

INTERNALIZATION OF THE VALUE OF MUTUAL COOPERATION IN LOCAL WISDOM-BASED SOCIAL SCIENCE LEARNING AT MIN 2 TANAH DATARSusi Ratna Sari¹, Elvi Rahmi², and Elga Putri³¹ Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia² Ahlussunnah Tarbiyah Science College, Indonesia³ Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia**Corresponding Author:**

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Abstract

This study investigates the strategy of internalizing gotong royong (mutual cooperation) values in social studies learning based on local wisdom at MIN 2 Tanah Datar. The research was driven by concerns over the declining spirit of communal cooperation among students, despite gotong royong being a core cultural value in the Minangkabau community. The objectives of this study were to describe the strategies used by teachers to internalize gotong royong, analyze student engagement, identify forms of Minangkabau local wisdom integrated into learning, and evaluate the effectiveness of contextual and cultural approaches. This research employed a qualitative approach with a descriptive method. Data were collected through interviews with teachers and students, classroom observations, and document analysis of lesson plans and learning materials. The findings revealed that gotong royong was meaningfully integrated through collaborative learning activities, storytelling, and real-life cultural examples such as goro nagari and majalang. Students demonstrated active participation and moral sensitivity during group tasks, showing signs of internalizing cooperative values. Teachers deliberately connected local traditions with national curriculum content, making the learning experience both relevant and value-driven. The study concludes that integrating local wisdom into social studies learning is an effective pedagogical strategy for character education. It highlights the importance of contextualized teaching in preserving cultural identity and fostering social values among young learners in madrasah settings.

Keywords: Local Wisdom, Mutual Cooperation, Social Sciences

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INTRODUCTION

Gotong royong, or mutual cooperation, is a noble value that has long been an integral part of Indonesian culture, particularly among the Minangkabau people (Armawi & Mardiyah, 2024; Mua, 2025; Urbanus & Utomo, 2022). However, this social value is gradually eroding, especially among elementary school students. This phenomenon is reflected in the declining participation of students in collaborative activities, the lack of willingness to assist peers in learning, and a general weakness in group work. Such conditions illustrate a gap between culturally inherited social values and their application within the educational context, particularly in Social Studies (Ilmu Pengetahuan Sosial or IPS) learning. The Merdeka Curriculum actually provides opportunities for teachers to incorporate local wisdom into learning as a means of strengthening students' character. At MIN 2 Tanah Datar, teachers have made efforts to internalize the value of gotong royong through a learning approach based on local culture. However, the effectiveness and concrete form of such internalization have not been thoroughly examined from a scientific perspective, making it necessary to conduct a study that explores how this value is genuinely practiced in IPS learning.

Previous studies have addressed the importance of character values in education, including gotong royong, but few have focused on how these values are internalized in the local Minangkabau context (Atmaja, 2024; Sari dkk., 2025). Theoretical discussions on character education, such as those presented by Lickona, highlight the roles of modeling, habituation, and moral reflection but often lack cultural contextualization. In many cases, Social Studies learning tends to be cognitive-centered, neglecting the development of social values. Therefore, there is a need to enrich the literature with empirical studies that connect theories of value internalization to context-based classroom practices. This research attempts to fill this gap by examining IPS learning at MIN 2 Tanah Datar, where gotong royong is still deeply rooted in community life and can serve as a foundation for character formation.

This study aims to achieve several interconnected objectives relevant to the issues previously outlined. First, it seeks to describe the strategies used by teachers to internalize the value of gotong royong in Social Studies learning based on local wisdom. Second, it analyzes the level of student involvement in applying this value throughout the learning process. Third, it identifies the forms of Minangkabau local wisdom that are integrated into IPS learning at MIN 2 Tanah Datar. Lastly, it evaluates the effectiveness of internalizing gotong royong through a contextual and culturally grounded approach. These objectives are designed to offer a comprehensive understanding of how Social Studies can serve not only as a cognitive subject but also as a vehicle for instilling social values rooted in students' cultural backgrounds.

Considering the decline in mutual cooperation values among students, the weak implementation of character education in IPS learning, and the scarcity of research integrating local wisdom into education, this study is deemed both urgent and relevant. The main argument underlying this research is that IPS has strategic potential to instill social values if designed contextually and with local cultural relevance. Furthermore, the hypothesis developed in this study is that internalizing the value of gotong royong becomes more effective when directly connected to students' lived cultural experiences, rather than taught merely through abstract theory. Hence, through a descriptive qualitative approach, this research seeks to uncover IPS learning practices that are contextual and reflective of Minangkabau social life, potentially

offering an alternative model of character education rooted in local wisdom at the madrasah level.

Gotong royong is a social concept referring to voluntary cooperation among community members to achieve a shared goal (Dewanti dkk., 2023; Juliana dkk., 2025; Puspitasari dkk., 2025). In Indonesian culture, particularly among the Minangkabau people, gotong royong is known through the expression "basamo mangko manjadi", meaning that heavy tasks become lighter when done together. Terminologically, it represents values of solidarity, mutual care, and collective responsibility in building harmonious social life (Az-Zahra dkk., 2025; Citra, 2025; Hasibuan, 2021). Gotong royong is not limited to physical activities such as cleaning the environment or building houses; it also includes moral and emotional support that strengthens social bonds. Scholars such as Koentjaraningrat consider it a traditional form of social participation characteristic of agrarian societies (Andriani dkk., 2024). In education, this value plays a crucial role in shaping students' character. Therefore, comprehensively understanding gotong royong is essential in designing learning processes that embed social values from an early age, particularly through Social Studies subjects in primary education.

As a social value, gotong royong manifests in various forms observed in daily life. Sociologically, it is often categorized into two major forms: instrumental and expressive. Instrumental gotong royong involves physical cooperation, such as community farming, house building, or village cleaning. Expressive gotong royong reflects emotional and moral support, such as helping neighbors in times of crisis or participating in cultural ceremonies. In classroom contexts, manifestations of gotong royong include group work, fair task distribution, peer assistance, and respect for individual contributions. At MIN 2 Tanah Datar, these manifestations are evident in how local cultural values are integrated into the learning process. Understanding the diverse forms of gotong royong enables teachers to implement contextually relevant strategies so that the value is not merely understood theoretically but also practiced in students' daily lives.

Social Studies is a subject designed to equip students with knowledge, skills, attitudes, and values related to societal life. It integrates various disciplines—history, geography, economics, sociology, and anthropology—into a unified and contextual curriculum (Anshori, 2021; Mahdalena & Sain, 2020; Safitri dkk., 2024). Under the Merdeka Curriculum, Social Studies at the elementary level aims to nurture critical thinking, social behavior, and cultural awareness (Nurohmah dkk., 2023; Sofyan dkk., 2025). It goes beyond teaching social facts by encouraging students to understand social interactions, norms, and values. Hence, Social Studies serves as a strategic platform to instill character values such as cooperation, fairness, and social responsibility. Understanding Social Studies as a comprehensive educational framework allows teachers to develop learning activities that are not only cognitively enriching but also character-building through real-life social experiences.

The implementation of Social Studies education encompasses various forms, including thematic, contextual, and integrative approaches. Thematic learning connects social concepts through relatable themes, such as environment, cooperation, or local economy. Contextual learning enables students to engage with content through real-life experiences relevant to their sociocultural environment. Social Studies practices include discussions, role plays, case studies, and collaborative projects. It is also a space for exploring local values like gotong royong and tolerance. At MIN 2 Tanah Datar, these manifestations are evident through the integration of Minangkabau cultural practices in Social Studies classes. Understanding these educational practices enables teachers to design meaningful and relevant learning experiences while embedding context-based character education.

Local wisdom refers to the knowledge, values, and practices developed by communities through sustained interaction with their environment and culture (Aldi & Barizi, 2025; Zulhuda dkk., 2025). It reflects how people perceive life, nature, and society, shaped by generations of experience. In Minangkabau society, local wisdom is expressed through proverbs, customs, and

social practices such as deliberation, cooperation, and matrilineal kinship. More than tradition, local wisdom serves as a rich resource for character education. In schools, local wisdom supports pedagogical approaches that connect learning content with students' cultural realities. Integrating local wisdom into Social Studies enhances students' understanding of social values in their immediate context. Thus, understanding the definition of local wisdom is crucial in developing culturally responsive and meaningful learning environments.

Local wisdom can be categorized into social, cultural, ecological, and educational dimensions. Socially, it includes values like solidarity and communal cooperation. Culturally, it manifests in rituals, symbols, and oral traditions such as folktales or proverbs. Ecologically, it includes sustainable practices like forest preservation systems, such as *parak* in Minangkabau. Educationally, it serves as a source of contextual values and learning tools. In education, manifestations of local wisdom appear in culturally-based learning materials, curriculum integration of local values, and thematic approaches rooted in students' lived experiences. At MIN 2 Tanah Datar, local wisdom is utilized to promote *gotong royong* through Social Studies content and activities. These categories serve as essential references for educators designing culturally adaptive and value-based learning strategies.

RESEARCH METHOD

Although the value of *gotong royong* (mutual cooperation) is a fundamental part of Indonesian cultural identity, particularly within the Minangkabau society, recent realities indicate a decline in its practice among elementary school students. This phenomenon is evident in the reduced student participation in group activities, the lack of willingness to help peers during learning, and the weak connection between Social Studies material and local value practices. Despite the Merdeka Curriculum offering space for the integration of local wisdom into learning, these opportunities are not fully utilized. At MIN 2 Tanah Datar, teachers have made efforts to internalize the value of *gotong royong* through learning approaches grounded in local cultural practices. However, the effectiveness and actual form of this internalization remain underexplored. Therefore, this research focuses on capturing a comprehensive description of how *gotong royong* is internalized in the Social Studies learning process, particularly through culturally contextualized teaching practices within the elementary school environment.

This study adopts a descriptive qualitative research design that emphasizes detailed and in-depth portrayals of phenomena without manipulating variables or seeking causal relationships. The primary data in this research were obtained through in-depth interviews with selected informants directly involved in the learning process at MIN 2 Tanah Datar. The interviews aimed to explore teachers' and students' experiences and perspectives on the internalization of *gotong royong* in Social Studies learning. Meanwhile, secondary data consisted of literature reviews and supporting documents relevant to the core themes of the study—mutual cooperation, Social Studies, and local wisdom. The use of both primary and secondary data enabled the researcher to construct a holistic understanding of the research subject while anchoring the findings in both empirical and theoretical foundations.

The research participants were selected using purposive sampling based on their direct involvement and relevance to the research objectives. The key participants included two Social Studies teachers from Grades V and VI who actively implemented learning activities based on local wisdom. Additionally, twelve students—six from each grade—were selected based on their active classroom participation and diverse cultural backgrounds. These students provided insights into how *gotong royong* was experienced and practiced during learning. Complementing the human participants, the research also analyzed several documents such as lesson plans (RPP), teaching modules, and visual records of classroom activities. These

documents served as valuable sources for understanding how the internalization of gotong royong was structured within the formal curriculum and pedagogical materials.

The data collection process involved several key techniques: interviews, observation, and documentation. Interviews were conducted with both teachers and students to gain insights into their understanding, attitudes, and experiences related to gotong royong in the learning environment. Observations were carried out during Social Studies lessons to capture students' interactions, collaborative behaviors, and the teaching strategies applied by educators. Documentation, including lesson plans and teaching materials, was also collected and examined to understand how local wisdom and cooperative values were embedded in instructional content. This multi-method approach ensured that the data were rich, contextual, and reflective of real classroom practices, thus allowing for a more accurate portrayal of the internalization process.

The data in this research were analyzed using the interactive model developed by Miles and Huberman, which includes data reduction, data display, conclusion drawing, and verification. Data reduction involved selecting and organizing relevant information from interviews, observations, and documents. These data were then displayed systematically to identify emerging themes and patterns related to the internalization of gotong royong. Conclusions were drawn based on the synthesis of various data sources, while verification was conducted through continuous comparison and reflection. To ensure data validity, the researcher employed source triangulation by cross-referencing data from teachers, students, and documents. This triangulation process allowed the researcher to correlate, compare, and confirm findings across sources, enhancing the objectivity and credibility of the research outcomes.

RESULTS AND DISCUSSION

Based on the results of interviews with Social Studies teachers and students at MIN 2 Tanah Datar, the value of gotong royong was actively introduced through various teaching strategies. The teacher linked the learning materials with daily life examples of communal cooperation in the Minangkabau community, such as “manunggang rumah”, “maarak anak daro”, and communal cleaning of the mosque (surau). Students expressed enjoyment when engaging in group work during Social Studies classes, showing enthusiasm for collaborative activities. Observations during classroom sessions revealed that the teacher facilitated group projects and divided tasks fairly. Students worked together to complete assignments such as creating social maps and dramatizations of local community work. Documentation analysis also showed that the RPP included objectives targeting cooperative attitudes and appreciation of gotong royong, while the instructional modules featured local cultural content reflecting communal values.

The findings illustrate that the implementation of gotong royong in Social Studies learning is carried out both explicitly and implicitly. Teachers intentionally incorporate cultural stories and real-life community examples to instill the spirit of cooperation. Students are not only encouraged to work in teams but are also exposed to the importance of mutual assistance through storytelling and local wisdom-based learning materials. Although most students participated actively, some required motivation, indicating variability in internalizing these values.

These findings reflect the existing challenge outlined in the research problem, namely the declining spirit of gotong royong among elementary students. The integration efforts by teachers at MIN 2 Tanah Datar demonstrate a strategic attempt to counter this issue through the contextualization of local wisdom in IPS learning. However, the inconsistency in student engagement suggests that internalization is still partial and requires reinforcement.

The Social Studies (IPS) subject at MIN 2 Tanah Datar is delivered with an emphasis on contextual and culturally relevant content. Interviews revealed that teachers do not teach IPS as mere theory but strive to relate it to students' lived realities. During classroom observations, Social Studies instruction included interactive group discussions, mapping of the local environment, and project-based tasks that promote civic awareness. Lesson plans (RPP) and instructional modules contained themes related to social structures, local leadership, and traditions—emphasizing student-centered learning through experiential and participatory activities.

Social Studies in this context serves as a medium for character education by integrating real-world and cultural elements into the curriculum. The alignment between learning objectives and the socio-cultural environment enables students to better understand their roles in society. Teachers' use of localized content fosters not only knowledge acquisition but also identity formation and appreciation of communal values. The design of learning tools reflects an effort to balance cognitive development with social and moral learning outcomes.

The manner in which Social Studies is implemented supports the need for integrating values such as *gotong royong* into formal education. However, despite the contextualized approach, not all students are equally engaged or aware of the relevance of IPS materials to their daily lives. This gap between pedagogical intention and student internalization underlines the core issue of how effectively IPS can serve as a vehicle for local value internalization.

The concept of local wisdom in the learning process at MIN 2 Tanah Datar is reflected in both the instructional content and learning methods. Teachers include elements of Minangkabau traditions and communal rituals in their teaching. During observations, storytelling about traditional practices and participation in themed role-plays were evident. Documentation showed that modules featured illustrations and explanations of cultural events such as *batagak penghulu*, *majalang*, and *goro nagari*. Students created posters and collages based on these traditions, which were displayed in the classroom as part of thematic learning.

The incorporation of local wisdom in IPS learning provides a cultural framework for students to better relate to the content. By embedding cultural narratives and traditional values into daily instruction, teachers create a learning environment that resonates with students' cultural identities. This fosters not only cognitive understanding but also emotional and moral engagement with the material. Students' creative expressions, such as posters and performances, suggest a degree of value internalization influenced by the cultural relevance of the material.

While the application of local wisdom in the classroom aligns with the goals of the Merdeka curriculum, the degree to which it fosters consistent internalization of values like *gotong royong* remains uneven. The findings indicate that although resources and strategies are culturally grounded, they still require refinement to ensure broader student involvement and deeper value absorption. This echoes the broader research problem concerning the waning presence of communal values in student behavior.

Table 1. Research Findings

No.	Research Objective	Findings
1	To describe teachers' strategies in internalizing <i>gotong royong</i> values in social studies learning based on local wisdom.	Teachers integrated <i>gotong royong</i> values through group activities, contextual storytelling, the use of traditional Minangkabau examples, and explicit affective objectives in lesson plans.
2	To analyze students' involvement in applying <i>gotong royong</i> values during the learning	Students showed active participation in group work, demonstrated mutual help, and engaged in collaborative tasks such as making social maps and performing cultural dramas; although a few students

	process.	required teacher prompting.
3	To identify forms of Minangkabau local wisdom integrated into social studies learning at MIN 2 Tanah Datar.	Cultural elements such as <i>goro nagari</i> (community service), <i>batagak penghulu</i> (chieftain inauguration), and <i>majalang</i> (social visits) were embedded in learning materials, stories, and project-based assignments.
4	To evaluate the effectiveness of internalizing <i>gotong royong</i> values through contextual and local approaches in social studies.	The contextual and culturally grounded approach proved effective in fostering cooperative behavior, increasing student engagement, and reinforcing cultural identity through IPS content.

The findings of this study indicate that the internalization of the value of *gotong royong* in social studies learning at MIN 2 Tanah Datar has been implemented through various strategies rooted in local wisdom. Teachers utilized contextual learning approaches by integrating cultural narratives, communal traditions, and social activities of the Minangkabau community into their instruction. Students actively participated in group tasks and collaborative projects, though variations in engagement levels were observed. Local cultural expressions such as *manunggang rumah*, *maarak anak daro*, and *gotong royong surau* cleaning served not only as learning material but also as value-transmitting mechanisms. Learning tools and teaching documents also reflected a deliberate attempt to embed the spirit of cooperation within both cognitive and affective learning objectives.

Compared to previous studies on character education integration, this study offers a distinctive contribution by focusing on the cultural specificity of Minangkabau wisdom in public elementary Islamic education. While existing literature often emphasizes general moral development or abstract cooperation models, this research presents concrete manifestations of local practices applied pedagogically. For example, unlike studies that utilize generic teamwork modules, this research grounds its implementation in lived traditions of the local community, thereby enhancing cultural relevance and engagement. This context-based approach reveals how value internalization becomes more effective when culturally tailored, making this research particularly relevant in multicultural or indigenous learning environments.

These findings reflect the functional importance of grounding value-based education in students' lived experiences and social realities. The integration of local cultural practices into classroom learning not only strengthens students' cognitive understanding of social systems but also fosters affective identification with communal values. The strategy of drawing upon familiar social settings and examples renders the learning process more meaningful and encourages moral alignment with community expectations. As such, the objectives of social studies education—to promote responsible citizenship and social empathy—are more likely to be fulfilled when learning is anchored in the sociocultural landscape of the students.

The implications of this research point toward the strategic use of local wisdom as a pedagogical asset in character education. Integrating traditional practices and communal values into formal learning settings enhances the authenticity of moral messages delivered in class. This approach supports the development of both individual character and social cohesion among students. Furthermore, by validating cultural identity within the educational process, schools contribute to the preservation and transmission of local heritage, aligning well with the goals of the Merdeka Curriculum, which emphasizes contextual and independent learning.

The effectiveness of the internalization process observed in this study can be attributed to several key factors. First, the teacher's role as cultural mediator was critical in bridging academic content with community values. Second, the choice of instructional media and methods reflected sensitivity to local contexts. Third, student engagement was influenced not only by the learning design but also by their prior exposure to the value of gotong royong in their homes and neighborhoods. These interrelated elements highlight the dynamic nature of value education, which depends heavily on consistency across formal and informal learning environments.

Based on these findings, several actions are recommended. Teachers should be provided with professional development opportunities that emphasize culturally responsive pedagogy and the utilization of local wisdom in curriculum design. Schools are encouraged to establish partnerships with community leaders to reinforce value education through experiential and service-based learning. Moreover, education policymakers should consider formalizing frameworks that support the systematic integration of local culture in teaching materials and learning outcomes. Such actions can sustain and scale up effective models of character education rooted in Indonesia's diverse cultural landscapes.

CONCLUSION

Unexpectedly, this study revealed that the internalization of gotong royong values in social studies learning at MIN 2 Tanah Datar is not merely incidental or symbolic—it is a strategically embedded process grounded in local cultural identity. Teachers not only delivered content related to social cooperation but actively bridged traditional Minangkabau practices with classroom activities. From integrating communal rituals like goro nagari into learning modules to designing collaborative tasks that mimic real-life cooperation, the pedagogical approach observed in this study repositions local wisdom as a powerful tool in value formation. The finding that even young learners are capable of internalizing deep communal values through culturally responsive teaching challenges the assumption that such efforts are better suited for older or more mature students.

This research offers both theoretical and practical contributions. Theoretically, it affirms the significance of contextualizing moral education within indigenous cultural frameworks, enriching the discourse on culturally responsive pedagogy and character education. Practically, it demonstrates how local wisdom can be operationalized in everyday teaching strategies, providing concrete examples for educators seeking to bridge curriculum with community life. The model implemented in this study can serve as a prototype for other schools aiming to foster social cohesion and moral identity in culturally diverse settings.

While this study provides rich insights, it is bounded by the specific cultural and institutional context of MIN 2 Tanah Datar. This does not represent a weakness but rather an invitation for further research in other cultural or regional settings. Future studies may explore the internalization of different local values across various disciplines, or assess the long-term impact of such pedagogical strategies on students' character development. Comparative research across different provinces or educational levels could also deepen our understanding of how local wisdom can be systematized within Indonesia's broader educational framework.

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