



Local Wisdom as Humanity Education in the Legend of Lake Bagendit: A Sociolinguistic approach

Desi Qoriah¹, Dioka Muhammad Akbar²

Universitas Garut, West Java,
Indonesia^{1,2},

Email:

desiq@uniga.ac.id¹,

dioka@uniga.ac.id²

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Abstract

Local wisdom in this modern life has been faded, overshadowed by the rapid pace of globalization and technological advancements. It is important to investigate humanity education embedded in cultural narratives, such as the *Legend of Lake Bagendit*, to preserve Humanity values and foster a sense of community. This study employs a descriptive qualitative method with a sociolinguistic approach to analyze the humanity dimensions reflected in the legend. Data were collected through textual analysis of the narrative, supported by interviews with cultural experts and a review of related literature to ensure triangulation. The findings reveal that the legend embodies key humanity values, very identic with “Nyi Endit” or Ms. Stingy so the values found are tolerance, respect and interconnected which are conveyed through symbolic language and social interactions within the story. These values are deeply rooted in Sundanese culture and serve as moral lessons that remain relevant to addressing contemporary social issues. This research emphasizes the significance of integrating local wisdom into modern educational frameworks to promote humanity education and cultural preservation.

Keywords: *Local wisdom, Humanity, Sociolinguistics, legend of “Bagendit”*

INTRODUCTION

Local wisdom in this modern era has significantly disappeared, as globalization and technological advancements dominate daily life. Local wisdom represents the value of local culture and shows every side of life’s role (Mahrinasari et al., 2024). Local wisdom plays a vital role in shaping cultural identity and instilling moral values within communities and many of them are found in the legend (Fisher et al., 2024). Legends serve as the foundation of cultural heritage, often reflecting the collective wisdom, beliefs, and moral values of a society (Karagöz & Topdal, 2014). Among Indonesia's rich repository of oral traditions, the legend of *Situ Bagendit* (Lake Bagendit) holds a significant place, portraying timeless lessons about humanity, tolerance, respect, and interconnected. The erosion of traditional knowledge and cultural practices has left societies struggling to maintain their heritage and core values. (Nešković, 2024) Among these challenges lies the necessity to preserve and highlight humanity’s education, which serves as a guiding principle for ethical behavior and social harmony.

Rooted in Sundanese culture, the legend of local wisdom is passed down through generations and provides a Humanity compass for shaping societal behavior, with many countries having tales as humanity value (Lemos, 2016). However, despite the richness of such legends, their potential as tools for humanity's education remains underexplored, especially from a sociolinguistic perspective. While the legend of *Situ Bagendit* offers profound insights into virtues such as tolerance, respect, and interconnected, these moral values are often overshadowed by the entertainment aspects of storytelling (Sevilla.E. at al., 2023). The lack of comprehensive academic discourse surrounding the sociolinguistic dimensions of this legend hinders its application as an educational tool for instilling local wisdom in younger generations. This gap becomes even more pressing in light of the increasing detachment of modern youth from traditional narratives, driven by technological advancements and global cultural influences.

The primary problem addressed in this research is the diminishing awareness of humanity education embedded in local stories, specifically the *Legend of Lake Bagendit*. With societal issues such as individualism, inequality, and environmental neglect becoming increasingly prevalent, the wisdom contained in traditional narratives holds valuable lessons that can inspire solutions (Saechan, 2014). Yet, there has been limited exploration of how this legend can contribute to fostering humanity's education, especially from a sociolinguistic perspective. Despite its cultural significance, this legend, like many others, has been overshadowed by modern entertainment and the decreasing appreciation for traditional storytelling. (Schwartz, 2025) This decline underscores the need to revisit such narratives and uncover their relevance to contemporary social challenges.

This research is crucial as it bridges the gap between traditional cultural narratives and modern educational needs. Addresses the need to revitalize the pedagogical value of local legends, positioning *Situ Bagendit* as a medium for humanity education through the lens of sociolinguistics. Foushee et al., (2024) Sociolinguistics contextualizes how language interacts with society, and how the language of the *Legenda Situ Bagendit* reflects the social norms, values, and collective wisdom. Polychroniadou & Panicacci (2025) agree that Sociolinguistics highlights how traditional tales can foster Humanity education and contribute to the development of character-based education systems. Furthermore, exploring the intersection of language, culture, and societal values in this legend not only enriches the academic field of sociolinguistics but also reinforces the relevance of local wisdom in addressing contemporary social challenges.

LITERATURE REVIEW

Local Wisdom

Local wisdom can be defined as the collective knowledge, values, and practices of a community, and represents a rich cultural asset that shapes the identity and survival of a society. Wafiqni, N., & Nurani, S. (2019) It encompasses traditions, beliefs, and local norms passed down through generations, serving as a guide for living in harmony with nature and within a community. Santosa, S. (2024) agrees that local wisdom is both dynamic and adaptable, evolving to address contemporary challenges while retaining its essence. In the context of cultural preservation, local wisdom plays a pivotal role by safeguarding intangible heritage, such as folklore, rituals, and language, which are instrumental in maintaining societal Humanity and identity.

One of the most significant mediums through which local wisdom is preserved and transmitted is the tradition of legend folktales. Local wisdom of the legend serves as a repository of collective memory and cultural heritage, embodying values, ethics, and social norms that are essential for guiding individual and communal behavior. Agung et al., (2024) Through engaging narratives, local wisdom teaches Humanity lessons, promotes social harmony, and instills a sense of belonging within a community. For example, many Indonesian folktales emphasize virtues such as respect for elders, tolerance, and interconnected, providing not only entertainment but also a framework for humanity education.

Humanity Education

Humanity is a multifaceted concept that shows the qualities, values, and characteristics that define human beings as individuals and as a collective society (Langlois. S & Peterkin. A, 2019). Humanity refers to the essence of being human, often associated with moral, emotional, and social dimensions. It is not just a biological state but a reflection of higher ideals such as compassion, empathy, and the ability to live in harmony with others. Humanity is what binds us together, transcending cultural, linguistic, and geographical differences, and it forms the foundation for ethical behavior and social cooperation (Bagshaw et al., 2024). Humanity is deeply tied to the ability to feel and share the emotions of others. Acts of kindness, understanding, and care for the well-being of others are central to the concept of humanity. Humanity is a recognition of the interdependence among individuals, cultures, and nations. It reflects the idea that every human life is valuable and that collective well-being is essential.

Sociolinguistics

Sociolinguistics is the study of the relationship between language and society, focusing on how language is used within various social contexts and how societal structures influence language practices. It bridges linguistics and sociology, exploring how factors such as culture, identity, power, and social norms shape communication. According to Holmes (2013) in *An Introduction to Sociolinguistics*, sociolinguistics examines “the ways in which language and society interact, with particular attention to social variation and the ways in which language reflects and reinforces social structures”. Sociolinguistics studies how language varies across regions (*dialects*), social groups (*sociolects*), or specific contexts (*registers*). This variation reveals the dynamic and adaptable nature of language within society. Wardhaugh. R., & Fuller, J. M. (2021) Sociolinguistics highlights how individuals use language to construct and negotiate their identities within specific communities such as the case of lake “Bagendit”. Sociolinguists study how language is used in social interactions, analyzing conversational patterns, politeness strategies, and the influence of cultural norms on communication styles.

Legend of Lake “Bagendit”

A legend is a traditional narrative that is passed down through generations, often rooted in historical events but incorporating mythical or supernatural elements. Legend differs from myths and folktales in that it is perceived as grounded in real events or real places, though it may be embellished over time. It typically serves a moral, cultural, or didactic function within a society. (Gunawan et al., 2016) states that Legends are an essential component of oral tradition, acting as a medium for cultural transmission. Legends function as a bridge between historical facts and folklore, shaping collective identity and values within a community. Legends often embed Humanity’s teachings and ethical values, shaping social norms and guiding behavior. The narrative structure of legends includes repeated Humanity values, emphasizing virtues such as tolerance, respect, and interconnected. These values are important in educating younger generations, aligning with the sociolinguistic function of legends as social instruments.

The purpose of this study is to analyze the *Legenda Situ Bagendit* as a medium for humanity education through a sociolinguistic lens, exploring how the language and discourse in the legend reflect and transmit local wisdom. By addressing gaps in the integration of sociolinguistic analysis and moral education, this research contributes to understanding the educational role of folklore in preserving cultural identity and promoting social values. Support folklore documentation and digital preservation to ensure that traditional stories remain accessible for future generations.

METHODOLOGY

This study employs a descriptive qualitative research design with a sociolinguistic approach utilizing triangulation methods, including a literature review, deep interviews with some local communities, government, and related key persons, and observation, to examine the local wisdom in the legend of Lake Bagendit as a medium for humanity education. The triangulation method increases the validation of data (Zheng et al., 2025). The study focuses on how the narrative structure, language use, and cultural symbols embedded in the legend reflect social values and Humanity lesson.

The primary data of this research is the main text of the legend of Lake Bagendit, obtained from printed books, digital archives, and oral storytelling. Added by interviewing with local elders, cultural experts, and storytellers who preserve and transmit the folklore, ensuring ethnographic engagement and authenticity. The secondary data of this research are previous research, journal articles, and books on Sundanese folklore, sociolinguistics, and local wisdom. The writer also uses government reports or educational materials that incorporate folklore into formal and informal education.

The data collection procedure uses some steps such as Literature Review to identify and collect various written versions of the Lake Bagendit legend. The second step is to interview to conduct semi-structured interviews with at least ten local key communities and cultural experts, ensuring triangulation by comparing different accounts. The writer has prepared the standard questions for the interview that cover the dimensions and indicators of local wisdom and humanity education. The third step is Observations to participate in local storytelling events and traditional performances to document real-life encounters and social dynamics embedded in the folklore. The next step is documentation record and transcribing interviews, performances, and discussions for further analysis, ensuring multiple perspectives are included.

Analysis data is conducted by:

1. Thematic Analysis to identify key themes related to humanity education, such as tolerance, respect and interconnected. Categorize themes using qualitative identifying. Linguistic Analysis to Examine language stylistic features used in different versions of the legend. Identify the use of symbolic metaphors and moral expressions in the narrative.
2. Sociolinguistic Interpretation to analyze the social functions and cultural significance of the legend in shaping Humanity education. (Schuring et al., 2024) agree to use sociolinguistic approach on comparing oral and written versions of tale to understand their impact on different generations. Implement triangulation by cross-referencing observations, interviews, and textual analysis.
3. Validation using triangulation to ensure reliability by integrating findings from texts, interviews, and observations. Conduct member checking with interviewees to verify the accuracy of transcriptions and interpretations.

This methodology ensures that the study can be replicated by other researchers interested in sociolinguistics and folklore studies. The approach offers a systematic analysis of how the Lake Bagendit legend conveys local wisdom and moral values by integrating sociolinguistic triangulation methods. This allows for a deeper and more comprehensive understanding of how the legend functions as a medium for humanity's education, making it a viable educational tool.

FINDINGS AND DISCUSSION

Summary of legend "situ Bagendit"

Nyai Bagendit was a widow. She was the richest person in the village. She had a very big house filled with a lot of jewelry. She also had many servants working for her. Nyai Bagendit was also known for her bad attitude. She did not like to help others.

Whenever the villagers needed some money, they borrowed the money from her. However, when they returned it, the villagers had to pay double. If they were not able to return the debt, Nyi Bagedit would ask her servants to take the villagers' belongings. Nyai Bagendit also hated beggars.

She thought that beggars were lazy people. She never felt sorry for any beggars coming to her house. So when the old beggar came to her house, Nyai Bagendit immediately asked her to go.

"Go away, you lazy old woman! Go out of my house!" said Nyai Bagendit.
 "Please, Nyai, give me some money or just give me some food. I'm so hungry,, Said the beggar.
 "Food? Did you ask for food? This is my house, not a restaurant. Go now! I don't want to see you here!" Nyai Bagendit then threw a stone at the old beggar.

The old beggar was very sad. She then said, "Nyai Bagedit, I know you are the richest person in this village. You have everything but you never help other people. You are not grateful to God. Wait for the punishment from God. You will be punished!" The old beggar then left Nyai Bagedit's house.

"Ha ha ha! You are right. I'm the richest person here. So no one can punish me, not even God can punish me!" Nyai Bagendit was very arrogant.

Nyai Bagendit then went back to her big house. Not long after that, an earthquake happened. Her house fell down.

Nyai Bagendit cried for help. "Help me! Somebody please help me!"

But nobody listened to her crying for help. Nobody in the village felt the earthquake. Amazingly, the earthquake only happened in Nyai Bagendit's house. The land was opened. It was so big that the entire Nyai Bagendit's house and all her wealth were gone. The villagers just watched what happened to Nyai Bagendit and her house. They were amazed. They knew that God punished Nyai Bagendit for behaving badly and never helping other people. Slowly, the place where Nyai Bagedit's house stood became a lake. Since then, people named the lake Situ Bagendit, which means Lake of Bagendit.

Interpretation and dimension of the story

The sociolinguistics approach identifies and interprets the social functions and cultural significance of the legend in shaping humanity education, as we can see below:

Table 1. Humanity dimension of the story

No	Element of the story	Interpretation	Dimension	Local wisdom value
1	The villagers	Display patience despite Nyai Endit's cruelty.	Tolerance	Compassion
2	The old beggar	Despite being humiliated, remains patient and only warns Nyai Endit instead of retaliating.	Tolerance	Compassion and patient
3	Divine justice	Ensures that those who lack tolerance and empathy eventually face consequences.	Tolerance	Understanding no judging
4	The beggar	Though powerless, represents the moral voice advocating for fairness and gratitude.	Respect	Treating others with dignity
5	Nyai Endit's downfall	Teaches that wealth without kindness leads to social isolation and disaster.	Respect	acknowledging shared humanity.
6	The villagers' decision	When did not help Nyai Endit when she seeked aid signifies societal judgment of disrespect and selfishness.	Respect	Justice
7	Nyai Bagendit's fate	Reflects the karmic cycle, where wrongdoing leads to eventual retribution.	Interconnectedness	Consequences

8	The earthquake	Symbolizes the disruption of moral balance due to greed and arrogance.	Interconnectedness	Social unconnected
9	The formation of Situ Bagendit (Bagendit Lake)	Serves as a lasting reminder that society thrives on mutual care and support.	Interconnectedness	Care and support

This finding is taken from the literature review to identify and make a sociolinguistic interpretation of Legend Lake Bagendit. From the findings on the table, it can be interpreted that the Villagers display patience despite Nyai Endit's cruelty, highlighting tolerance and compassion as key virtues in society. The Old Beggar, though humiliated, remains patient and warns Nyai Endit rather than retaliating, reinforcing tolerance, compassion, and patience. Divine Justice, where the story suggests that those who lack empathy eventually face consequences, promoting tolerance and understanding without judgment. The Beggar, despite being powerless, represents the moral voice advocating for fairness and gratitude, aligning with respect and dignity. Nyai Endit's Downfall emphasizes that wealth without kindness leads to social isolation and disaster, underlining the importance of respect and acknowledging shared humanity. The Villagers' Decision, their refusal to help Nyai Endit when she sought aid, signifies justice as a response to selfishness and disrespect. Nyai Endit's Fate demonstrates the karmic principle, where wrongdoing ultimately results in retribution, illustrating interconnectedness and consequences. The Earthquake symbolizes the disruption of moral balance due to greed and arrogance, emphasizing interconnectedness and the dangers of social disconnection. The Formation of Situ Bagendit (Bagendit Lake), serves as a lasting reminder that society thrives on mutual care and support, reflecting the fundamental value of interconnectedness.

4.3 Human Characteristics of Lake Bagendit

Another finding from the deep interview with some culturalists and cultural stakeholders, as one of the research informants Head of the Tourism Bureau's Division, validated by the tribal leader of Bagendit a new finding about the characteristic of people who lives around the lake, and this is the novelty of this research. The character around the lake has three characters: Snake, Gold Fish, and Red Buffalo, in the Local Sundanese Language, called "Oray, lauk emas, Munding dongkol".

Table 2. Human Characteristics of Lake Bagendit

No	Human Characteristic of Lake Bagendit	
1	Snake	
	Snakes are rich in symbolism across cultures and can represent both positive and negative traits.	
	Positive traits	Negative traits
	- Wisdom and transformation (symbolizing rebirth due to shedding skin).	- Deception and trickery (associated with betrayal in many folktales).
	- Survival and adaptability (able to navigate difficult environments).	- Cunning and manipulation (often depicted as sly and untrustworthy).
	- Mystical power (often linked to spiritual or supernatural knowledge).	- Danger and evil (linked to myths of seduction and destruction).
2	Gold Fish	
	Goldfish are commonly associated with prosperity, luck, and emotional depth.	
	Positive traits	Negative traits
	- Wealth and abundance (symbolizing fortune and good luck, especially in Asian cultures).	- Fragility and dependence (goldfish require a well-maintained environment to thrive).
	- Purity and harmony (often kept as a peaceful pet, associated with tranquility).	- Short memory or limited awareness (mythically believed to have a short attention span).
	- Resilience and adaptability (able to live in various environments).	- Passivity (often perceived as weak or lacking aggression).
3	Red Buffalo	

Buffaloes, especially red buffaloes, often represent strength, resilience, and determination.	
Positive traits	Negative traits
- Hard work and endurance (symbolizing perseverance in difficult situations).	- Stubbornness (resistance to change or new ideas).
- Stability and reliability (often linked to agricultural and rural life).	- Aggression and dominance (red color may symbolize fiery temper or territorial behavior).
- Symbol of sacrifice (associated with offerings in many cultural traditions).	- Blind strength (powerful but sometimes lacking strategic thinking).

The findings from the Focus Group Discussion (FGD) reveal that the people around Situ Bagendit exhibit three dominant character types, symbolized by the snake, goldfish, and red buffalo. These symbolic representations reflect deeper sociocultural meanings within the local community and provide insight into the social structure, behavioral patterns, and moral values embedded in the folktale of Situ Bagendit.

1. The Snake: Deception and Transformation

The snake symbolizes both negative and positive traits in the local context. On one hand, it represents deception, manipulation, and trickery (“Ngoray”: Sundanese terms), mirroring characters in the folktale who display cunning and self-serving behavior. These traits are often associated with individuals who seek personal gain at the expense of others, reflecting a broader societal issue of dishonesty and exploitation. On the other hand, the snake also signifies wisdom and transformation, symbolizing individuals who possess intelligence and adaptability to navigate challenges. This duality suggests that the community acknowledges both the risks of deceitful behavior and the necessity of strategic thinking in overcoming adversity.

2. The Goldfish: Wealth and Fragility

The goldfish is often linked to prosperity, harmony, and resilience, yet it also embodies fragility and dependence. In the context of the Situ Bagendit folktale, goldfish-like individuals are those who value peace and financial stability but may struggle with maintaining autonomy. Their reliance on a favorable environment to thrive suggests that economic and social success in the community is contingent upon external support and collective efforts. This characteristic reflects the local perception of wealth—viewed as desirable yet vulnerable to external disruptions, such as economic instability or social conflict.

3. The Red Buffalo: Strength and Stubbornness

The red buffalo is a powerful symbol of endurance, hard work, and stability, reflecting the agrarian roots of the local civilization. Individuals with this character type are seen as strong, persistent, and highly dependable in maintaining traditions and fulfilling responsibilities. However, the red buffalo also represents stubbornness and aggression, highlighting the challenges that arise when individuals resist change or act impulsively. This characteristic aligns with the folktale’s theme of balance—where excessive strength without wisdom can lead to conflict and downfall.

The identification of these three character types in the community around Situ Bagendit suggests that Legend folktales serve as a medium for social education and humanity guidance. The presence of snake-like, goldfish-like, and buffalo-like individuals reflects real-world social dynamics where cunning, resilience, and strength interact. These findings can be further analyzed to understand how traditional values shape modern social behavior and how communities navigate contemporary challenges using inherited wisdom.

CONCLUSION

This research has identified three dominant character types within the community around Situ Bagendit symbolized by the snake, goldfish, and red buffalo. Each character’s symbols represent different behavioral and moral tendencies. The findings highlight how these symbolic representations align with traditional folktale narratives and local wisdom, emphasizing values such as tolerance,

respect, and interconnectedness. A key concern raised by this study is the persistence of individualistic and exploitative tendencies in modern society, which can be linked to the cautionary tale of Nyi Endit's greed and eventual downfall. This research contributes to the field of sociolinguistics and anthropology by demonstrating how folklore serves as an educational tool, shaping moral and ethical perspectives across generations. The study underscores the importance of integrating traditional wisdom into contemporary social education, ensuring that moral values such as generosity, fairness, and communal responsibility remain relevant in the evolving societal landscape.

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