Ihtirom Jurnal Manajemen Pendidikan Islam
P-ISSN 2962-9284
E-ISSN 2829-4106
Vol. 5 No. 2 Edisi Oktober 2026

CULTURE-BASED CURRICULUM IMPLEMENTATION STRATEGIES FOR RESPONDING TO CULTURAL LAG IN EAST JAVA CULTURAL SCHOOLS

Rofiq Hidayat[1], Riayatul Husnan[2], Bukadin Manaf[3]
[1, 2] Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember
[3] Sekolah Tinggi Agama Islam Al-Utsmani Bondowoso
rofiqhidayat@uinkhas.ac.id, riayatulhusnan@uinkhas.ac.id, bukadinmanaf79@gmail.com

Diterima : 21-05-2026 **Disetujui : 28-08-2026** **Diterbitkan : 31-10-2026**

Abstract: *The implementation of a culture-based curriculum has become an important issue in East Java's education system in response to the growing phenomenon of cultural lag driven by global cultural influences. This study aims to analyze the urgency of implementing a culture-based curriculum, identify its implementation challenges, and explore strategies for strengthening cultural education in schools. A qualitative case study was conducted at SMPN 2 Jember, one of East Java's designated cultural schools, involving the vice principal for curriculum affairs, students, and parents as participants. Data were collected through in-depth interviews, direct observations, and document analysis and were analyzed using thematic analysis based on the Miles, Huberman, and Saldana model. The findings indicate that culture-based curriculum implementation strategies include integrating cultural values into the Pancasila Student Profile Strengthening Project (P5) and subject-based learning, enhancing teachers' cultural literacy, collaborating with local cultural communities, utilizing digital media, revitalizing extracurricular activities, and strengthening institutional policies. These findings suggest that implementing a culture-based curriculum has the potential to reinforce cultural education in schools as a strategic response to the phenomenon of cultural lag in East Java.*

Keywords*: Cultural Curriculum, Cultural Lag, Cultural Education, Cultural School*

INTRODUCTION

The implementation of culture-based curricula has become an urgent priority in Indonesia's educational landscape, particularly in East Java, where cultural identity continues to face pressure from rapid globalization (Digdoyo, 2019). Culture-based curricula serve as an essential foundation that allows students to understand, embody, and preserve local cultural values as an integral part of national character development (Noventue et al., 2024). Previous studies have emphasized the importance of cultural education in schools, but they have primarily focused on conceptual development and policy implementation, while limited attention has been given to how designated cultural schools formulate practical implementation strategies in responding to the phenomenon of cultural lag(Regina et al., 2024). Likewise, research conducted in elementary schools in Luwuk District, Central Sulawesi, demonstrated that culture-based curricula frequently encounter implementation barriers due to insufficient policy

support and institutional readiness (Haluti, 2024). hese findings indicate that existing studies have not adequately explained how cultural schools in East Java navigate administrative, pedagogical, and collaborative challenges while strengthening culture-based curricula in their local contexts. Therefore, this study addresses this gap by analyzing the implementation strategies of culture-based curricula in responding to cultural lag at SMPN 2 Jember Jember, thereby contributing empirical evidence to the discourse on culture-based education in Indonesian cultural schools..

Cultural lag represents a discrepancy between technological advancements and a society's cultural readiness to respond to such changes (Adiputra et al., 2019). Within the educational context, cultural lag emerges when curricula fail to adapt to ongoing social and technological transformations (Afrizal et al., 2020). Previous research suggests that cultural-based schools face substantial challenges in preserving local values amid the dominance of globalization-oriented education (Suradi, 2018). Cultural schools in East Java, whose mission is to preserve local traditions, often encounter difficulties aligning culture-based curricula with contemporary educational demands. Therefore, it is crucial to develop a curriculum model that bridges local cultural traditions and modern educational expectations to mitigate the threat of cultural lag.

Existing studies within the last five years have demonstrated positive outcomes of implementing cultural curricula in enhancing students' understanding and appreciation of local cultural heritage (Taib et al., 2025). Despite these benefits, significant barriers persist, including inadequate culturally relevant teaching materials and limited professional development for educators (Saragih & Marpaung, 2024). Research in cultural schools in Surakarta shows that although students exhibit strong enthusiasm toward cultural learning, resource limitations remain a major obstacle (Intaniasari & Utami, 2022). These studies justify the importance of new research that not only identifies these obstacles but also offers practical strategies for strengthening the implementation of culture-based curricula.

Previous studies have examined culture-based curricula from various perspectives, including their role in strengthening students' cultural identity, character education, and the influence of policy and institutional readiness on implementation. However, these studies predominantly emphasize conceptual development and implementation challenges without explicitly connecting them to the phenomenon of cultural lag or examining how cultural schools adapt their curricula in response to the tension between local traditions and global cultural influences. Building on these findings, this study contributes by integrating the cultural lag framework with curriculum implementation analysis in the context of SMPN 2 Jember as a designated cultural school in East Java, thereby providing both conceptual insights into curriculum adaptation and practical strategies for balancing cultural preservation with contemporary educational demands.

Therefore, the objectives of this research are to analyze the urgency of implementing culture-based curricula in East Java cultural schools in response to cultural lag, identify key inhibiting factors, and formulate strategies for effectively

integrating local cultural values into the curriculum. It is expected that this study will contribute scientific insights for policymakers, curriculum developers, and educators in designing adaptive culture-based curricula that strengthen cultural resilience in the digital era.

METHODS

This research employed a qualitative approach using a case study design to explore the implementation of a culture-based curriculum at SMPN 2 Jember, a designated cultural school in East Java (Creswell, 2021). This method was selected because it enables an in-depth understanding of the phenomenon under investigation and allows researchers to capture contextual details in natural settings (Yin, 2015). The study was conducted from January to April 2026 and involved 12 purposively selected participants, consisting of one vice principal for curriculum affairs, six teachers responsible for implementing the culture-based curriculum, three students actively participating in cultural programs, and two parents who supported school cultural activities. Data were collected through direct observations of classroom learning and cultural activities, in-depth semi-structured interviews, and document analysis of curriculum plans, school policies, and cultural program reports (Moleong, 2019). The research procedure comprised four stages: preliminary field orientation, participant recruitment through purposive sampling, multi-source data collection, and iterative data verification to ensure the credibility and contextual richness of the findings.

The study focused on a cultural school in East Java that has implemented a culture-based curriculum, specifically SMPN 2 Jember. This site was chosen due to its distinct characteristics and the challenges it faces in sustaining a culture-based educational model. Data were obtained through field studies and documentation collected from relevant school activities and institutional records (Darmalaksana, 2020).

The research subjects consisted of the school principal, teachers, students, and stakeholders within the cultural school environment (Afrizal et al., 2020). Participants were selected through purposive sampling to ensure that the informants possessed adequate knowledge and experience related to curriculum implementation (Sugiyono, 2018). Data were gathered through semi-structured interviews and focused group discussions, allowing flexibility in exploring participants' insights while maintaining a clear thematic direction (Yin, 2015).

Data were collected through interviews, observations, and document analysis (Moleong, 2019). Interviews were conducted to obtain teachers' and students' perspectives regarding the implementation of the culture-based curriculum (Creswell, 2021). Observations were carried out within the school environment to directly examine how cultural elements were integrated into learning processes and school activities (Yin, 2015).

Data were analyzed using a thematic analysis approach following the model developed (Miles et al., 2014). Collected data were categorized into thematic clusters

and analyzed inductively to allow patterns and categories to emerge from the field data (Moleong, 2019). The validity of findings was ensured through source triangulation by comparing information from interviews, observations, and documents (Creswell, 2021).

RESULTS AND DISCUSSION

SMPN 2 Jember has been designated as a cultural school since 2023, an initiative of its headmaster, Udik Kristyono, S.Pd. As Cultural school they implemented the hidden of cultural curriculum and promoted it in social media.



Figure 1 School Branding of SMPN 2 Jember as Cultural School

Based on observation, interview, and documentation of the research, SMPN 2 Jember has implement the strategy of cultural lag by the table 1 below:

Table 1. Findings of the strategy of cultural lag in SMPN 2 Jember

Indicators	Findings
Integration of cultural values in learning	- The Deputy Head of Curriculum includes cultural themes in P5 - Teachers have begun incorporating patrols, the Lahbako dance, and Javanese into their social studies/Indonesian language lessons. - However, not all teachers are consistent; the culture remains a byproduct.
Strengthening teacher competency and cultural literacy	- Training on culture-based teaching materials has been conducted. - Still sporadic and requires support from the Education Office.

Collaboration with cultural communities	- Collaboration with dance studios and patrol communities has begun. - Not yet formalized (no MoU), so it is not sustainable.
Utilizing technology in cultural preservation	- Schools are creating digital documentation and social media posts. - Plans for a cultural school YouTube channel. - Teachers' digital skills are still limited.
Revitalizing cultural extracurricular activities	- Patrol and regional dance extracurricular activities are being revived. - A forum for extracurricular activities through language month performances.
Strengthening policies and stakeholder support	- Policy to use Jember Batik Uniform - Schools need formal policies, a fixed budget, and local government support. - Need standard operating procedures (SOPs) and a roadmap for cultural implementation to avoid ceremonial practices.

Based on observations, in-depth interviews, and document analysis in table 1, six interconnected strategies for responding to cultural lag were identified, namely the integration of cultural values into learning, strengthening teachers' cultural competency and cultural literacy, collaboration with cultural communities, the use of technology for cultural preservation, revitalization of cultural extracurricular activities, and strengthening institutional policies and stakeholder support. First, the integration of cultural values into learning represents an effort to reduce the gap between rapidly changing external cultural influences and the transmission of local cultural knowledge in formal education. The vice principal for curriculum affairs has incorporated cultural themes into the Pancasila Student Profile Strengthening Project (P5), while several teachers have introduced patrol music, Lahbako dance, and Javanese language into Social Studies and Indonesian language lessons. However, inconsistent implementation among teachers indicates that cultural content has not yet become an integrated component of the curriculum and remains, in some cases, a by-product of regular instruction. Second, teacher competency and cultural literacy are crucial because cultural lag may emerge when educational actors lack the knowledge and pedagogical capacity to translate local cultural values into contemporary learning experiences. Although training on culture-based teaching materials has been conducted, its sporadic nature suggests that continuous professional development and stronger support from the Education Office are still required. Third, collaboration with local cultural communities, including dance studios and patrol communities, demonstrates an attempt to connect school-based cultural transmission with the wider cultural ecosystem. Nevertheless, the absence of formal agreements such as Memoranda of Understanding (MoUs) makes these partnerships vulnerable to discontinuity, thereby limiting their capacity to become sustainable mechanisms for reducing the gap between institutional education and community cultural practices.

Fourth, the use of digital technology through cultural documentation and social media provides a contemporary mechanism for transmitting local culture to students who are increasingly exposed to global digital content. The planned development of a cultural school YouTube channel further indicates an effort to reposition local culture within students' digital environment; however, limited teacher digital competencies remain an important constraint. Fifth, the revitalization of cultural extracurricular activities, particularly patrol music and regional dance, as well as cultural performances during Language Month, provides experiential spaces through which students can practice and reproduce local cultural values rather than merely learn about them theoretically. Finally, institutional policies, such as the implementation of Jember batik uniforms, demonstrate symbolic recognition of local cultural identity, but the findings indicate that stronger institutionalization is required through clear policies, dedicated budgets, Standard Operating Procedures (SOPs), and a cultural curriculum roadmap. From the perspective of cultural lag, these findings suggest that the central challenge is not simply the disappearance of local culture but the uneven pace of adaptation between cultural preservation mechanisms within schools and the rapidly changing social and technological environment surrounding students. Therefore, the six strategies identified above should be understood as interconnected institutional responses intended to narrow the gap between local cultural continuity and contemporary educational demands, rather than as evidence that the school has completely resolved cultural lag.

Strategies for responding to cultural lag in cultural schools in East Java can be primarily understood through Ogburn's Cultural Lag Theory (Ogburn, 1957), which explains that social and cultural institutions may adapt more slowly than technological and broader societal changes. From this perspective, the integration of local culture into curriculum and school practices represents an institutional response to the growing gap between rapidly changing global influences and the continuity of local cultural values. The findings show that cultural schools in East Java have begun incorporating cultural themes into P5 programs and several subject areas; however, these efforts remain partial and inconsistent, indicating that the pace of curricular adaptation has not yet fully matched the cultural and technological changes experienced by students. Ogburn's framework is further supported by Cultural Sustainability Theory, which emphasizes the importance of maintaining cultural knowledge through intergenerational transmission and institutional practices (Throsby, 2019), and by Banks' perspective on Multicultural Curriculum Reform, which positions culture as an integral component of curriculum rather than merely ceremonial enrichment (Banks, 2006). Ogburn emphasizes that the gap between the advancement of technology and the stagnation of local cultural values can be reduced through systematic integration of culture within the curriculum. Meanwhile, Throsby asserts that cultural sustainability can only be achieved when cultural knowledge is transmitted through educational institutions. Banks highlights that culture must be positioned as a core element of the curriculum, not merely as ceremonial enrichment. In this context, cultural schools in

East Java have begun incorporating cultural themes into P5 programs and several subjects, yet these efforts remain partial and inconsistent. (Kurniawan, 2024) found that 71% of cultural programs in the workplace remained at the "surface inclusion" stage rather than achieving "structural integration," suggesting that cultural elements may be present without substantially transforming institutional practices. Therefore, viewed primarily through the lens of Cultural Lag Theory, the findings indicate the need for a systematic strategy that moves culture from partial and symbolic inclusion toward structural integration across curriculum, teacher competency, learning practices, digital platforms, extracurricular activities, and institutional policies, thereby enabling cultural education to adapt more effectively to contemporary educational and societal changes.

Cultural integration in classroom instruction can be analyzed through Culturally Responsive Teaching (Gay, 2015), Pedagogical Content Knowledge. Gay stresses the importance of embedding cultural practices in instruction to enhance relevance for students. Shulman explains that teachers must master both cultural content and its pedagogy for integration to be effective. Meanwhile, CTL theory requires learning grounded in local experiences. Field data show that teachers have begun integrating patrol music, the Lahbako dance, and Javanese language into lessons, yet these practices remain uneven and often serve as mere "add-ons." (Novitasari et al., 2025) study revealed that cultural integration becomes effective only when implemented across subjects at least four times per semester. Current practice has not achieved this threshold, indicating that integration remains an individual initiative rather than a systemic practice.

Strengthening teachers' cultural literacy can be theoretically explained through Transformative Learning Theory, Cultural Literacy, and Desimone's Professional Development Theory. From the perspective of Transformative Learning Theory, teachers need to undergo a shift in their existing paradigms so that culture is no longer perceived merely as an optional extension of classroom instruction, but as an essential component of meaningful learning. This transformation requires teachers to critically reflect on their assumptions about teaching, curriculum, and the role of local culture in education. Hirsch's concept of Cultural Literacy further emphasizes that teachers' knowledge of cultural values, traditions, historical contexts, and local practices constitutes an important prerequisite for professional competence. Teachers who possess adequate cultural literacy are better positioned to select culturally relevant learning materials, contextualize subject content, and facilitate learning experiences that are meaningful to students. Meanwhile, Desimone's Professional Development Theory emphasizes that effective teacher development should be continuous, collaborative, content-focused, and supported by active learning and organizational conditions. Therefore, strengthening cultural literacy requires more than one time workshops; it requires a sustained professional learning system that enables teachers to continuously develop, practice, reflect upon, and evaluate their cultural teaching

competencies. In the context of cultural schools in East Java, however, cultural training programs have not yet fully reflected these theoretical principles. Although cultural training has been implemented, its implementation remains sporadic and largely dependent on support from educational authorities rather than being institutionalized as an integral component of teachers' professional development. This condition limits the sustainability and practical impact of training because teachers may receive cultural knowledge without receiving sufficient opportunities for mentoring, classroom experimentation, peer collaboration, and reflective evaluation. This finding is consistent with (Silviana et al., 2025) who reported that 68% of cultural training programs in East Java do not proceed to mentoring stages, indicating a substantial gap between training participation and the transformation of classroom practices. Without continuous mentoring and institutional support, teachers with limited cultural literacy may struggle to translate cultural knowledge into authentic curriculum integration and culturally responsive pedagogy. Consequently, strengthening teachers' cultural literacy should involve a structured professional development framework that combines initial training, ongoing mentoring, peer learning, classroom observation, reflective practice, and evaluation. Such an approach would enable teachers to move beyond simply knowing about local culture toward actively incorporating cultural knowledge, values, and practices into everyday teaching and learning.

School community collaboration can be examined through Community Based Education, Ecological Systems Theory Bronfenbrenner, and Funds of Knowledge. Freire emphasizes that education must engage communities as authentic sources of knowledge, not merely as objects of study. Bronfenbrenner highlights that interactions between microsystems and mesosystems (family, school, and community) enhance cultural learning outcomes. Funds of Knowledge theory stresses that cultural communities serve as educational assets. Schools have collaborated with traditional dance studios and patrol music groups, but these partnerships remain informal due to the absence of formal agreements (MoUs). This results in inconsistent collaboration. (Sriwaranun et al., 2023) study in Thailand demonstrated that formalized collaboration improves students' cultural literacy fasterthan incidental collaboration during covid 19. Without institutional formalization, schools struggle to establish a stable cultural ecosystem.

The use of digital technology for cultural learning can be analyzed through Digital Culture Theory Jenkins, Connectivism Siemens, and TPACK. Jenkins argues that today's cultural development occurs within digital ecosystems; therefore, cultural preservation must enter new media environments. Siemens shows that technology enables expansive networks for cultural learning. TPACK requires teachers to integrate technological, pedagogical, and cultural knowledge. While schools have begun using social media, digital documentation, and planning cultural YouTube channels, teachers' digital competencies remain limited. (Pratiwi et al., 2025) found that digitalizing cultural learning increases student interest, yet it is effective only when teachers master TPACK. Limited teacher digital competence poses a significant barrier

to modernizing cultural learning and reducing cultural lag.

Revitalizing cultural extracurricular programs can be analyzed using Experiential Learning, Social Learning Theory (Rustika, 2016), and Interest Development Theory Hidi & Renninger. Kolb argues that culture is learned through direct practice rather than theoretical explanation. Bandura stresses that students learn culture through observation, modeling, and participation. Hidi & Renninger explain that student interest grows when cultural activities are engaging, consistent, and meaningful. Cultural extracurriculars such as patrol music and traditional dance have been revived, but they face strong competition from modern activities like e-sports, reducing student interest. (Widodo et al., 2022) revealed that cultural extracurriculars infused with technology such as remixing traditional music with digital elements—can triple student engagement. This implies that extracurricular revitalization must be modern, interactive, and aligned with the characteristics of Generation Z.

Policy strengthening can be examined through Policy Implementation Theory Mazmanian & Sabatier, Governance in Education (UNESCO), and the Policy Coherence Framework (OECD). Mazmanian and Sabatier emphasize the need for technical guidelines, supportive bureaucracy, and policy consistency. UNESCO asserts that cultural education governance must involve all actors: schools, government, communities, and parents. OECD highlights that curriculum policies must be coherent from design to implementation. Schools need SOPs, cultural roadmaps, and stable budgets so that cultural programs do not become ceremonial. A study by Hartono 2023 (Hartono et al., 2023) found that national cultural content programs fail due to weak policy support. Without strengthened regulation, strategies to reduce cultural lag cannot be sustained.

CONCLUSION AND RECOMMENDATION

Conclusion

This study indicates that, although SMPN 2 Jember has been designated as a cultural school and has incorporated local cultural elements into several educational activities, their implementation remains partial and has not yet been fully integrated into the core structure of learning. The findings suggest a structural gap between cultural-school policy, curriculum design, and classroom implementation, particularly in relation to pedagogy, teacher competence, governance, community collaboration, and digital adaptation. From the perspective of Cultural Lag Theory, this condition illustrates an uneven pace of institutional adaptation in which educational practices have not fully kept pace with the rapid cultural and technological changes experienced by students. The study therefore contributes contextual evidence that cultural lag in cultural schools should not be understood solely as a consequence of student disinterest or technological influence, but also as a consequence of incomplete institutionalization of cultural values within curriculum and school practices. Accordingly, culture-based curriculum implementation should be strengthened through systematic curriculum integration, continuous teacher development, sustainable collaboration with cultural

communities, digital cultural preservation, revitalization of cultural activities, and supportive institutional policies.

This study has several limitations that should be considered when interpreting its findings. First, the research focuses on one cultural school in East Java, SMPN 2 Jember, so the findings are context-specific and cannot be generalized directly to cultural schools in other regions with different cultural and institutional characteristics. Second, the qualitative case-study design relies substantially on interviews, observations, and documents, which may be influenced by participants' perceptions and researcher interpretation. Third, the study does not quantitatively measure students' long-term cultural competencies or assess changes in cultural resilience over time. Future research should therefore employ comparative or multi-site designs involving cultural schools from different regions, incorporate longitudinal approaches to examine the development of students' cultural competencies, and consider mixed-method designs to assess the relationship between culture-based curriculum implementation and students' cultural awareness, identity, and resilience..

Recommendation

Future research should expand the sample across multiple cultural schools to compare implementation models and identify broader patterns. Longitudinal studies are recommended to evaluate how cultural integration influences students' cultural identity, digital engagement, and learning outcomes over time. Scholars should also explore quantitative instruments to measure cultural competency more objectively. Further investigation into digital-culture hybrid models, such as AI-assisted cultural learning or mixed-reality cultural performances, would enrich understanding of how cultural preservation can evolve in the digital age.

REFERENCE

Adiputra, A. R., Karsidi, R., & Haryono, B. (2019). Cultural Lag Dalam Program Penerimaan Peserta Didik Baru (PPDB) Online Dengan Sistem Zonasi Tahun 2018 Di Sekolah Menengah Atas Negeri 2 Sukoharjo. *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, *3*(1), 1. https://doi.org/10.20961/habitus.v3i1.30906

Afrizal, S., Kuntari, S., Setiawan, R., & Legiani, W. H. (2020). Perubahan Sosial Pada Budaya Digital Dalam Pendidikan Karakter Anak. *Prosiding Seminar Nasional Pendidikan FKIP*, *3*(1), 429–436.

Banks, J. A. (2006). *Cultural Diversity and Education: Foundations, Curriculum, and Teaching* (5 ed.). Pearson.

Creswell, J. W. (2021). A concise introduction to mixed methods research. In *SAGE Publications*. https://doi.org/10.1177/1558689806298224

Darmalaksana, W. (2020). Metode penelitian kualitatif studi pustaka dan studi lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.

Digdoyo, E. (2019). Rumah Puspo Budaya Nusantara sebagai pusat pengembangan pendidikan karakter melalui tari Nusantara. *Integralistik*, *30*(1).

Gay, G. (2015). The What, Why, and How of Culturally Responsive Teaching:

International Mandates, Challenges, and Opportunities. *Multicultural Education Review*, *7*(3), 123–139.

Haluti, F. (2024). Pembelajaran Agama Islam dan kearifan lokal: Strategi integrasi budaya dalam kurikulum sekolah dasar. *Jurnal Pendidikan Islam Al-Ilmi*, *7*(2), 125–131. https://doi.org/10.32529/al-ilmi.v7i2.3495

Hartono, R., Suastra, I. W., & Lasmawan, I. W. (2023). Implementasi Kurikulum Merdeka dalam Melestarikan Budaya Nusantara. *EDUKASIA Jurnal Pendidikan dan Pembelajaran*, *4*(2), 823–828. https://doi.org/10.62775/edukasia.v4i2.356

Intaniasari, Y., & Utami, R. D. (2022). Menumbuhkan Antusiasme Belajar Siswa Sekolah Dasar Melalui Media Audio-Visual Dalam Pembelajaran. *Buletin Literasi Budaya Sekolah*, *4*(1), 25–36.

Kurniawan, P. (2024). Pengaruh Budaya Kerja Dan Etos Kerja Terhadap Kinerja Pegawai Di Badan Pengelola Keuangan Daerah Kabupaten Tanggamus. *Dikombis: Jurnal Dinamika Ekonomi, Manajemen, dan Bisnis*, *3*(2), 182–190.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. SAGE Publications. https://openlibrary.telkomuniversity.ac.id/home/catalog/id/149484/slug/qualitative-data-analysis-a-methods-sourcebook-3-e-.html

Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif* (Edisi Revi). Remaja Rosdakarya.

Noventue, R., Ginanjar, S., & Astutik, A. (2024). Hakikat pendidikan: Menginternalisasikan budaya melalui filsafat Ki Hajar Dewantara dan nilai-nilai Pancasila pada siswa. *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, *7*(1), 2809–2818. https://doi.org/10.31004/jrpp.v7i1.25898

Novitasari, N., Syahroni, M., Sukron Mazid, Firda Aulia Izzati, & Arum Nisma Wulanjani. (2025). Civics Education Learning Based on Local Cultural Values to Strengthen Students' Civic Disposition. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, *10*(3), 171–179. https://doi.org/10.25217/ji.v10i3.6672

Ogburn, W. F. (1957). Cultural lag as theory. *Sociology and Social Research*, *41*(3), 167–176. https://psycnet.apa.org/record/1958-01512-001

Pratiwi, N., Sutarni, N., & Dahlan, D. (2025). Analysis Of Technological Pedagogical And Content Knowledge (TPACK) Ability Of Prospective Accounting Teacher Students. *Jurnal Pendidikan Ilmu Sosial*, *35*(1), 71–82. https://doi.org/10.23917/jpis.v35i1.7803

Regina, B. D., Suwandayani, B. I., Kuncahyono, K., & Salamah, E. R. (2024). Pendampingan IKM dalam penyusunan modul ajar berorientasi literasi budaya di SDM Pendil Probolinggo. *Community Development Journal: Jurnal Pengabdian Masyarakat*, *5*(1), 2002–2010. https://doi.org/10.31004/cdj.v5i1.25723

Rustika, I. M. (2016). Efikasi Diri: Tinjauan Teori Albert Bandura. *Buletin Psikologi*, *20*(1–2), 18–25. https://doi.org/10.22146/bpsi.11945

Saragih, O., & Marpaung, R. (2024). Tantangan dan peluang: Studi kasus penerapan Kurikulum Merdeka di Sekolah Mandiri Berubah Kabupaten Tapanuli Utara. *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)*, *4*(3), 888–903.

Silviana, N. C., Husnan, R., & Jih, P. J. (2025). Pesantren Curriculum Reformulation:

Managerial Strategies to Improve Quality in Islamic Boarding Schools. *Ijibs*, *3*(1), 49–57. https://doi.org/10.35719/ijibs.v2i1.33

Sriwaranun, T., Sittanomai, N., Chantaratin, S., & Boon-yasidhi, V. (2023). The Relationship Between Screen Time and Symptom Severity in Children with ADHD during COVID-19 Lockdown. *Journal of Attention Disorders*, *27*(9), 973–978. https://doi.org/10.1177/10870547231171726

Suradi, A. (2018). Pendidikan berbasis multikultural dalam pelestarian kebudayaan lokal Nusantara di era globalisasi. *Wahana Akademika: Jurnal Studi Islam dan Sosial*, *5*(1), 111–130. https://doi.org/10.21580/wa.v5i1.2566

Taib, B., Oktaviani, W., & Rahardjo, B. (2025). Implementasi Kurikulum Merdeka dalam melestarikan budaya lokal Moloku Kie Raha pada pendidikan anak usia dini. *G-Couns: Jurnal Bimbingan dan Konseling*, *9*(2), 782–797. https://doi.org/10.31316/g-couns.v9i2.6891

Throsby, D. (2019). Culturally Sustainable Development: Theoretical Concept or Practical Policy Instrument? In *Cultural Policies for Sustainable Development* (hal. 5–19). Routledge.

Widodo, W., Gustari, I., & Chandrawaty, C. (2022). Adversity Quotient Promotes Teachers' Professional Competence More Strongly Than Emotional Intelligence: Evidence from Indonesia. *Journal of Intelligence*, *10*(3). https://doi.org/10.3390/jintelligence10030044

Yin, R. K. . (2015). *Qualitative Research from Start to Finish*. Guilford Publications. https://books.google.com/books/about/Qualitative_Research_from_Start_to_Finis.html?hl=id&id=DvpPCgAAQBAJ