)

This mapping underscores that while community-based education such as Sekolah Anak Rimba involves multi-stakeholder participation, their capacities remain asymmetrical. Institutional actors particularly government bodies often retain control over accreditation and funding, whereas cultural stakeholders provide critical content but lack structural leverage. The disconnect between grassroots knowledge holders and formal policymakers remains a barrier to truly endogenous educational governance.

Table 8. Descriptive Quantitative Trends in the Literature

Dimension	Count	% of Total (n=28)
Articles focused on curriculum integration	14	50%
Articles focused on environmental teaching content	12	43%

Articles discussing school management explicitly	8	29%
Articles mentioning stakeholder/community roles	10	36%
Articles noting implementation barriers	11	39%
Studies grounded in indigenous/tribal communities	13	46%
Empirical studies with observable learning outcomes	9	32%

A critical overview of the expert literature on indigenous education reveals that the current trend is to concentrate on the curricular and instructional material and not on macro-level management systems. This finding supports the originality of the current research: only a few of the past articles give a comprehensive evaluation of management of education as a strategic cultural preservation tool. Besides, close to two-thirds of the articles identified provide merely rhetorical support to local-wisdom based learning; less than a-third of the entire accumulated works show empirical reporting of concrete observable results. This tendency points to a gap in the empirical evidence of tracing the efficiency of such educational programs beyond abstract statement. In turn, the integrative approach of Sekolah Anak Rimba that connects the thematically coherent pedagogical content with the widespread stakeholder participation and locally managed operation can be seen as leading to a solution at the system-level that is not currently well-represented in what has already been researched.

Table 9. Citations with Measurable Outcomes or Impact Indicators

Study	Impact/Outcome Measured	Indicator Type
Jonatan et al. (2024)	Increased ecological citizenship in students in wetland areas	Behavioral (student participation in conservation)
Fahlevi et al. (2023)	Improved environmental literacy and science competence	Cognitive (test scores, survey analysis)
Mujiburrahman (2021)	Enhanced character formation rooted in local identity	Affective (moral awareness, student journals)
Rokhmah & Munir (2021)	Strengthened school culture toward environmental values	Organizational (school practices)
Susanti et al. (2022)	Elevated motivation and socio-emotional development through play-based learning	Psychosocial (observation, anecdotal records)
Tohri et al. (2022)	Curriculum relevance and student engagement in Sasak schools	Engagement (teacher interviews, classroom observation)
Yonanda et al. (2022)	Increased demand for local wisdom-based learning materials	Institutional (teacher needs survey)
Sulaiman et al. (2022)	Enhanced youth participation in local tourism through education	Behavioral (community engagement)
Sinapoy (2018)	Preservation of customary ecological laws via education	Legal-cultural (knowledge retention, interviews)

These outcome-linked citations demonstrate that when local wisdom is effectively integrated, tangible benefits emerge across cognitive, affective, behavioral, and institutional dimensions. However, they also reveal that systematic impact measurement is rare and often based on small-scale or anecdotal studies. The study of Sekolah Anak Rimba thus contributes a necessary empirical framework that could later be expanded into impact evaluation studies, using metrics such as ecoliteracy levels, intergenerational knowledge retention, or attendance linked to curriculum relevance.

## **Reframing Indigenous Educational Management through Local Wisdom and Environmental Pedagogy**

The current paper gives empirical confirmation that successful school management in Indigenous settings is radically different, in principle, to the mainstream models of education management. The example of Sekolah Anak Rimba showcases that management of the school is not limited to organization of learning process and infrastructure but expands to cover the preservation of a culture and ecological sustainability. Rather than being an exclusively administrative enterprise, the school expressly shows how the identity of Indigenous people can be retained on their own terms through the well-maintained learning settings. The same sentiment can be found in the thesis of Samier (2020) that attempts to dispel the imposition of managerial epistemology that dismisses the knowledge created by the local communities. In addition, the school governance orientation of Anak Rimba aligns with Arswimba et al. (2023), who postulate that Indigenous communities should be planning their education along dialogical and participatory structures of ownership. With the use of students, parents, and teachers around the community in the provision of input into curricular and administrative decision making, Sekolah Anak Rimba develops a paradigm that does not imply assimilation, but rather continuity with education.

When developing teaching material that bears the colours of the local environment, the school is not only interested in achieving thematic relevance; instead, the school builds a local ontological pedagogy that is embedded in the everyday lives of the school children. That the teaching content of forest survival, organic farming and medicinal plants use has emerged within the social ecological systems in which the Orang Rimba live also makes it very much experiential and indispensable. The methodology proves the findings of Fahlevi et al. (2023) that the teaching incorporating the environment contributes greatly to student understanding and engagement, especially when there is a reflection of local ecological issues.. On the same note, Jonatan et al (2024) note that there is development of stronger environmental citizenship among the students who have been exposed to ecosystem-based learning activities in wetland areas which is consistent with the pedagogical approach witnessed in Sekolah Anak Rimba. The school is combined with grounded learning and the forest environment, which allows it to comply with Situmorang and Tarigan (2018), who emphasize the significance of a hands-on ecological education in creating behavioral integrity towards the nature. When local wisdom is adapted into the contents of teaching, the authors are at an intersection of the work by Yasin (2019) whose tone is sounding that culturally identifiable practices to develop environmental awareness should be born in the logic of the school instruction rather than abstract modules.

Nonetheless, the insertion of this type of pedagogy into the current institutional context needs to be navigated through sensitively. The school exists within the national education system that is more likely to encourage some standardized routes in curriculum and teacher certification. According to Rokmah and Munir (2021), this rigidity is viewed by the researchers as a systemic limitation to schools in situations where the latter seeks to localize content, which in many cases results in dilemmas of choice: between pedagogical authenticity and institutional compliance. It is hoped that the management approach practiced within Sekolah Anak Rimba alleviates this tension, as the management approach conceives local practices not as peripheral enhancement of the curriculum, but as the curriculum. This is similar to the results by Tohri et al. (2022), who showed that in East Lombok schools of Sasak people, as the local culture was introduced in daily learning activities through include local rituals and narratives, student engagement increased without being detrimental to formal student outcomes. In that respect, the research can corroborate the position stated by Zahrika and Andaryani (2023), who by referring to a curriculum as a location of culture transmission believe that this domain of design

should reflect the community values. The use of culturally indexed knowledge also corresponds to the assertions of Sertiawan and Dora (2024), who suggest that the ritual can be used as a source of epistemological inertness in elementary schooling and especially in cases where rituals are inherited by the environmental ethics of a particular region.

The stakeholder dynamic is also an issue that is taken seriously in the management of Sekolah Anak Rimba. Tribal elders, parents, and cultural guardians are not considered as mere receivers of the policy but are co-constructors of the educational experience with the help of policy. Such a strategy aligns with Sulaiman et al. (2022), who have proposed the use of a participatory model that involves collective efforts where the local expertise in indigenous communities is valued and respected in educational achievement. By making such participations institutionalized, the school makes it legitimate the modes of knowledge which are usually not as recognized in education discourse. Elder involvements in learning correlate with what Mujiburrahman (2021) also revealed when cultural transfer occurred in Acehese schools to be able to maintain it, through storytelling and traditional ceremony, to allow the community figures to be involved in the process of pedagogy. In addition, this participatory method will offer structural strength as indicated by Surya et al. (2020), who showed that resource management by communities was more sustainable with embedded culturally-sensitive education systems. This collective approach to leadership then enshrines a more nomadic form of authority yet one which reflects both the ecological and social networks of its location as opposed to presupposed approaches of imposing bureaucratic structures that go against the grain of the indigenous nature.

Nevertheless, the fact that these processes are not romanticized in the study is not the thing to be ignored, and limitations are to be spoken of as structural, but not accidental. The few teaching staff that have been trained in both pedagogical practice and indigenous knowledge brings about a double bind which depreciates the quality of education as well as the cultural fidelity. The same situation was encountered in a study by Triastari et al. (2021) where schools that had tried to incorporate disaster literacy and local knowledge had difficulties with management of human resources especially in remote regions. Yonanda et al. (2022) also found that the demand of the materials that are based on local-wisdom is high, the production and adaptation of such resources is still not well-developed as there is little institutional support. Moreover, the inaccuracy between national mandates of curriculum and local needs remain divisive in the wholeness of indigenous school management akin to what Shufutinsky et al. (2021) have expressed as the marginalizing consequences of top-down educational governance. What these structural impediments demonstrate is that although frameworks such as Sekolah Anak Rimba can contribute greatly to the understanding of alternative practices, their long-term viability will be predicated on whether or not policymakers can support this kind of shift in management styles and the redistribution of power to the local.

The main finding that comes out in the review of a large body of the literature is the fact that there is a lopsided trend in the area of indigenous education research. Though much research has been done on curriculum design and development of identity, few take a serious look at mechanisms of school management which has proven to be a locus of epistemic negotiations. Darmadi (2018) claims that content innovation should not be overemphasized without institution-level transformation and emphasises that sustainable changes in education have to be backed by institution-related governance models that are culturally responsible. The innovative character of the study is the emphasis on the act of management strategy that predetermines the pedagogical meaning and human survival in terms of culture. Passing management as not only an administrative but a cultural operation gives Sekolah Anak Rimba a new vector in comprehending what it means to be in charge of an educational institution

within an indigenous setting. The activities of the school such as flexible schedule, community-based content creation, and immersive learning exemplify what according to Pesurnay (2018) can be described as system-theory-informed local culture where all parts of the system do not exist in one hierarchy but rather in mutually reinforcing unity.

In tandem, the identity construction unraveled shows that the school is an artificial support system to students to provide their cultural re-rootedness in a world that is progressively becoming globalized. Manarfa et al. (2023) emphasize that identity consolidation in indigenous education is not an incidental result but an outcome with his or her own right of existent culturally resonant schooling. The article by Saputra et al. (2023) goes on to support this argument as pedagogical solutions based on the local context can create a more psychologically safe and motivating environment among the learners. Through lessons learned of what their ancestors did and clues customs in the nature, Sekolah Anak Rimba is not merely instilling knowledge of the world around but breaths to life the relationship of the student to the world. This practice correlates to the pedagogical prospects of Azzahra (2024), who does not define local wisdom as fixed heritage but as active source of developing civic understanding. By means of this complement of environmental immersion and cultural confirmation, the school is no longer merely reactive, in terms of preserving the culture and it introduces an advantageous pattern of even cultural revival.

This paper has provided a set of indicators that indicate that the role of the management of Sekolah Anak Rimba is not an isolated approach but an emergent approach that resonates with various indigenous education projects in Indonesia. What is more important is that it is a unique educational solution of consolidating the environmental pedagogy, cultural continuity and participatory governance. The combination of those factors makes clear a paradigm in which indigenous education ceases to be an optional and marginal exception yet emerges as an option with the potential to influence other education policy and practice.

## Conclusion

This paper has explored the management approach of Sekolah Anak Rimba in the perpetuation of local knowledge in terms of developing teaching content on the environment. The results confirm the fact that educational management in indigenous communities should be viewed as a cultural and ecological activity rather than a manageable administration apparatus. This integration model, which focuses on interconnecting formal learning, traditional knowledge, and nature immersion, shows how attending school can be reinvented as a means of maintaining a cultural identity and ecological awareness. Use of content that learned anything in the forest, culturally engrained ways of teaching, and involvement of participatory governance system is an indication of management philosophy that does not want homogenizing of the content and recognition of the validity of indigenous knowledge. Nevertheless, the paper also takes into account perpetuated structural constraints. They consist of absence of formally trained instructors who are familiar with the local systems of knowledge, rigidity of the national curricular policies, and poor institution support of resource development. These limitations are reflective of wider systemic problems that indigenous education programs experience throughout Indonesia. The example of Sekolah Anak Rimba therefore underscores the importance of greater flexibility in educational policy platforms that do not view the indigenous schools as peripheral options but rather acknowledge them to be the valid forms of education sensitive to context and deeply based in cultural context.

The value of the research is not that it reports a case of one schools strategy but also that it rethinks educational management as a place of epistemic negotiation and cultural revitalization. It indicates that sustainable education in indigenous settings should no longer

be confined to the integration of contents but rather structural shifts that would give power to indigenous subjects, legitimise knowledge systems of ancestors, and make learning subject to the rhythm of nature and society. Future research should expand on this foundation by developing empirical measures of impact, evaluating long-term outcomes, and proposing frameworks for policy adaptation that support indigenous educational sovereignty across diverse contexts in Indonesia.

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