

# Management of Local Wisdom Habituation Programs for Early Childhood at RA Diponegoro 5 Pandansari Banyumas

Azzah Nabila Kamilia

Starkids Course Ajibarang, Indonesia

\* Corresponding Author: [azzahnabiel35@gmail.com](mailto:azzahnabiel35@gmail.com)

## ARTICLE INFO

### Article history

Received : March 29, 2026

Accepted : May 19, 2026

Published : June 06, 2026

### Keywords

Management;

Local-Wisdom;

Habituation Program;

Early Childhood;

## ABSTRACT

Early childhood is a golden period in child development, where character formation, moral values, and a love for culture can be effectively instilled. However, the current development of modernization presents a major challenge to efforts to preserve local cultures, especially for early childhood. This article discusses the management of a local wisdom habituation program for early childhood at RA Diponegoro 5 Pandansari. The habituation program is carried out through routine activities every Thursday, namely the introduction of traditional foods and the use of regional clothing in a creative and adaptive manner. Both activities are implemented with the background of local wisdom that needs to be introduced from an early age so that cultural values remain sustainable amidst the flow of modernization. This study applies a qualitative approach with field research methods through observation and interviews on the implementation of the habituation program of introducing traditional foods and wearing regional clothing every Thursday. The research results show that the program management, which encompasses planning, organization, and implementation, is carried out systematically with the support of the principal, teachers, and parents. This program is designed to instill local wisdom, increase children's enthusiasm, and strengthen cultural identity from an early age, making it relevant for development in the context of early childhood education. An effective habituation program can be implemented with good management and the involvement of all school elements.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## A. INTRODUCTION

Early childhood education is a crucial level of education, particularly for children's growth and development. Education for early childhood deserves greater attention from parents, schools, and the government because early learning experiences become the foundation for later character, social, and cultural development. Recent studies on early childhood character education emphasize that cultural values should be introduced through concrete, repeated, and meaningful experiences because children develop identity and social morality through interaction with their immediate cultural environment (Sakti et al., 2024; Tesar & Pangastuti, 2024). Therefore, Early Childhood Education (PAUD) can be understood as a primary foundation for developing children's character, attitudes, and core values,

including local cultural values. Repeated cultural routines in schools also contribute to the formation of religious-cultural habitus in learners (Hanif, 2013).

In the era of growing globalization, it is important for educational institutions to focus not only on cognitive aspects, but also on shaping personality, social awareness, national identity, and local wisdom. Current research shows that the integration of local wisdom into education has become a global and interdisciplinary concern because local culture provides contextual resources for character formation and sustainable learning (Arjaya et al., 2024; Asmayawati et al., 2024). At the same time, education remains fundamental for improving the quality of human resources and enabling communities to respond to social change (Hanif, Ukar, & Permana, 2024). The challenge in PAUD is therefore not merely the transfer of knowledge, but the creation of a learning environment that mediates values intentionally, including in digital and modern social contexts (Hanif & Salsabillah, 2024).

Early Childhood Education (PAUD) is one of the educational institutions expected to realize the preservation of national cultures. In Indonesia, PAUD is legally understood as an educational stimulation effort for children from birth to six years old so that they are ready to enter further education. Contemporary studies of early childhood curriculum also indicate that cultural glocalization, parental collaboration, and local value integration are important for sustaining children's cultural identity in changing societies (Yang & Li, 2022; Yusuf et al., 2025). RA/TK institutions therefore have a strategic role in instilling local wisdom values through planned and sustainable habituation programs, such as introducing traditional foods and wearing regional clothing. Curriculum management studies in Indonesian madrasas further indicate that culturally responsive institutional design requires systematic planning and stakeholder coordination (Hanif, Efendi, Purmana, & Ndow, 2026).

Based on interviews and observations with the principal, teachers, and parents of students at RA Diponegoro 5 Pandansari, children's knowledge of local wisdom is increasingly challenged by technological development and modernization. The weekly habituation program of introducing traditional food and wearing regional clothing every Thursday is therefore designed to instill local wisdom so that children do not abandon local culture while living in a modern environment. Studies on character education and local values show that school programs become more effective when they are supported by parental engagement and consistent communication between home and school (Ariani et al., 2022; Sihvonen et al., 2024). Family-based parenting patterns are also closely related to social capital because children's early values are shaped through everyday interaction, trust, and parental involvement (Hanif, 2023).

## **B. LITERATURE REVIEW**

Etymologically, the word "management" is a translation of the English word "management," which refers to organizing, directing, and controlling resources to achieve goals. In educational institutions, management includes systematic thought and concrete behavior: identifying needs, designing programs, allocating resources, implementing activities, and evaluating results. Recent literature on innovation culture in education confirms that institutional change requires organized leadership, collaborative work, and adaptive program design (Fuad et al., 2022). Managing local cultural education and cultural habituation programs is therefore an essential part of early childhood education. In this sense, humanistic education management emphasizes that institutional programs must be organized not only administratively but also as social interventions that empower learners and communities (Hanif, Suherlan, & Ausat, 2025).

Educational management includes planning, organizing, and implementing activities to achieve educational goals effectively and efficiently. Planning is a rational and systematic process for determining decisions, activities, and steps to be implemented. Organizing requires identifying traditional foods, regional clothing, human resources, material resources, and the distribution of responsibilities. Implementation then translates plans into routine classroom practices, such as bringing traditional food from home, eating together, and wearing regional clothing. Research on educational innovation suggests that successful programs depend on leadership, coordination, and organizational culture that encourage teachers and families to participate (Fuad et al., 2022; Asmayawati et al., 2024). Community-based education research similarly emphasizes that program management becomes stronger when schools function as catalysts for collective participation and local initiative (Hanif, Ausat, & Suherlan, 2025).

Early introduction to local culture is crucial for instilling moral, social, and national values. Through familiarization with regional songs, traditional games, local dances, traditional foods, regional clothing, or folktales, children can learn cooperation, courtesy, respect, love of the homeland, and national cultural identity. Recent studies show that local wisdom-based education can strengthen cultural literacy, children's character, and their positive relationship with the social environment (Arjaya et al., 2024; Junaidi et al., 2024; Sakti et al., 2024). Studies on Banyumas cultural identity also show that local art and tradition can become pedagogical media for sustaining Islamic-cultural identity in community life (Hanif, Karimah, et al., 2024).

A habituation program is an effort carried out by individuals or institutions to make positive practices part of children's daily lives. In early childhood education, habituation is important because repeated and consistent activities help children internalize values, attitudes, discipline, independence, and social behavior. Studies of character and moral education demonstrate that values become stronger when learning is practiced through routine, modelling, and meaningful participation rather than abstract explanation alone (Aningsih et al., 2022; Suciati et al., 2023). In addition, children's engagement in early childhood settings increases when activities are concrete, participatory, and emotionally meaningful (Ritoša et al., 2023). From a social-capital perspective, habituation also strengthens educational quality when repeated practices create trust, networks, and shared norms among school members (Hanif, 2022).

### **C. METHODS**

This study uses a qualitative method with a field research approach to explore how the management of a local wisdom habituation program is implemented through the introduction of traditional food and regional clothing at RA Diponegoro 5 Pandansari. A qualitative approach is appropriate because the study seeks to understand meaning, practice, interaction, and institutional process in a real educational setting (Liamputtong, 2023). This approach allows researchers to understand the phenomena in the field within a real-life context and to explore the background, process, and implementation of the program. In intercultural and community-based contexts, qualitative fieldwork is also useful for producing dialogue with participants and respecting local knowledge (Haynes et al., 2022).

Field research allows researchers to obtain direct and in-depth data related to the implementation of habituation program management in RA/TK. Data were collected through observation and interviews to gather relevant information on the implementation of local wisdom through regional foods and regional clothing in early childhood education.

Interviews are suitable for understanding participants' interpretations, experiences, and practical reasoning (Brinkmann, 2022), while observation helps the researcher read routines, interactions, and program implementation in context. The data were then organized thematically because thematic analysis enables researchers to identify patterns of meaning across qualitative data (Braun & Clarke, 2022; Naeem et al., 2023).

This research was conducted at RA Diponegoro 5 Pandansari, Ajibarang District, Banyumas Regency, involving the principal, teachers, and parents of RA/TK students. Observations were made by observing student activities and reactions, as well as interactions between teachers and students. Interviews were conducted to understand the principal's, teachers', and parents' perceptions of the program. The inclusion of parents is important because current early childhood studies show that collaboration between teachers and families supports sustainability, value internalization, and children's learning engagement (Sihvonen et al., 2024; Yusuf et al., 2025).

The field research method provides a concrete picture of the planning, organization, and implementation of a local wisdom habituation program in RA/TK. The purpose of this study is to provide a comprehensive understanding of program management and how the familiarization of traditional food and regional clothing can influence children's culture, identity, and understanding of local wisdom. To maintain qualitative rigor, the analysis emphasizes careful interpretation of participant accounts, contextual observation, and coherence between data, findings, and argument (Cyr & Goodman, 2024; Small & Calarco, 2022).

## **D. RESULTS AND DISCUSSION**

### **Exploration through the introduction of traditional food and regional clothing as local wisdom.**

Local wisdom can be understood as a set of values, practices, symbols, and cultural knowledge that emerge from a community's long interaction with its environment and social history. Recent bibliometric and educational studies show that local wisdom has increasingly become a framework for contextual learning, cultural literacy, and character education (Arjaya et al., 2024; Muhammad et al., 2022). In early childhood education, local wisdom needs to be translated into concrete and age-appropriate experiences because children more easily understand culture through visible, sensory, and participatory activities (Sakti et al., 2024). Therefore, traditional foods and regional clothing can function as accessible cultural media for introducing children to identity, belonging, and respect for heritage.

One approach to instilling love of the homeland is through the introduction of local wisdom, particularly Javanese culture. Local wisdom does not merely refer to inherited traditions, but also to values that guide social behavior, solidarity, politeness, mutual respect, and cultural pride. Character education research in Indonesian schools indicates that local culture can become a practical medium for strengthening moral values and national identity (Aningsih et al., 2022; Suciati et al., 2023). Arts-based studies in early childhood likewise show that wayang and other local cultural expressions can support children's character formation when teachers adapt them into meaningful learning experiences (Junaidi et al., 2024).

Based on initial observations conducted by researchers at RA Diponegoro 5 Pandansari, a process of introducing local wisdom has been implemented in the

school. The local wisdom introduced in this school is the introduction of traditional food and regional clothing as a means of exploring local wisdom for early childhood. This introduction is carried out by introducing children to culture by bringing different traditional foods every Thursday to be eaten together in class, previously there is a session where the teacher explains the names of the foods brought by the children. Then the use of regional clothing is also carried out every Thursday as a form of familiarization of children with local culture through the clothes they wear.

This study examines the management of local wisdom habituation programs integrated through traditional food introduction programs and the use of regional clothing which is held every Thursday at RA Diponegoro 5 Pandansari, conducted on December 18, 2025 with research subjects including the principal, teachers, and parents of students. Based on the results of interviews with the principal of RA Diponegoro 5, Mrs. Atiqoh Thobariyah, S.Pd., it shows that the school has a focus on introducing local wisdom values which include the development of local cultural knowledge in early childhood.

Values derived from local wisdom can be reflected as integral elements in the characteristics of learning, including attitudes, products, and processes. The application of these elements in learning not only provides authenticity and originality but also shows the importance of placing local cultural values in current educational contexts. Studies on local wisdom-oriented learning materials demonstrate that local cultural content can strengthen conservation attitudes, cultural literacy, and meaningful learning when it is integrated into learning media and classroom activities (Damopolii et al., 2024; Gularso et al., 2023). Therefore, teachers need the skill to design learning plans that connect cultural content with children's daily experiences. Such integration aligns with research on Islamic pre-elementary learning showing that localized teaching methods can make religious and cultural values more accessible to young children (Hanif, Dewi, Dharin, & Pohl, 2023).

Early Childhood Education (PAUD) should not rely solely on formal and non-formal educational institutions. Ideally, early childhood education should begin within the family environment, because parents and other adults at home are children's first educators. Interviews revealed that parents play a crucial role in ensuring the success of this local wisdom program, including actively preparing traditional foods and regional clothing every Thursday. Research on online integrated character education and parental engagement confirms that local cultural values are more effectively cultivated when school programs are aligned with family participation (Ariani et al., 2022). This finding is also consistent with studies arguing that sustainability-oriented early childhood programs require parents and teachers to work together (Sihvonen et al., 2024) and that socioeconomic change requires schools to maintain adaptive relationships with families (Hanif, Masdub, & Rijal, 2024).

## **Implementation of Habit Program Management in Schools**

### **a. Habit Planning**

The habituation method is an effective way to improve character formation, including religious values, patience, discipline, and respect for local culture. Early childhood learning is most effective when it uses direct and concrete experiences involving the senses and daily activities. The results of research at RA Diponegoro 5 show that this school has an educational program that integrates local wisdom values

through the habituation of introducing traditional foods and wearing regional clothing every Thursday. Studies of character education emphasize that repeated practice, teacher modelling, and consistent school culture help values become children's everyday behavior (Aningsih et al., 2022; Suciati et al., 2023). In digital learning contexts, early value formation also requires teachers to combine attractive media, routine practice, and meaningful interaction rather than relying on content delivery alone (Hanif, Ningamah, et al., 2022).

Developing local cultural learning materials within the practice of local wisdom-based planning management in Early Childhood Education (PAUD) involves a series of steps to design and compile teaching materials that reflect local wisdom and cultural values. First, teachers identify the local values to be instilled in learning, including tradition, customs, language, food, clothing, and social values that are part of local community life. Research on local genius-based learning media shows that culturally grounded learning resources can improve cultural literacy when designed systematically and attractively (Gularso et al., 2023; Sukadari et al., 2023). Based on research at RA Diponegoro 5 Pandansari, this local wisdom program is not yet clearly written in a formal document, but every week teachers inform parents to prepare traditional foods and remind children to wear regional clothing on Thursdays.

After setting the objectives, a habituation activity plan is prepared by connecting learning themes, weekly activities, daily classroom routines, parent communication, and simple evaluation. Local wisdom-based planning should be flexible enough to respond to children's needs while still maintaining program consistency. Studies on pedagogical innovation and curricular adaptation show that local wisdom can be integrated through creative learning design, digital support, and community participation (Asmayawati et al., 2024). Educational innovation literature also confirms that sustained programs require planning, institutional support, and a culture that enables implementation (Fuad et al., 2022). Based on research conducted at RA Diponegoro 5 Pandansari, habituation programs aimed at familiarizing children with local wisdom can make children more culturally aware and more appreciative of traditional foods and regional clothing.

## **b. Habit Organizing**

Organizing is the delegation of authority and distribution of responsibilities needed to achieve program goals. In this program, the principal gives direction, teachers coordinate learning activities, and parents support the preparation of food and clothing from home. Research on character education and parental engagement indicates that collaboration between school and family is essential when schools cultivate local cultural values (Ariani et al., 2022). Parent-teacher collaboration is also relevant in early childhood religious and moral education because it creates continuity between classroom routines and family practices (Yusuf et al., 2025). After the program is completed, teachers conduct evaluations and reflections to measure the achievement of program objectives.

The organizational stage requires assigning roles and responsibilities for program implementation. Without a clear division of tasks, the program has the potential to run suboptimally. In program management practices at

RA Diponegoro 5 Pandansari, the principal acts as the person in charge, teachers implement classroom activities, and parents provide support by preparing regional clothing and traditional foods.

Teachers have an important role not only as instructors, but also as role models, facilitators, motivators, and learning managers who shape children's character through daily routines. In local culture-based character education, teachers translate cultural symbols into concrete learning experiences that children can understand and enjoy. Studies of early childhood character education show that teachers' mediation is decisive because children need guidance to connect cultural objects, stories, and practices with moral values (Junaidi et al., 2024; Sakti et al., 2024). Thus, the organization of this habituation program must create synergy between school leadership, classroom teachers, and parents in preserving local wisdom.

The role of teachers in instilling love of the homeland based on local wisdom is complex and cannot be limited to teaching. Teachers act as learning managers who create a conducive classroom atmosphere, facilitators who help children explore cultural materials, motivators who build children's pride in local culture, administrators who coordinate activities, and supervisors who ensure that routines run consistently. Current research on integrating local culture into early childhood education confirms that teachers need creativity, cultural sensitivity, and pedagogical competence to transform cultural values into age-appropriate learning (Sakti et al., 2024). Based on an interview with the teacher, Mrs. Falasifa Larasati, M.Pd., teachers are required to continue developing their knowledge and skills in order to create classroom learning innovations.

### c. Habit Implementation

The implementation of Javanese cultural introduction in early childhood is carried out to help children recognize, appreciate, and practice the cultural values around them. Children do not learn culture effectively through explanation alone; they need direct encounters with cultural objects, stories, tastes, clothing, language, and social practices. Research on literacy teaching design that integrates local cultural discourse and activities shows that local culture can enhance learning when it is embedded into meaningful activities (Hadianto et al., 2022). Similarly, studies on local wisdom-based learning media show that cultural materials become more effective when they are presented in forms that are accessible and attractive to children (Gularso et al., 2023).

The creative management approach in local wisdom-based learning management practices in Early Childhood Education (PAUD) embodies an innovative approach that emphasizes flexibility and creativity in managing the learning process. Classrooms are dynamically arranged, creating an environment responsive to the needs and uniqueness of each child. The curriculum is designed to integrate local values and wisdom by connecting teaching materials with the local cultural context so that learning becomes more relevant. Pedagogical innovation research confirms that local wisdom approaches can support sustainable learning when curriculum adaptation, digital literacy, and contextual pedagogy are combined (Asmayawati et al., 2024). The need for adaptive classroom design is also in line with Islamic education design for younger digital generations, which stresses relevance, creativity, and value-based learning experiences (Hanif, 2025).

RA Diponegoro 5 Pandansari, in practice, strives to utilize local resources, namely traditional foods that are generally still sold around the school environment and affordable regional clothing that can be purchased by parents. The implementation of creative and responsive management can also build close partnerships with parents by involving them in activity planning and discussing local wisdom values that are mutually agreed to be implemented as habits in the school. Researchers can find that the implementation of the habit of introducing local wisdom has been carried out for approximately one year. Thus, this habit serves as a foundation for managing class programs by respecting and integrating local culture. Civic-participation studies further show that education contributes to community welfare when it encourages participation, cooperation, and shared responsibility (Hanif, Suherlan, & Azzaakiyyah, 2024).

Other research shows that a child-designed habituation program should also be implemented through play, sensory experience, and active participation. In early childhood education, children's engagement is a central indicator because engaged children show attention, enthusiasm, involvement, and emotional connection with the activity (Ritoša et al., 2023). The habituation program at RA Diponegoro 5 Pandansari reflects this principle because eating traditional food together is an active, joyful, and child-centered activity. Digital and portfolio-based studies in early childhood education also show that children's learning experiences become richer when teachers document participation and use it for reflection (Bedel et al., 2024). It can be concluded that the management of the local wisdom habituation program at RA Diponegoro 5 Pandansari has been running well because it is conducted routinely.

Traditional regional foods play a vital role in shaping Indonesian culture. They are not just food; they represent the cultural identity of each region in Indonesia. By preserving traditional regional foods, children can participate in maintaining Indonesia's rich and diverse cultural heritage. Local wisdom-based learning media studies show that culturally familiar objects can become effective learning resources because they connect abstract values with concrete experiences (Gularso et al., 2023; Sukadari et al., 2023). Introducing regional specialties to young children can therefore foster love of national culture and local wisdom, while strengthening their national character. Therefore, the traditional food habituation program at RA Diponegoro 5 Pandansari should continue and develop adaptively alongside modernization.

The program of wearing traditional clothing can also be continuously implemented because clothing is a visible cultural symbol that helps children recognize identity, diversity, and local pride. Wearing regional clothing enables children to appear before their peers in clothing that reflects cultural identity, while teachers can connect the activity with stories about origin, symbolic values, politeness, humility, and respect for ancestors. Studies on local cultural values in early childhood education emphasize that character building is strengthened when children experience cultural symbols directly and teachers guide them to interpret those symbols positively (Junaidi et al., 2024; Sakti et al., 2024). These values resonate with studies on religiosity and tolerance, which underline the importance of educational spaces in cultivating respect for difference and inclusive social attitudes (Hanif & Astuti, 2017).

## E. CONCLUSION

This study reveals important findings that would not have been clearly identified without direct field research at RA Diponegoro 5 Pandansari. The findings demonstrate that systematic management procedures, especially planning, organization, and execution, have a significant impact on the success of transmitting local wisdom through traditional cuisine and regional attire. Without this study, it would not be clear how regularly administered habituation exercises can influence children's cultural awareness, zeal, and sense of self. The results show that early childhood learners react well to tangible cultural experiences that promote pride and knowledge with local culture, such as sampling traditional cuisine and dressing locally. Additionally, the study reveals how important it is for parents and schools to work together to maintain habituation programs. These observations demonstrate that cultural preservation in early childhood education involves more than just activities; it also entails efficient program management that incorporates indigenous knowledge into regular learning opportunities.

This study is grounded in management theory within educational contexts, particularly the functions of planning, organizing, and implementation, combined with habituation theory and the concept of local wisdom. According to habituation theory, beliefs and behaviors can be successfully internalized through constant and repetitive activities, particularly in early childhood, which is thought to be a sensitive time for character development. The idea of "local wisdom" highlights cultural values, customs, and identities that are passed down from local communities, making them pertinent educational materials. A qualitative field research approach was used to address the research problem, enabling a thorough comprehension of actual practices in the educational context. Observations, interviews, and documentation including the principal, teachers, and parents were used to gather data. By using this methodological technique, the researcher was able to record participant perspectives and experiences in addition to program structures, ensuring that the results represent real-world educational practices rather than just theoretical presumptions.

This study has a number of shortcomings despite its merits. First, the study was carried out in a single RA institution, which restricts the applicability of the results to other early childhood education environments with distinct institutional or cultural features. Second, the study did not thoroughly examine evaluation methods or long-term effects on children's character development; instead, it concentrated mostly on planning, organization, and implementation. Children's viewpoints were also observed indirectly, mostly through the interpretations of adults. In order to offer comparative insights into regional wisdom-based habituation programs, it is advised that future research incorporate several schools in various locations. To investigate the long-term impacts of such programs on children's cultural identity and character development, future research could potentially use longitudinal designs. Moreover, integrating quantitative measures or child-centered assessment tools would enrich understanding and strengthen empirical evidence regarding the effectiveness of local wisdom habituation programs in early childhood education.

## REFERENCES

- Aningsih, Zulela, M. S., Neolaka, A., Iasha, V., & Setiawan, B. (2022). How is the education character implemented? The case study in Indonesian elementary school. *Journal of Educational and Social Research*, 12(1), 371–380. <https://doi.org/10.36941/jesr-2022-0029>
- Ariani, F., Ulfatin, N., Supriyanto, A., & Arifin, I. (2022). Implementing online integrated character education and parental engagement in local cultural values cultivation. *European Journal of Educational Research*, 11(3), 1699–1714. <https://doi.org/10.12973/eu-jer.11.3.1699>
- Arjaya, I. B. A., Suastra, I. W., Redhana, I. W., & Sudiatmika, A. A. I. A. R. (2024). Global trends in local wisdom integration in education: A comprehensive bibliometric mapping analysis from 2020 to 2024. *International Journal of Learning, Teaching and Educational Research*, 23(7), 120–140. <https://doi.org/10.26803/ijlter.23.7.7>
- Asmayawati, Yufiarti, & Yetti, E. (2024). Pedagogical innovation and curricular adaptation in enhancing digital literacy: A local wisdom approach for sustainable development in the Indonesian context. *Journal of Open Innovation: Technology, Market, and Complexity*, 10(1), Article 100233. <https://doi.org/10.1016/j.joitmc.2024.100233>
- Bedel, E. F., Ince, S., & Başalev Acar, S. (2024). Voices from the field: Integrating e-portfolios in early childhood education. *Education and Information Technologies*, 29, 18181–18201. <https://doi.org/10.1007/s10639-024-12563-9>
- Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9(1), 3–26. <https://doi.org/10.1037/qup0000196>
- Brinkmann, S. (2022). *Qualitative interviewing: Conversational knowledge through research interviews* (2nd ed.). Oxford University Press. <https://doi.org/10.1093/oso/9780197648186.001.0001>
- Cyr, J., & Goodman, S. W. (2024). *Doing good qualitative research*. Oxford University Press. <https://doi.org/10.1093/oso/9780197633137.001.0001>
- Damopolii, I., Nunaki, J. H., Jeni, Rampheri, M. B., & Ambusaidi, A. (2024). An integration of local wisdom into a problem-based student book to empower students' conservation attitudes. *Participatory Educational Research*, 11(1), 158–177. <https://doi.org/10.17275/per.24.10.11.1>
- Fuad, D. R. S. M., Musa, K., & Hashim, Z. (2022). Innovation culture in education: A systematic review of the literature. *Management in Education*, 36(3), 135–149. <https://doi.org/10.1177/0892020620959760>
- Gularso, D., Sugito, S., Zamroni, Z., & Kuntoro, S. A. (2023). Developing local genius-based pocket book learning media to improve fifth-grade students' cultural literacy. *Pegem Journal of Education and Instruction*, 13(3), 304–313. <https://doi.org/10.47750/pegegog.13.03.31>
- Hadianto, D. S., Damaianti, V. S., Mulyati, Y., & Sastromiharjo, A. (2022). Effectiveness of literacy teaching design integrating local culture discourse and activities to enhance reading skills. *Cogent Education*, 9(1), Article 2016040. <https://doi.org/10.1080/2331186X.2021.2016040>
- Hanif, M. (2013). Pembentukan habitus budaya agama di SMA Islam Swasta Kabupaten Banyumas. *Jurnal Penelitian Agama*, 14(1), 153–176.
- Hanif, M. (2022). *Modal sosial dalam perbaikan mutu pendidikan*. CV. Rizquna.
- Hanif, M. (2023). Parenting patterns of children and family functions in social capital perspective. *International Journal of Social Science and Religion*, 4(2), 209–234.

- <https://doi.org/10.53639/ijssr.v4i2.178>
- Hanif, M. (2025). Islamic education design for Generation Z. *Asian Journal of Natural Sciences*, 4(2), 77–92. <https://doi.org/10.55927/ajns.v4i2.31>
- Hanif, M., & Astuti, D. I. (2017). Religiusitas dan toleransi antar siswa beda agama pada sekolah menengah atas negeri di Kabupaten Banyumas (Studi pada SMAN 2 Purwokerto). *Jurnal Penelitian Agama*, 18(2), 371–386. <https://doi.org/10.24090/jpa.v18i2.2017.pp371-386>
- Hanif, M., & Salsabillah, N. A. (2024). Pendidikan kewarganegaraan di era digital (Perspektif teori sosialisasi politik). *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial*, 11(2), 273–307. <https://doi.org/10.36835/annuha.v11i2.749>
- Hanif, M., Ausat, A. M. A., & Suherlan. (2025). Transformasi pendidikan berbasis komunitas sebagai katalisator penguatan spirit kewirausahaan dan inisiasi UMKM baru di tingkat akar rumput. *Indo-MathEdu Intellectuals Journal*, 6(5), 7382–7395. <https://doi.org/10.54373/imeij.v6i5.3920>
- Hanif, M., Dewi, R. K., Dharin, A., & Pohl, F. (2023). Learning Al-Qur'an using Asy-Syifaa method at Islamic pre-elementary school. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 8(1), 210–223. <https://doi.org/10.25217/ji.v8i1.2529>
- Hanif, M., Efendi, A., Purmana, Y., & Ndow, M. (2026). Curriculum development management model for international-standard madrasas: Evidence from Indonesia. *International Journal of Social Science and Religion (IJSSR)*, 7(1), 23–38. <https://doi.org/10.53639/ijssr.v7i1.388>
- Hanif, M., Karimah, F. A., Suharto, A. W. B., & Adib, S. (2024). Ki Ratmiko Siswo Carito's shadow puppet art in forming Islamic cultural identity in Banyumas, Central Java: Holistic-integrative fiqh perspective. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 32(1). <https://doi.org/10.21580/ws.32.1.20656>
- Hanif, M., Masdub, & Rijal, S. (2024). Dynamic socioeconomic changes and their implications on community education: A global perspective. *Jurnal Terobosan Peduli Masyarakat (TIRAKAT)*, 1(2), 78–88. <https://doi.org/10.61100/j.tirakat.v1i2.172>
- Hanif, M., Ningamah, B. R., Izza, F. N., Wahyuning, P., & Khasanah, R. K. (2022). The use of Quizizz application on Islamic education (PAI) learning in the new normal era. *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 27(2), 198–213. <https://doi.org/10.24090/insania.v27i2.6918>
- Hanif, M., Suherlan, & Ausat, A. M. A. (2025). The role of humanistic education management in improving the quality of social intervention in community service. *Jurnal Terobosan Peduli Masyarakat (TIRAKAT)*, 2(2), 291–300. <https://doi.org/10.61100/j.tirakat.v2i2.268>
- Hanif, M., Suherlan, & Azzaakiyyah, H. K. (2024). The role of civic education in enhancing community welfare through social participation. *Technopreneurship and Educational Development Review (TENDER)*, 1(3), 125–132. <https://journal.literasisainsnusantara.com/index.php/tender/article/view/229>
- Hanif, M., Ukar, K., & Permana, B. (2024). The role of human resource education: An essential driver in advancing economic progress through entrepreneurship exploration. *Indo-Fintech Intellectuals: Journal of Economics and Business*, 4(3), 802–814. <https://doi.org/10.54373/ifijeb.v4i3.1418>
- Haynes, E., Marawili, M., Mitchell, A., Walker, R., Katzenellenbogen, J., & Bessarab, D. (2022). “Weaving a mat that we can all sit on”: Qualitative research approaches for productive dialogue in the intercultural space. *International Journal of Environmental Research and Public Health*, 19(6), Article 3654.

- <https://doi.org/10.3390/ijerph19063654>  
Junaidi, J., Raharjo, A. B., Sahid, N., Sukanadi, I. M., Wicaksana, D. K., & Purnamasari, N. P. L. (2024). Character education model in wayang kulit for early childhood. *Harmonia: Journal of Arts Research and Education*, 24(2), 386–400.  
<https://doi.org/10.15294/harmonia.v24i2.9625>
- Liamputtong, P. (2023). How to conduct qualitative research in social science. Edward Elgar Publishing. <https://doi.org/10.4337/9781800376199>
- Muhammad, U. A., Fuad, M., Ariyani, F., & Suyanto, E. (2022). Bibliometric analysis of local wisdom-based learning: Direction for future history education research. *International Journal of Evaluation and Research in Education*, 11(4), 2209–2222.  
<https://doi.org/10.11591/ijere.v11i4.23547>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22, 1–18.  
<https://doi.org/10.1177/16094069231205789>
- Ritoša, A., Åström, F., Björck, E., Borglund, L., Karlsson, E., McHugh, E., & Nylander, E. (2023). Measuring children’s engagement in early childhood education and care settings: A scoping literature review. *Educational Psychology Review*, 35(4), Article 99. <https://doi.org/10.1007/s10648-023-09815-4>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Integrating local cultural values into early childhood education to promote character building. *International Journal of Learning, Teaching and Educational Research*, 23(7), 84–101.  
<https://doi.org/10.26803/ijlter.23.7.5>
- Sihvonen, P., Lappalainen, R., Herranen, J., & Aksela, M. (2024). Promoting sustainability together with parents in early childhood education. *Education Sciences*, 14(5), Article 541. <https://doi.org/10.3390/educsci14050541>
- Small, M. L., & Calarco, J. M. (2022). Qualitative literacy: A guide to evaluating ethnographic and interview research. University of California Press.  
<https://www.scopus.com/pages/publications/105000746194?origin=resultslist>
- Suciati, I., Idrus, I., Hajerina, H., Taha, N., & Wahyuni, D. S. (2023). Character and moral education based learning in students’ character development. *International Journal of Evaluation and Research in Education*, 12(3), 1185–1194.  
<https://doi.org/10.11591/ijere.v12i3.25122>
- Sukadari, Komalasari, M. D., Widyaningsih, N., Kassymova, G. K., Yuqi, F., Mustafa, L. M., & Bamiro, N. B. (2023). Exploring the potential of integrating local wisdom into the development of pocket book learning media: A systematic literature review. *International Journal of Learning, Teaching and Educational Research*, 22(10), 130–151. <https://doi.org/10.26803/ijlter.22.10.8>
- Tesar, M., & Pangastuti, Y. (2024). From colonial legacies to inclusive futures: Transforming and reconceptualising early childhood education in Indonesia. *Global Studies of Childhood*, 14(3), 264–282. <https://doi.org/10.1177/20436106241268149>
- Yang, W., & Li, H. (2022). Curriculum hybridization and cultural glocalization: A scoping review of international research on early childhood curriculum in China and Singapore. *ECNU Review of Education*, 5(2), 299–327.  
<https://doi.org/10.1177/20965311221092036>
- Yusuf, M. S., Pajarianto, H., & Sulaiman, B. (2025). A collaborative parent-teacher model for religious moderation education in early childhood in Indonesia. *South African Journal of Childhood Education*, 15(1), Article a1593.  
<https://doi.org/10.4102/sajce.v15i1.1593>