

**Research Article**

# The Value of Local Wisdom in the Burning Stone Tradition Through Learning for Character Building of Elementary School Students

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**Abstract.**

This study presents a systematic literature review based on the frequent occurrence of tribal wars in the Papua region. In tribal wars, the causes of aggressive behavior were found, namely internal, external, environmental, and situational stressors. Of course, this is a problem in social life. Therefore, it is necessary to foster the formation of character values from an early age to be important in Papua as one of the efforts to become the integrity of Indonesia. This study aims to explore the values of local wisdom contained therein burning stone tradition, which plays a role in learning about character building for elementary school students. This systematic literature review research article is through the Publish or Perish 7 application and Mendeley. In the application, researchers access journals on Google Scholar and Scopus Index Journals. The search was carried out using the terms local wisdom, burning stone tradition, and character building. The search was limited to the year published from 2012 to 2021, then selected articles according to compatible themes into 16 selected articles. The findings show that character building can be done through the values of local wisdom, and the tradition of burning stones by integrating the students, including 1) the value of divinity/religion, 2) the value of responsibility, 3) the value of cooperation, 4) the value of caring, 5) the value of curiosity, 6) the value of honesty, 7) the value of leadership wisdom, 8) the value of tolerance, and 9) the value of love of peace. By integrating these values into thematic learning materials that strengthen SD/MI in the 2013 Curriculum Framework, the value of local wisdom of the burning stone tradition for students in schools can be realized in character building, which contributes to the development of the syllabus and lesson plans for each learning subtheme studied. with the values of local wisdom in society. Instilling student character in elementary schools requires support from various parties, one of which is the family, peers, and the community so that students have a complete character with noble values.

**Keywords:** local wisdom, stone burning tradition, character building

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## 1. INTRODUCTION

Indonesia, which has various cultural traditions, one of which is the Province of Papua. The diversity of ethnic groups in Papua and its cultural system is very rich. On the one hand, this diversity often breeds conflict. The cause of this conflict is more because of minor issues. The conflict became big because it was seasoned with tribal identity. The tribal wars carried out by the Traditional Communities in Papua it's been going on for a long time. Tribal war is the last resort taken when the resolution of a problem amicably cannot be resolved or the conflicting party is indeed a permanent "enemy". The actions taken in the tribal war are acts of aggression [1], [2], [3].

Various results of literature studies, found the causes of aggressive behavior in tribal war culture are internal, external, environmental, and situational stressors. On internal factors, aggressive behavior arises due to problems that threaten self-esteem, then this problem is socialized with an emotional charge that triggers tribal wars. On external factors, it can be seen that since childhood, traditional societies have learned to fight from their social environment and get positive or negative reinforcement, which also increases aggressive behavior. Under conditions of environmental stressors, aggressive behavior arises due to population competition for limited resources. Situational factors explain that aggressive behavior is caused by alcohol, the provocation of political conflict, and others[4], [5].

Bandura stated that many behaviors are learned through imitation. This kind of learning process is called "Observational Learning" learning through observation. Children since childhood have often seen soldiers going and coming home from battles, seeing corpses and seriously injured victims, hearing stories of heroism battles in traditional houses. They reportedly enjoyed playing darts when their parents went to war [6], [7].

Thus, aggressive behavior is learned from childhood where children in traditional societies have learned to fight through direct observation of models from their social environment, getting positive or negative reinforcement, which also increases tribal war aggression behavior. Violence, if we look more deeply, actually does not just appear. Albert Bandura [8] argues that tribal war behavior can be explained through positive and negative reinforcement. Positive reinforcement obtained by the tribe when carrying out war is when they succeed in defeating the enemy. Negative reinforcement is to avoid threats of aggression from other tribes. Of course, this is a problem in social life. So, it is necessary to instill character values from an early age to be important in Papua as one of the efforts to become the integrity of Indonesia. It was found that the growth of character values was divided into three parts, namely class-based, school-based culture,



**Figure 1:** Children learning arrows.

and community-based. This is, of course, in accordance with the concept of national education originating from Ki Hajar Dewantara as the "Tri center" of education, namely family, school, and community[9], [10]. This fact then gave rise towards the formation of character in schools in particular regard to the existence of multicultural education [11].

The tradition of stone burning in Papua is one of the important traditions in the form of a cooking ritual together, which is closely related to inter-tribal wars as evidence of a form of peace after the war. This tradition has really become a tangible manifestation as a form of tolerance in general for the Indonesian people and in particular the Papua people themselves. The main goal of burning local wisdom is to foster a sense of nationalism in the souls of students, to make students aware that as members of society they are in a diverse community environment, to foster mutual respect, respect, care for each other and have a fairly high sense of gratitude towards God Almighty for the conditions that exist in the surrounding environment.



**Figure 2:** Parents and children go to war.

The problem is that the values of genius local are starting to be neglected because of the increasing number of behaviors such as drug abuse, fraud, intimidation, violence, theft, aggression, vandalism, immorality among students [12], This is the cause of the lack of attention from family and the surrounding environment and people who are more mature above him to always monitor his behavior. It should even be their duty to set a good example for their children. This is the cause of the lack of attention from family and the surrounding environment and people who are more mature above him to always monitor his behavior. It should even be their duty to set a good example for their children. Many children who deviate because he imitates people who are more mature or even deviations are commonplace among the surrounding community. Thus, local wisdom plays a play a role in building student character so that they are not only intelligent but also civilized human beings who can be formed through learning wisdom material, habituation through classroom and school climates, and the example of educators[13]. So that students understand and behave in their socio-cultural environment. One form of character education that should be applied is the cultivation of local wisdom values.

Therefore, the values of genius local of the burning stone tradition are very important to be taught to elementary school students.

Based on the gap above, it can be formulated as follows: 1) how are the local wisdom values of the burning stone tradition in learning character building for elementary school students?, 2) What is the value of burning local wisdom in learning for character building for elementary school students? The purpose of this systematic literature review is to explore and understand the values of local wisdom contained in the burning stone tradition, which plays a role in learning about character building for elementary school students.

## 2. METHOD

Researchers conducted a search for Systematic Literature Review, a search strategy that researchers did through the application "Publish or Perish 7" and Mendeley. In this application, the author accesses journals on Google Scholar and Scopus Index Journal. The search that the author does uses the terms local wisdom, burning stone tradition and character building. The search is limited to the years published 2012-2021 and when the author does not find any more relevant to the search term used, then the author combines the search results with steps designed according to Systematic Review with PRISMA[14].

## 3. RESULTS AND DISCUSSION

Sixteen articles were analyzed using a matrix table to see the variables studied by each study and their relationship to local wisdom, burning stone tradition, and character formation. In addition, of the three variables that are the focus of this literature review (local wisdom, burning stone tradition, and character formation), one article discusses five variables, three articles discuss two variables, four articles discuss four variables and eight articles discuss three variables, such as the following table.

The results of the analysis are grouped into four categories, namely: 1) local wisdom of the Bakar Batu tradition, 2) character building, 3) linkage of local wisdom values with the character of elementary school students, and 4) integration of local wisdom values in learning for character building student. The results of the systematic literature review analysis will be explained as follows.

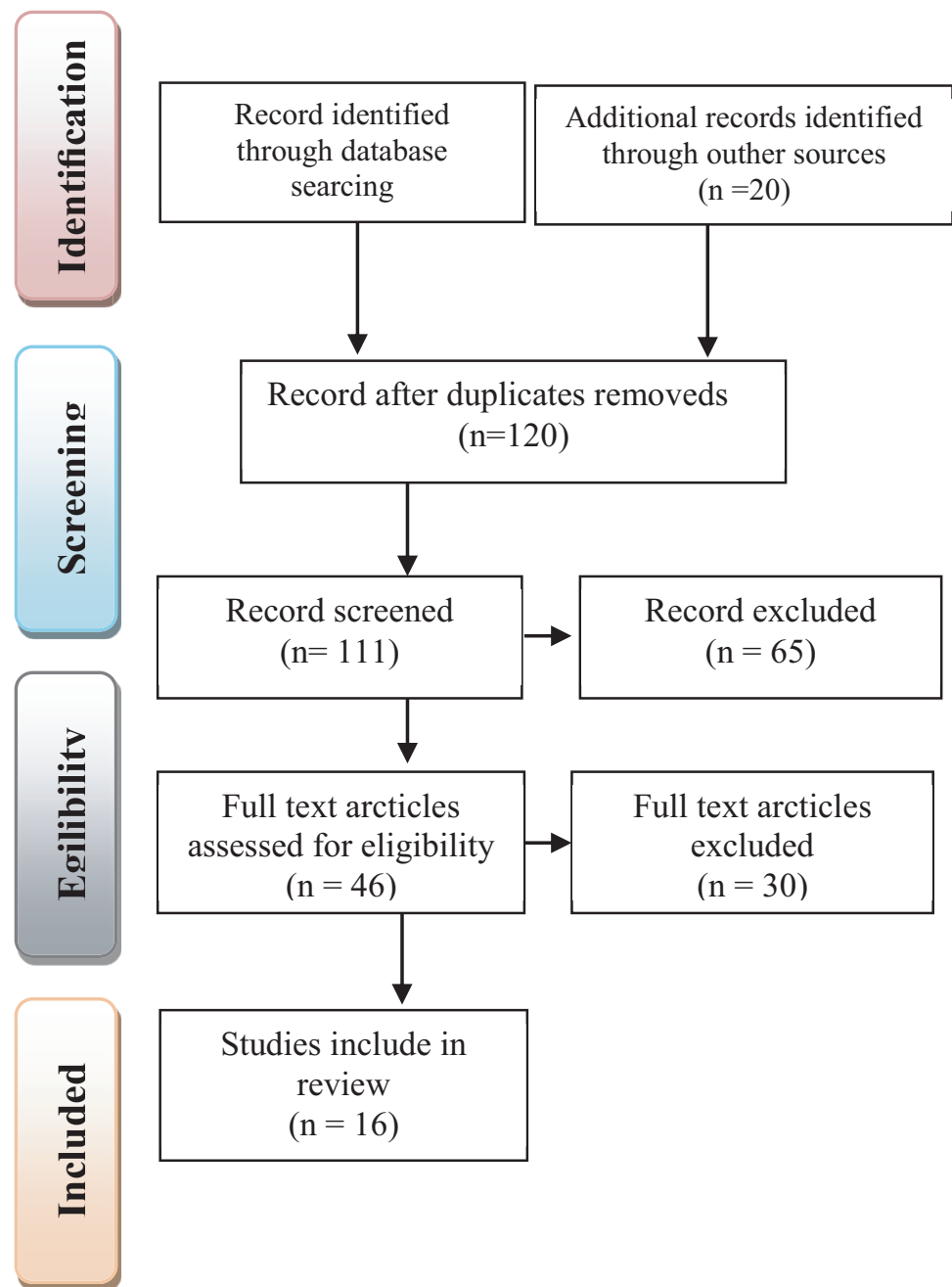


Figure 3: PRISMA Review Process.

### 3.1. Local Wisdom Burning Stone Tradition

Local wisdom is a culture that is owned by certain communities that contain values that can be used as a means of building national character [15]. Genius local is all forms of wisdom obtained from the values of goodness that are believed, implemented and continuously maintained for a long period (from generation to generation) by a group of people in a certain environment or area where they live [16]. So, local wisdom is a culture that has certain values in society that are used as guidelines for daily life.

TABLE 1: Mapping Systematic Literature Review.

No.	Citation	Keywords	Results
1.	Asriati, N. (2012)	Potential character, local wisdom, learning in school	Integrating character education into the content of local excellence will be in accordance with the environment experienced by students, so that they can relate learning to real events and create a meaningful learning process. Theoretically, self-potential-based character development has not been taught in schools, but practically it has been applied and practiced by students in the classroom and school environment.
2.	Hasanah, A. (2012)	Character education, local wisdom, minority groups, Baduy	With a cultural anthropological approach, researchers try to reveal the values of the local wisdom of the Baduy Banten community as character building, namely concern for the environment, likes to cooperate, obeys customary laws/laws, is simple/independent, democratic, hardworking and upholds honesty. These values actually in life need to be preserved in society by being taught, accustomed to, emulated and enforced with firm rules, to form a strong character.
3.	Wening, S. (2012).	Value education, character building, national character	Conclusions drawn: 1) the teacher found 17 life values (educational values) contained in the concept of consumption education as a dimension of character formation; 2) value education tends to be good; (3) education through family, playmates, and the mass media, which has an impact on character building, but the school has no effect on character building.
4.	Kurniawan, M. I. (2013).	Character education, civic education in primary schools	The results of the analysis are known that: (1) The appropriate character values were integrated into Civics Elementary School subjects, namely: Social care, intelligence, love for the homeland, democratic, disciplined, honest, hard work, respect for achievement, care for the environment, curiosity, national spirit, responsibility, and tolerance; (2) Integrating character values in Civics learning, namely done by understanding the substance of the SK and KD.
5.	Fajarini, U. (2014).	Local wisdom, character education	Local wisdom will function effectively as a weapon, not just an heirloom, which enables society to be responsive to the flow of time. Exploring and preserving local wisdom in various elements, including useful norms and customs that function effectively in character education and are enriched with new wisdom.
6.	Kurniawan, M. I. (2015).	Tri education center, character education	The formation of the character of elementary school students can be done by instilling character values both when the child is in the family, school, and community. It is hoped that a character can be instilled so that a good character is formed as well.
7.	Priyatna, M. (2016).	Character, customs, Kampung Pulo	Character forms that are owned as a result of the process of internalizing values and can be promoted as the basis for forming the Character of the Indonesian Nation is Religious, Honest, Tolerant, Disciplined, Hard Work, Independent, Democratic, Friendly/Communicative, Love of Peace, Environmental Care, Social Care, and Responsibilities
8.	Rachmadyanti, P. (2017).	Character education, local wisdom, elementary school	The benefits of this research are: 1) giving ideas to teachers to develop character materials for elementary school students based on culture, 2) inspiring teachers and parents to guide students to become intelligent and cultured beings, 3) inspiring all parties to protect local culture.

The management of solidarity between ethnic groups, as the most famous example, is the tradition of burning stones. The tradition of burning stones is an important one in Papua in the form of a ritual of cooking together with residents and all food ingredients ranging from meat, tubers to vegetables, all cooked using hot stone media[17]. The

TABLE 1: Mapping Systematic Literature Review.

No.	Citation	Keywords	Results
9.	Herningsih, H. (2018).	Stone burning tradition, Muslim community, traditional arts, Papua policies	This study discusses the policies of the Papuan government regarding the preservation of the tradition of burning stones and traditional Islamic arts, as well as the inhibiting and supporting factors for the implementation of these policies.
10.	Ramdani, E. (2018).	Learning model; local wisdom; character building.	In this model, students must be able to produce learning products in the form of daily journals that include character values found in their home or community environment.
11.	Siregar, Y. E. Y., Zulela, M. S., Prayuningtyas, A. W., Rachmadtullah, R., & Pohan, N. (2018)	Self regulation; emotional intelligence; character building; primary school	The results showed; 1) there is a positive relationship with character building, 2) there is emotional intelligence, 3) there is self-regulation and emotional intelligence with character building. So that individuals recognize, understand, and use emotions well.
12.	Al Masjid, A., Arief, A., Setyawan, A. D., & Retnaningsih, R. (2019).	Three education centers, student garden, character education	This research is the concept of three educational centers that can be cultivated and implemented in every educational environment.
13.	Iswatiningsih, D. (2019)	Local wisdom, character education values, character strengthening	Local wisdom needs to be introduced and taught in schools in order to foster an attitude of love for culture.
14.	Muslim, A. (2019).	The tradition of burning stones, the land of Papua, culinary, the taste of harmony, tolerance	The depth and sublime wisdom of the entire process of implementing the stone-burning tradition shows the manifestation of religious values that have the potential for a common goal towards Papua, a land of peace.
15.	Handoko, S. T. (2020)	Local culture; social capital; peace; Papua.	Diversity in Papuan, whether ethnicity, race, religion, culture, and others, is a positive side in driving development for the welfare of the entire population living in Papua. However, the empowerment of local residents in all aspects of life is the most urgent thing. So that there is a dynamic and synergistic relationship between ethnic nationalism and state nationalism and creates and develops civic nationalism.
16.	Herianto, E., Dahlan, D., Al-Qodri, B., & Setyowati, R. N. (2021)	Character building; local culture; school; madrasa	One model that is not yet functional is the integration of character education into local content. The reason is the cultural diversity of students, the unavailability of the use of local wisdom in learning and the absence of a technical model of character education that utilizes cultural wisdom.

tradition of burning stones has the meaning of giving thanks for abundant blessings, weddings, welcoming guests. In this tradition, it will be seen how high the solidarity and togetherness of the community is. Another meaning of this tradition is as an expression of mutual forgiveness between citizens. The following is the tradition of burning stones for the Papua people:

In ancient times, the ancestors of the Papuan people wanted to process their garden products and agricultural products, but when they wanted to cook, there was no pot. So one of the fathers with his wife thought and took a stone from the river and put it in





**Figure 4:** Stone Burning Tradition.

the firebox. He waited for a few minutes until the stone was hot and became charcoal. Then he made a small circular pond in the house, then took the leaves and then placed the leaves in the small circular pond as a base. Next, he arranged the stones in the pond according to the size of the pond. Not to forget, vegetables and tubers are also included in the small round pond. Then he covered it with leaves until a few hours ago when it was opened, and the result was delicious to eat.

From there they began to develop to make the tradition of burning stones. It is growing in all corners of the central mountainous area until now. Even though they cook with leaves and tubers, they cannot leave this tradition, because this is their specialty and this food does not contain chemicals and is higher in protein.

This tradition used to be carried out only four rituals before going to war, after, and when making peace. As time goes by, the tradition of burning stones is also carried out in thanksgiving events like other tribal traditions in Indonesia. The tradition of burning stones is carried out in mutual cooperation. The men are in charge of preparing stones, firewood, grass and leaves that they get from the surrounding environment. And women are involved as starting to sit in groups in groups peeling tubers and cleaning

vegetables[18], [4]. In fact, sometimes those who have excess livestock they donate their livestock to be eaten together in the tradition of burning stones.

Usually, after they have gathered the stone-burning procession is complete, the cooked food is not eaten immediately. They are even satisfied when they see that everyone who comes can be happy and eat well. For those who have livestock, it is enough to just smear the fat of the stone-grilled cattle on their bodies. It becomes an honor and is morally satisfied. They sit together to hear advice, directions, or take an agreement. By burning stones and eating together, all existing problems are immediately resolved[19]. That is why the peace process, especially in the Papua region, always ends with the tradition of burning stones [20], [5].

This tradition has been passed down from generation to generation in everyday society. This tradition of burning stones is protected by the local government in accordance with the Papua Province Regional Regulation, Number 16, Article 2 and Article 4, 2008 concerning the Protection and Development of Indigenous Papuan Culture. Thus, the values of local wisdom on burning stones are to collaborate (such as they work together to collect food ingredients so they can burn stones (including examples of self-sacrifice, namely those who have excess livestock, donate their livestock to be eaten together in the tradition of burning stone). Based on this explanation, especially in studying the traditional values of stone burning are the characters of tolerance, social, and cooperation.

The main purpose of the local wisdom of the burning stone tradition is to provide educational value and knowledge to the next generation. Therefore, each region has different local wisdom as its trademark, which can be inherited. The values contained in this local wisdom can be developed as a means of character education. This is in line with Fajarini's research which explores and preserves various elements of local wisdom, including character norms and customs[21].

### 3.2. Character building

Character is a character or personality that is formed from the internalization of various virtues which are believed to consist of a number of values, morals and norms, for example being honest, daring to act, trusting easily and respecting others. One's interaction with others can foster character in society and the nation[16]. The nation's character is built from core ethical values that come from religious values, state philosophy, and culture[22]. The values derived from the nation's culture are numerous and varied and contain noble values of the nation that can make this nation have strong social capital

to build a superior civilization. Character education is an effort made by schools to instill behavioral values in students [23]. So, character education is an effort that can be made to instill in students, which includes components of awareness or willingness, and actions to be implemented in everyday life.

The general relevance of character can be said to be a pattern of thought and behavior pattern that is characteristic of each individual, in the association of life both in society, school, family, nation and state. Character is one aspect that must be incarnated in every human being and implemented in every human activity in the pattern of life. Character formation is carried out through education in schools, families, and communities. Especially in education in schools, it is hoped that character building can grow and teach students to learn to be superior individuals because schools are not only required to create students who have high achievements but also have good behavior so that they can become the pride of parents, schools, and society. The Research and Development Center of the Ministry of National Education (2010) 18 characters have been found that refer to local wisdom in each region. The character of a nation is required by the next generation to take the nation towards karater nation expected that 18 characters nation Indonesia, with this expected future generation has an indicator of character in the planting itself which must planting character/character who either do not arise by itself but rather the habituation, planting and cultivation, one of which became a vital role in the world of school[24]. This shows that character is a series of components that need to be instilled, accustomed and civilized to the entire Indonesian nation, especially the younger generation who are the successors of the nation towards national development goals. The formation of character values should be through a culture. Not by coercion or violence, such as multicultural education. Because good character is when it grows naturally and comes from self-awareness. The high creativity and innovation of schools in an effort to build character values in areas that are still overshadowed by conflict, especially in Papua, should be appreciated and can be used as models for other regions. This is due to the courage and expertise of the school and its components in responding to the challenges of the disintegration issue itself. Not only in Papua, in the future, the central and regional governments must pay more attention to character values as the basic foundation of national and state life with efforts to protect the Unitary State of the Republic of Indonesia.

### **3.3. The Relationship between the Value of Local Wisdom in the Bakar Batu Tradition and the Character Building of Elementary School Students**

Character education this can be done through local wisdom, each school and environment is unique, so that students can learn through the values of local wisdom which can stimulate their moral knowledge in life as members of the family, community and country [15]. The character values that can be associated with local wisdom, namely: 1) love of God and its contents, 2) responsibility, discipline, independence and hard work, 3) honesty, 4) respect and courtesy, 5) affection and attention, 6) curiosity, self-confidence, creative and unyielding, 7) justice and leadership, 8) kind and humble, 9) tolerance and love of peace[25]. Meanwhile, according to Friska Indraswari in the tradition of burning stones, there are several values, namely; 1) the value of self-esteem, 2) the value of loyalty/loyalty, and 3) the value of leadership wisdom [26]. Based on the two explanations regarding the values of local wisdom, in the burning stone tradition, there are several values that can be applied, including; (1) religious values, (2) responsibility, (3) cooperation, (4) caring, (5) honesty, (6) leadership, (7) tolerance, and (8) peace-loving. In addition, according to Saripudin, D., & Komalasari, K explained that there are things that need to be considered in learning local wisdom, namely 1) The material taught must contain social and cultural values obtained from local wisdom which is developed into a syllabus and lesson plan that includes basic competencies, 2 ) Educators must integrate the values of social and cultural life into students' experiences through learning materials so that students can identify, explore, clarify, analyze the value contained in the material[27]. Thus, students are expected to be able to internalize and implement it in social and community life in their daily activities in the classroom, school, home and community.

### **3.4. The Values of Local Wisdom of Bakar Batu in Learning for Character Building of Elementary School Students**

This is in line with Arifah's statement, states that educators who are professional and have character are educators who are able to carry out their roles properly and internalize positive values to their students [28]. Every local wisdom contains universal values. The results of the research, the values of genius local bakar batu tradition that were integrated in students included: (1) divine values, (2) responsibility, (3) cooperation, (4) caring, (5) curiosity, (6) honesty, (7) leadership values, (8) tolerance values, and (9) peace-loving values. The local wisdom of the burning stone tradition for students at school

can be carried out in the learning process in the classroom for character building by integrating the values of local wisdom of the burning stone tradition in strengthening thematic learning materials in SD/MI in the 2013 curriculum frame to be important. There are several applications of genius local values from this tradition in learning the character building of elementary school students, as follows.

First, in learning Indonesian in elementary school with the basic competence "Understanding the position, function and variety of the Indonesian language", educators can make apperceptions about the diversity of regional languages in Indonesia by showing the forms of pronunciation of numbers 1-10 using various existing regional languages. In that society. Students are asked to repeat together. In the implementation of core learning, educators can also create material by exemplifying various regional languages in Indonesia and asking students to demonstrate the conversation[29]. So local wisdom that can be developed in classroom learning, especially in learning Indonesian, is the character of curiosity and discipline.

Second, in learning the content of Civics itself, for example, on the theme of "Plurality", the teacher can prepare materials for local wisdom of Indonesian people who differ in ethnicity, religion, language, education, occupation, social status and so on in order to raise awareness to students of differences. Furthermore, after students know about these differences, the teacher seeks to build national unity and integrity[29]. So, the wisdom developed in classroom learning[30], especially in learning the content of Civics is the character of curiosity and tolerance.

Third, the way that can be done for the formation of student character is by integrating the value of cooperation in students through discussion activities or group work, usually in learning activities a teacher gives students assignments to work on in groups and students must actively solve/doing the task. Together with their group members, improve understanding of the material, develop self-confidence and cooperation, and increase student learning motivation. When analyzed, the indicators of the value of student cooperation in group work include: 1) being willing to accept responsibility, 2) being actively involved in working on group assignments, 3) each member participating in solving problems in the group so as to reach an agreement, 4) respecting the opinions and work of friends, 5) dare to appear in front of the class, 6) dare to ask/answer questions, 7) use polite language when giving opinions, 8) say thank you after receiving help from others.

## 4. CONCLUSION

The results and discussion have been described, that local wisdom of the burning stone tradition in learning for character building for students performed by inserting character values into various subjects taught in schools. The values contained in the local wisdom of the burning stone tradition are not only instilled theoretically in the classroom. However, students must practice these values into everyday life as a habit. This is in line with Mulyasa's opinion that character education is carried out through creating a conducive environment, one of which is through habituation[31].

At school, local wisdom of the tradition of burning stones can be done through habituation in literacy activities. Educators or schools can take advantage of local wisdom from various cultures that exist in Indonesia as a source of literacy[29]. Thus, students become acquainted with, understand, and have noble values that will be displayed in daily attitudes and behavior as a form of self-transformation of students who have full character. Therefore, the process of forming student character needs to get support from various parties, namely family, school, and community, so that students have a complete character with noble values. Environmental factors have a positive influence on character formation and also habituation that is carried out repeatedly and consistently starting community, family, and school environment that can shape character of students. Actually, there are still many noble values that can be extracted from local Papua wisdom. This study only outlines the process of preserving the local wisdom values of the burning stone tradition which have been successfully internalized and proven to last to this day. Researchers break away from the debate that sees preservation as the status quo. As a researcher and education practitioner, the author tries to objectively see the positive sides of the Papua people as a minority group that still maintains their culture to this day.

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