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AUTHORS: **Hamlan Andi Baso Malla¹, Rusli Takunas², Herlina³, Misnah⁴**

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IMPLEMENTATION OF THE VALUES OF ECOLOGICAL WISDOM THROUGH AUDIO VISUAL MEDIA IN LEARNING ISLAMIC RELIGIOUS EDUCATION

Hamlan Andi Baso Malla¹, Rusli Takunas², Herlina³, Misnah⁴

Abstract

Local wisdom has become the strength of the community in protecting the environment because it has binding social sanctions for local communities. The development of the times has distanced the young generation of the Kaili ethnic group from the values of local wisdom, including understanding and implementation in the daily life of the younger generation. High school students in Central Sulawesi (especially the Palu Institute. The development of Information and Communication Technology (ICT) can be used as a learning tool through Audio Visual. This study aims to 1) describe the philosophical value of ecological wisdom in the people who inhabit the Sigi Regency area; 2) implementing the value of ecological philosophy through audio-visual media in the learning process of Islamic Religious Education in high school during the Covid-19 pandemic. Using a qualitative approach by examining the ecological values in the local culture of the Kaili ethnic community, the results of the study of ecological values are implemented in Islamic Religious Education learning through Audio Visual media. The results of the study show that 1) in the Kaili ethnic community there are ecological values as an effort to preserve nature which is called ombo; 2) the implementation of ombo ecological values in learning is carried out through Classroom Action Research (CAR) and is proven to improve outcomes and the learning process with an increase of 7.4% in the knowledge aspect, 1.1% in the attitude aspect and an increase of 1.8 % on student skills.

Keywords: Audio Visual, Ecological Wisdom, Islamic Religion Learning.

¹ Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Datokarama, Palu Indonesia, hamlan@uindatokarama.ac.id

² Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Datokarama, Palu Indonesia, ruslit4kunas@gmail.com

³ Faculty of Teacher Training and Education, Universitas Tadulako, Palu Indonesia, herlina@untad.ac.id

⁴ Faculty of Teacher Training and Education, Universitas Tadulako, Palu Indonesia, misnah@untad.ac.id

I. Introduction

Indonesia is one of the regions that has a very crucial level of environmental damage and is at risk for the balance of the ecological system, which is caused by human activities and causes a weakening of the social order of community life from an environmental perspective, so it is important to optimize the promotion of culture through the value of ecological wisdom.

Sigi Regency is one of the regencies in the province that has a very unique diversity of local wisdom values that have survived to this day, however, in this globalization era, these local wisdom values have shifted and are starting to be abandoned by the younger generation as the heir generation of wisdom. caused by the swift currents due to the era of modernization (Chandra, 2017)(Hidayat, 2020)(Fauni & Sukmayadi, 2022). Ecological wisdom to maintain the continuity of life in the future is one of the philosophies of the people who live in the Sigi Regency area in maintaining environmental-based traditional values who always adhere to the philosophy of protecting nature through lifestyles and guidelines passed down from their ancestors from generation to generation. (Holilah, 2016)(DHERA, 2018). Searching for local wisdom values and becoming a solution to environmental problems that impact the lives of people in Sigi Regency, the environmental conditions experienced by Sigi Regency after the earthquake(Release, 2018) and liquefaction (Bencana, 2019) that hit this area has an impact on all activities of human life and has a bad impact on ecosystem life which must be addressed immediately through the world of education, namely studying the values of local wisdom in the context of environment-based education, environmental awareness which is studied through ecological values in society in the Sigi Regency Region.

The people of Sigi Regency have local cultural values that are very closely related to an empathetic lifestyle towards nature, namely as a philosophy of society to protect nature through community procedures in protecting springs, in the order of life patterns through social interaction, which has philosophical values. as a guide for the community in their daily activities in interacting with nature. The local culture of this community is a form of implementation of the ideas and behavior of the people in Sigi Regency which are very conditional with ecological wisdom values, as things that must be preserved. (Maridi, 2015).

Local wisdom as a form of community philosophy in Sigi Regency needs to be transformed for the younger generation, so that it can act as a preventive measure against environmental damage. The process of transforming ecologically-based local wisdom values can be integrated into learning in the Islamic Religious Education subject in

high school during the Covid-19 pandemic as one of the subjects that provides a great opportunity to integrate into the learning process in schools, thus this is a form of implementation of ecologically-based local wisdom values that are explored through tracing regional culture that can be used as a source of learning in subjects through audio-visual media (Nengsih et al., 2022) as a source of learning in the subjects of Islamic Religious Education in Senior High Schools (SMA) as a form of student change in the domain, knowledge, understanding, and skills in harmony with nature.(YULINDA, 2018)

The way to solve the problem is to convey complete information to students in high school. Reason The research was conducted to preserve local culture through the next generation in high school. Research can contribute to filling the existing gap by translating local culture into audio video form so that high school students can accept it as a cultural heritage. The method to be used is to qualitatively describe the situation as it is in the natural field.

In order to protect, care for, maintain and preserve nature, which must be owned by every individual as a form of action taken to live in harmony and empathy with nature, technological devices are needed to be made visually so that the younger generation can understand it more easily.

The proposed innovation introduces the younger generation to authentic local culture in audio-visual form online by utilizing the Youtube channel.

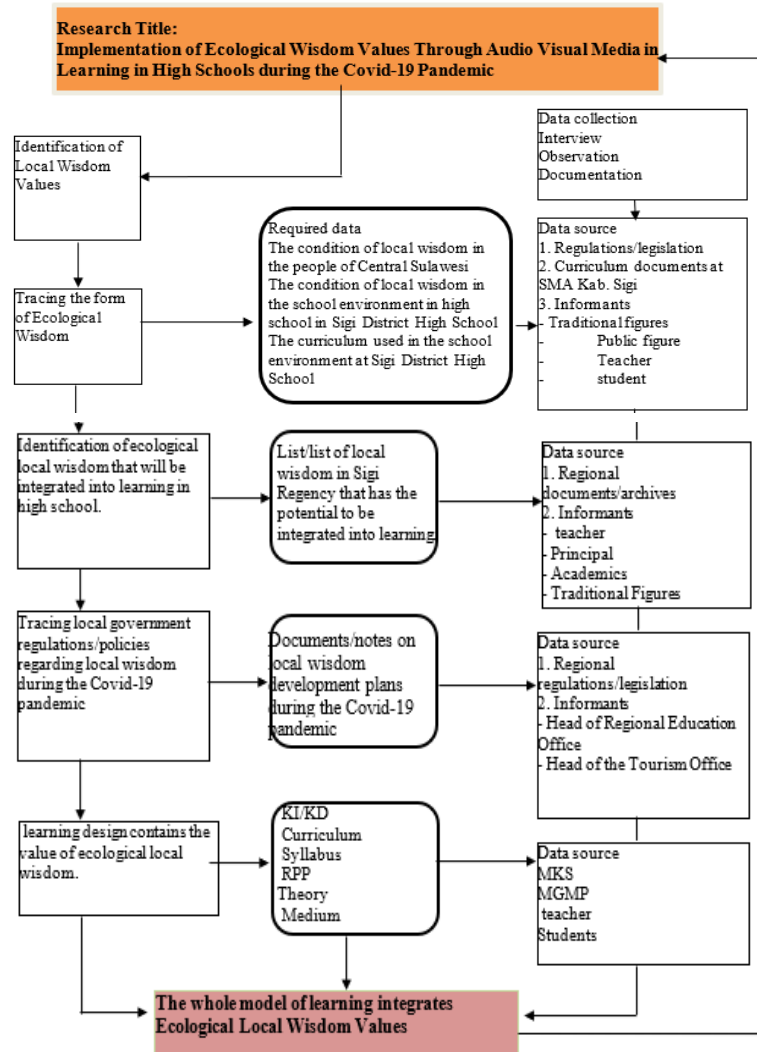
The purpose of this study is to describe the philosophical value of ecological wisdom in the people who live in the Sigi Regency area and implement ecological philosophical values through audio-visual media in the learning process of Islamic Religious Education (Fitrida & Misnah, 2019) in high school during the Covid-19 pandemic, as a form of cultural inheritance that can maintain the continuity of life in the future. The method used is a qualitative implementation by tracing and describing the value of ecological wisdom in the people in Sigi district. What will be done is to fully convey the culture and values of ecological philosophy to high school students so that it becomes knowledge that will be used in their daily activities by utilizing online information technology media..

II. Methods

This type of research is a qualitative research describing the situation as it is in the field which is natural/natural which conducts an assessment of the traditional values of the people in Sigi Regency which are related to ecological values to protect nature/environment. The results of the qualitative data findings are carried out through exploring the values of ecological wisdom will be continued at the

implementation stage through the learning process in Islamic religious education subjects in high schools at the Central Sulawesi Province level through action research research (as a form of cultural inheritance that can maintain the continuity of life in the future come.

Figure 1. Research Flowchart



This research was conducted to explore the philosophical values of environment-based local wisdom in the Sigi Regency area as a form of identification of local wisdom searches that have veliew values as a form of prevention of environmental damage which is inherited through the world of education through innovative breakthroughs in the learning process during a pandemic. covid-19, namely through the implementation of local wisdom values through audio-visual media in the learning process in subjects in high schools in Central Sulawesi.

Research Subject This research will be carried out in Sigi Regency for the scientific reason that the people who live in the Sigi Regency area still maintain traditional values that have beneficial values related to protecting nature and the area. Research Ethics Researchers have obtained written permission from the relevant departments. in Central Sulawesi and obtained permission from SMA for data use.

Data collection was carried out qualitatively by tracing through informants regarding traditional values in the people of Sigi Regency, which will be continued at the stage of implementing these values in senior high schools at the provincial level of Central Sulawesi. How to process data by tracking documented sources, through reference sources from previous research which will produce qualitative data on the value of ecological wisdom

After data processing is complete, the next stage in this research is to analyze the data that has been processed. The analysis technique used is descriptive qualitative analysis, which means explaining or describing the research problem in the form of a description.

III. Results

Based on the results of the analysis of the respondent's data which became a study on the value of local wisdom of the Kaili ethnic group, it describes the value of ecological wisdom in the people in Sigi district, including:

1. Ecological Local Wisdom Values in the Kaili Ethnic Community in Sigi Regency which consists of:
 - a. a. Protecting the Environment of Lake Lindu Through Local Wisdom Masa Ombo (Nurudin, 2022)

The Kaili Ethnic People who live in the Sigi Regency area, namely Loru Village, Pombewe Village, Bora Village, Vatunonju Village, Sidera Village, Oloboju Village, Maranatha Village, Langko Village (Lindu), Mpanau Village are areas that are administratively consists of the Sigi Regency area which consists of Sigi Biromaru Subdistrict and Sigi kota which has noble values related to the environment that have survived to this day, has cultural values related to protecting nature, empowering natural resources and maintaining traditions in protecting nature that began to fade and erode caused by the development of science and knowledge.

In general, the local wisdom of the people living in the lindu area is the social life of the community in protecting the environment because it is a form of inheritance of local wisdom from generation to generation in the form of complying with rules in the form of customs in the form of prohibitions or taboos. If violated, sanctions will be given which are the form of implementation of local wisdom to protect nature, protect

the forest, protect the environment which must be obeyed as a form of local wisdom an inheritance that is important to be passed down in a regeneration manner that has uniqueness which is used as a rule that must be obeyed according to custom and if anyone commits a violation will be given sanctions.

According to the traditional village chief (Rivai, 2022) To maintain the preservation of Lake Lindu, the people of Langko Village who inhabit the area around Lake Lindu enforce rules in the form of abstinence, commonly known as tabuh to catch fish at certain times, known as the Ombo period, local wisdom as a form of prohibition to do fish catching. The main benefit of implementing this Ombo is an effort to regulate and control fish populations in the plains of the Lindu River so that they remain stable in Langko Village, Anca Village, Tomado Village, Puroo Village. Communities in the coastal plains of Lake Lindu divide into 3 (three) types of Ombo, namely: (1) The Ombo Ngiki period, namely a taboo to catch fish in Lindu Lake, and on land abstinence is carried out to carry out party celebrations and the decision to ban this is the result decisions through cross-village consensus deliberations (Langko, Puroo, Tomado and Anca villages). The specified time is three months and young ika mujair may not be caught and must be released back into the lake or not allowed to be traded, (2) Ombo Sanctuary is valid for 40 days if there is one of the families of the royal line / Aristocracy) dies or a highly respected customary leader is subject to restrictions on fishing locations according to the area or territory occupied by madika or traditional leaders, and (3) Government Ombo a ban on fishing if there is very fatal damage in the river areas of the remote plains not allowed to make arrests for two months.

Figure 2. Fish from Lake Lindu



The local wisdom of the people who live in the Lindu lake area as a form of prohibition against fishing known as Ombo is a form of traditional wisdom and community behavior that supports local wisdom to have a high sense of respect for nature, the environment which is an institution that cannot be separated from social life. society related to the values, rules, norms contained in the Ombo local

wisdom which is carried out in the provision of sanctions for those who commit violations.

The form of respect for the community supporting the Ombo period is the application of witnesses for those who commit violations, (Saleh, 2013) that; Imposing sanctions for those who violate the Ombo implementation, namely giving a direct warning from traditional leaders (elderly or respected traditional leaders) when someone is about to violate the Ombo will cause disaster for those who violate it, namely illness, death, and fines will be imposed 10 dulam (traditional plate) 1 piece of Mbesa cloth, 1 cow or buffalo and this customary law is called givu / fine customary law.

b. Local Wisdom of the Kaili Community Protecting the Forest Through "Ombo" (NITAYADNYA, 2014)

Selection of 2 (two) Sigi Kota District and Sigi Biromaru District that the community supports local wisdom related to preserving forests, water sources, and maintaining social life through institutions, rules, norms that the community has applied to social activities to date.

In the opinion of the Deputy Dean of Student Affairs FKIP Tadulako University and (Sudarma & Widyantara, 2016) that; The meaning of the philosophy of protecting the forest, protecting the natural environment, protecting the flow of rivers for the Kaili ethnic community is that it means protecting the ecosystem in the area so that it does not bring about floods, landslides and erosion which can disrupt the lives of the surrounding community. Protecting the natural environment can bring economic benefits from agricultural products and community plantations. Kaili's ethnic philosophy as values in maintaining and preserving the natural environment, forests, streams, lakes so that they are well maintained, not flooded, not eroded for the good and continuity of people's lives. The ecological philosophy for the Kaili ethnic community means maintaining the social environment, helping each other, helping each other when carrying out family parties, religious activities, so that an atmosphere of togetherness and kinship grows.

Figure 3. Givu customary law



According to the opinion of the head of the Kacandipa custom in Loru Village, Sigi Biromaru District, that: In ancient times, until now, people have always lived side by side with nature, especially forests. (Rukandar, 2009) will provide a source of life for the community because by protecting the forest it will maintain a clear water discharge and as a source of life for the people who live in the plains, the majority of whom live as farmers.

Figure 4. Sigi District Forest



c. Local Ecological Wisdom of Massa Ombo to Prevent Deforestation (Baharudin, 2010)

Local wisdom regarding taboos/prohibitions/tabuh known as 'Ombo' which is owned and practiced for generations by the Kaili Ethnic community, namely people who live in the Sigi Regency, Central Sulawesi Province, namely those who live in village areas as the plains of the Lindu river and Rural areas that still maintain the implementation of Ombo, namely in the Sigi Kota District and Sigi Biromaru District are communities that continue to maintain the preservation of the forest and the Lindu Lake river which is a source of life for the local people.

According to Daeng Manota as the head of adat in Bora Village, the community has believed from ancient times as a form of oral speech that conveys the message that forests are an important source of water to be preserved, because if humans are unable to maintain forest sustainability by hunting wild animals, carrying out illegal logging, will cause harm or damage because it will threaten human life. To build students' ecological intelligence in the learning process of Islamic religious education local wisdom which has value can be inherited through the learning process which can be used as media and learning resources into local wisdom which can be integrated into the learning process which must be taught in school through subjects.

2. Implementation of the Learning Process in Islamic Religious Education Subjects in High Schools in Sigi Regency Through Audio Visual Media. Kaili Ethnic Local Wisdom Value in Ecological Studies in Central Sulawesi, which consists of:

a. Implementation of Cycle 1 Actions

In accordance with the plan that was arranged for the implementation of the meeting in cycle 1 the teacher explained the topic of material about I'm Always Close to Allah SWT, the Meaning of al-Karim, al-Mu'min, al-jaami, al-Adil and al-Akhir for Allah, by preparing and using learning media that is associated with the material taught by the teacher. The teacher provides opportunities for students to identify as many questions as possible related to I'm Always Close to Allah SWT., Meaning of al-Karim, al-Mu'min, al-jaami, al-Adil and al-Akhir for Allah. The method used is using WhatsApp (WA) class groups on subjects.

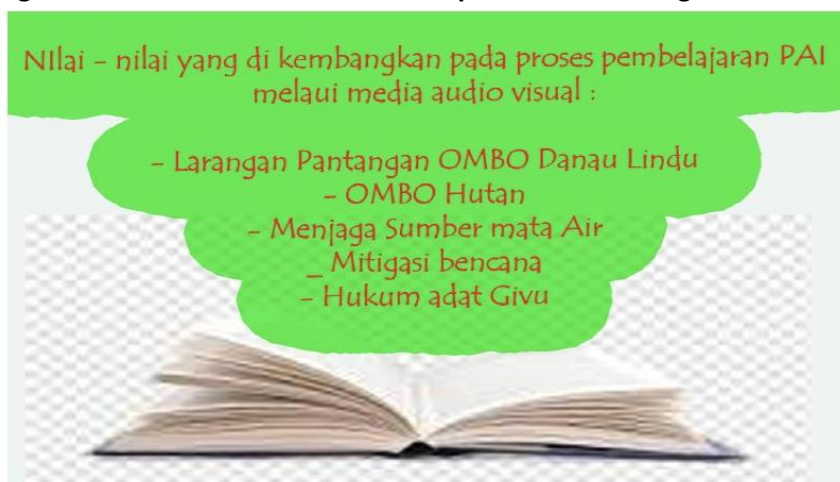
In the next stage the teacher prepares group activities by distributing worksheets for student groups through wa groups, each of which contains the same 4 questions in each group, the teacher provides an explanation regarding how to fill out student worksheets, then students work on some material by connecting material topics with sources. references, observations, textbooks they formulate in explanation descriptions through worksheets. Students are given 20 minutes to work on it and each group is given time to make a presentation. In cycle 1, students have not been able to understand according to the material presented, so the teacher provides an explanation connecting with the conditions in the surrounding environment.

b. Implementation of Cycle 2 Actions

The learning process at the 2nd meeting will continue with topic material with the theme 'The Moral Message of Asmaul Husna al-Karim, al-Mu'min, al-Wakil, al-Matin, al-Jami', al-'Adl, and al- End'. The teacher activates the WA group application, and the Google Classroom application, the teacher ensures that all students are active in the WA group application and the Google Classroom application. The initial

activity of the teacher is to greet, ask how students are doing and check student attendance through the class WA group. The teacher conveys the learning objectives through the wa group. The teacher displays learning media using media images related to the material discussed on this topic. In this activity the teacher also uploads audio-visual media that can be accessed by students so they can access audio-visual media with links <https://youtu.be/-b4lZ-an8TU> YouTube which can be accessed by students on the topic of ecological local wisdom values in the Kaili Ethnic community in Sigi Regency.

Figure 5. Local Wisdom Values Developed in the Learning Process



IV. Discussion

1. Ecological Local Wisdom Values in the Kaili Ethnic Community in Sigi Regency

a. Protecting the Environment of Lake Lindu Through Local Wisdom Masa Ombo

This research will examine the areas around the Lore Lindu National Park (TNLL), which are more specifically in the Sigi Regency area which have unique forms of local wisdom that have survived to this day, namely Langko Village, Puroo Village, Tomado Village, Anca Village and Tomado Village. Langko Village (around Lake Lindu). In general, the local wisdom of the people who live in the Lindu lake area is the social life of the community in protecting the environment because it is a form of inheritance of local wisdom from generation to generation in the form of complying with rules in the form of customs in the form of prohibitions or taboos. If violated, sanctions will be given which are the form of implementation of local wisdom to protect nature, protect forests, protect the environment which must be obeyed as a form of local wisdom known as mass 'Ombo'.

The Kaili people in general in Central Sulawesi place more emphasis on sacredness (Purwantari, 2018) belonging to the waters of Lake Lindu, forest, taboos, expressions and other traditional ceremonies. The sacredness of natural resources shapes their attitude and behavior not to violate customary provisions. According to them, if it is violated, then the person concerned is believed to be subject to "katula" in the form of illness, disability, or death. Therefore, in order to continue to preserve the potential of natural resources such as the Lindu lake, forests and some taboos, the person concerned will be subject to sanctions in the form of fines, dulam, mbesa cloth, and other animals (cows or buffaloes). It is emphasized in adat with the motto "makono exists, malope todea" and "maroso exists, malino why" meaning that if the law is enforced fairly, then the people will live in prosperity, the country will be safe and peaceful. Apart from that, according to them, certain taboos, taboos or prohibitions, if they are violated, will be subject to customary sanctions which are a form of wisdom in the maintenance and management of natural resources, as well as a framework for the orientation of cultural values (cultural values) which are jointly adhered to by members of the community. Therefore, local wisdom which is inherited from generation to generation contains positive values and spiritual values to be used as a guide in behavior and behavior (pattern of action). In addition to the expressions described above, the Kaili people also have local knowledge in conserving forests, the waters of Lake Lindu, taboos or restrictions on speaking or speaking, and other traditional ceremonies. (Saleh, 2013).

b. Local Wisdom of the Kaili Community Protecting the Forest Through "Ombo"

For the Kaili people, it also applies according to custom in preserving the forest (Purwantari, 2018) with tree species that must be preserved such as the Malabano, Nokilana, Maravola, Malasia, and Tanjaibo trees. To maintain the mechanism of prohibition and forest preservation, the rules are treated with the term "ombo" meaning that during the ombo period it is enforced according to custom, then tree species in the forest may not be cut down or their trees taken, except for dry branches to be used as firewood, meaning efforts the community to continue to preserve the forest so as not to be exposed to landslides or the danger of flooding which can damage the environment and housing. However, the fact is that illegal logging (timber theft), forest clearing and forest burning, especially nomadic peoples (Kaili Daa) or nomadic farmers, are those who live in the mountainous area of Nikolalaki, still often carry out such activities, tend to damage the environment. and continues to this day. (Saleh, 2013).

Damage to forest ecosystems, in general, still occurs among remote indigenous communities, with a slash, burn and harvest cropping

pattern. They generally still live nomadic. The impact will not only be on the balance of the ecosystem (ecosystem equilibrium), but will also damage the socio-cultural order of the local community (local people). For example, flash floods in 1997, originated from Mount nikolalaki Donggala as a result of heavy rains and damage to ecosystems which claimed lives and other materials for the people of Palu city. Therefore the local knowledge system as a tool to help solve socio-cultural problems as part of local wisdom that is integrated in the environment and their belief system, so that it is considered very useful, especially in the perspective of sustainable forest conservation development. (Saleh, 2013).

c. Local Ecological Wisdom of Massa Ombo to Prevent Deforestation

Deforestation is a condition where forest area has decreased due to land conventions for infrastructure, settlements, agriculture, mining and plantations. Changes in forest land to non-forest land cause global warming due to frequent forest fires. Global warming is an important issue that occurs as a result of economic activities that are carried out without regard to environmental impacts which have caused an increase in earth's temperature in recent years. Forest destruction in Indonesia continues to increase and it is known that forests in Indonesia continue to experience reduction every year, this has a negative impact on Indonesia and the world (Wahyuni & Suranto, 2021).

Deforestation is related to logging or illegal logging which threatens all living things which are generally caused by forest fires which cause global warming and Indonesian forests are forests which are often called one of the lungs of the world which donates oxygen for the survival of living things that can absorb carbon dioxide, namely the carbon that dangerous and produce oxygen gas needed by humans. Forests are natural resources that play an important role in the line of life, both economically, socially, culturally and environmentally. The decreasing forest area certainly causes the extinction of various types of species which causes various impacts including the greenhouse gas effect.

2. Implementation of the Learning Process in Islamic Religious Education Subjects in High Schools in Sigi Regency Through Audio Visual Media. The Value of Local Wisdom of the Kaili Ethnic in Ecological Studies in Central Sulawesi.

To describe the implementation of learning the values of local wisdom about Ecological Wisdom Values, there are 2 findings on empirical results in the field related to ecological-based local wisdom values in the people who live in the Sigi Regency, Central Sulawesi Province, namely: 1). Protecting the Lake Lindu Environment Through Local

Wisdom Masa Ombo, 2). The Local Wisdom of the Kaili Community Protects the Forest Through "Ombo". 3) Local Ecological Wisdom of Massa Ombo to Prevent Deforestation.

The implementation of ecologically-based local wisdom values through the implementation through audio-visual media in subjects is something that we cannot let go of with the word science and technology. In the learning process by integrating local values, of course, through the design of audio-visual media in the learning process, this is a very important item in the current era of modernization. A good learning process is marked by the interaction between components in learning, where the components that play a role in a learning process include: teachers, students, media, methods, equipment, equipment and classroom environment that are directed at the goal of achieving learning itself. The learning process is essentially a communication process, the teacher acts as an introduction and students as message recipients. Technological developments have influenced the use of various types of media, as tools in the learning process.

There are various types of learning media that can be used in the learning process including visual media, audio media, audio visual media, and multimedia, by mastering these popular learning media, teachers can place and position creatively in learning designs designed interesting and creative.(Guntur, 2020).

V. Conclusion

Implementation of the Learning Process in Islamic Religious Education Subjects in High Schools in Sigi Regency Through Audio Visual Media. The Value of Local Wisdom of the Kaili Ethnic in Ecological Studies in Central Sulawesi. Implementation is carried out through Action Research, namely according to the plan arranged for the implementation of the meeting in cycle 1 the teacher explains the topic of material about I'm Always Close to Allah SWT, Meaning of al-Karim, al-Mu'min, al-jaami, al-Adil and al- The end is for Allah, by preparing and using learning media related to the material taught by the teacher.

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