Publikasi Berkala Pendidikan Ilmu Sosial: Vol. 6 (No. 1), 2026, 82-93
ISSN: 2797-1945, E-ISSN: 2777-0931
DOI: https://doi.org/10.20527/pakis.v6i1.18160

INTEGRATION OF BUTON CULTURAL VALUES THROUGH WOLIO LANGUAGE TOWARDS CULTURAL IDENTITY AWARENESS AND SOCIAL STUDIES LEARNING

Suarni*, Tri Wahyudianto, Endang Surjati
Master of Social Studies Education, PGRI Kanjuruhan University, Malang
e-mail: suarnikarim30@gmail.com

Article History
Received : 23-01-2026
Revised : 09-03-2026
Published : 31-03-2026

Keywords:
Buton Culture;
Wolio Language;
Cultural Identity Awareness

Abstract
Globalization and modernization have caused an identity crisis among the younger generation. This brings a strong influence of foreign cultures, causing local values, lifestyles, and cultural orientations to shift gradually. Education plays a crucial role in reinstilling a sense of cultural identity. The purpose of this study is to analyze the process of integrating Butonese cultural values through the use of Wolio in social studies learning and the impact of this integration on the cultural identity awareness of ninth-grade students at SMP Negeri 2 Baubau, Southeast Sulawesi. The research approach uses a qualitative research type with a case study design. Data collection methods include observation, interviews, and documentation. The research subjects include ninth-grade students and social studies teachers at SMP Negeri 2 Baubau. Sampling was carried out using purposive sampling and snowball sampling techniques. Data analysis includes data reduction, data presentation, and drawing conclusions. The results of the study indicate that the integration of Butonese cultural values into social studies learning is effective through various strategies such as folktales and proverbs. This confirms that the integration of Butonese cultural values through Wolio language in learning plays an important role as a learning medium that supports the installation of students' cultural identity awareness.

Kata Kunci:
Budaya Buton;
Bahasa Wolio;
Kesadaran Identitas Budaya

Abstrak
Globalisasi dan modernisasi telah memicu krisis identitas di kalangan generasi muda. Hal ini membawa pengaruh kuat dari budaya asing, yang menyebabkan nilai-nilai lokal, gaya hidup, dan orientasi budaya bergeser secara bertahap. Pendidikan memainkan peran penting dalam menanamkan kembali rasa identitas budaya. Tujuan penelitian ini adalah menganalisis proses integrasi nilai-nilai budaya Butonese melalui penggunaan bahasa Wolio dalam pembelajaran ilmu sosial serta dampak integrasi tersebut terhadap kesadaran identitas budaya siswa kelas IX di SMP Negeri 2 Baubau, Sulawesi Tenggara. Pendekatan penelitian menggunakan jenis penelitian kualitatif dengan desain studi kasus. Metode pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Subjek penelitian meliputi siswa kelas IX dan guru ilmu sosial di SMP Negeri 2 Baubau. Pengambilan sampel dilakukan dengan menggunakan teknik purposive sampling dan snowball sampling. Analisis data meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai

budaya Butonese ke dalam pembelajaran ilmu sosial efektif melalui berbagai strategi seperti cerita rakyat dan peribahasa. Hal ini menegaskan bahwa integrasi nilai-nilai budaya Butonese melalui bahasa Wolio dalam pembelajaran berperan penting sebagai media pembelajaran yang mendukung penanaman kesadaran identitas budaya siswa.

Author Correspondence
Email: suarnikarim30@gmail.com
Available online at https://ppjp.ulm.ac.id/journals/index.php/pakis
How to Cite:
Suarni, s., Wahyudianyo, T., & Surjati, E. (2026). Judul Artikel. Integration Of Buton Cultural Values Through Wolio Language Towards Cultural Identity Awareness And Social Science Learning. *Publikasi Berkala Pendidikan Ilmu Sosial*, 6(1). https://doi.org/10.20527/pakis.v6i1.18160

INTRODUCTION

The current development of globalization and modernization has led to a cultural identity crisis among the younger generation, which is increasingly vulnerable. This brings with it the influence of foreign cultures. Thus, local cultural values, lifestyles, and orientations are slowly shifting (Suradi, 2018). Traditional cultural values, which embody noble character and positive social norms, are potentially eroding as individualistic and materialistic values are often promoted by global culture (Mimin, 2023). In this context, the younger generation often faces a dilemma between maintaining their regional cultural identity or adapting to a global culture considered more modern (Hasan et al., 2024).

This impacts educational development, indicating that students still lack an understanding of history, values, traditions, and local wisdom because foreign cultures more influence them than their own cultural heritage (Suryana et al., 2022). This lack of cultural understanding can lead to behavior inconsistent with social norms and a weakening of national pride. These findings align with research (Nurhasanah et al., 2021), which asserts that globalization without strengthening cultural identity can lead to a loss of a sense of belonging to local culture. Another study by Huang (2019) shows that the lack of integration of local culture in the curriculum contributes to students' low awareness of regional cultural values. Therefore, formal education plays a crucial role not only in imparting knowledge but also as a bulwark and a means to strengthen cultural awareness by integrating local cultural values into the learning process. As Aslim et al. (2024) also noted, local cultural integration can enhance students' knowledge, attitudes, and cultural pride.

Although formal education plays a crucial role in maintaining cultural sustainability, there is a significant gap between the ideals of cultural preservation and their implementation in schools, including in the Buton region of Southeast Sulawesi (Kawano, 2023). This is reflected in students' weakening connection to Butonese cultural values, including Polima, the five core values that serve as the main pillars of Butonese social order (Wiridin et al., 2022).

This situation is exacerbated by the declining use and understanding of Wolio among younger generations, despite Wolio being the primary means of transmitting local wisdom.

A similar finding was demonstrated in initial observations at SMP Negeri 2 Baubau, Southeast Sulawesi. The use of Wolio language in learning was minimal, and most students did not even know how to pronounce it. This situation indicates that local languages are used minimally for student interaction within the school environment (Phiri et al., 2024). Several teachers also acknowledged that Wolio has not been systematically integrated into learning activities, but rather occurs only informally in certain contexts. Teachers occasionally use basic greetings or expressions such as "salamaki" (congratulations) or "poko mae" (thank you) when opening or closing a class, or when interacting spontaneously with students outside of class hours.

This finding has led to a decline in local language proficiency among the younger generation in the Benteng Keraton area. Historically, it was the cultural center of the former Buton Sultanate. The limited use of Wolio indicates an intergenerational gap in the transmission of Butonese cultural values.

The Social Studies (IPS) curriculum at the junior high school level provides space for integrating local wisdom through a contextual approach and flexible learning planning (Anas et al., 2023). However, its implementation in schools has not been fully optimal, as the integration of local cultural values still depends on teacher creativity, the availability of learning resources, and institutional support at the educational unit level. This condition results in the under-accommodation of Butonese cultural values in IPS learning through the Wolio language, even though these values play an important social role in shaping students' character and cultural identity. As a result, students receive minimal learning experiences that enable them to understand, internalize, and practice Indonesian cultural values in everyday life (Hartati & Rusmawan, 2024).

The urgency of this research arises from the weakening attachment of the younger generation to local culture amidst the increasingly intense currents of globalization and modernization. This situation has implications for the reduction of understanding and appreciation of the noble values of the Butonese people, which serve as the moral, social, and cultural foundation for student character formation. If not addressed through a contextual educational approach, there is a risk of disorientation in students' cultural identity. To address this challenge, integrating Butonese cultural values into social studies education through the Wolio regional language is considered a highly effective option and capable of bringing about change. Meanwhile, a sociocultural approach to Wolio's function allows researchers to

explain that it is not only a tool for communication but also a means of reflecting wisdom, philosophy, and emotional connections that are essential to the development of students' cultural identity awareness (Yudistira et al., 2022).

This aligns with the research (Ramdani et al., 2021). Local cultural values can serve as an effective resource for social studies learning, broadening students' understanding of the plurality of Indonesian society and building character education relevant to the local context. Research (Mansur & Sholeh, 2024) indicates that integrating local wisdom into social studies learning effectively increases students' cultural awareness, character, and engagement in learning. However, most of these studies still focus on strengthening cultural values in general, without using regional languages as a medium for internalizing them. This research presents a novelty by integrating Butonese cultural values through the use of the Wolio Regional Language in social studies learning, thereby making the transmission of values not only cognitive but also affective and symbolic.

Therefore, this study provides a broader and more efficient model for preserving culture through education, as well as a unique contribution to understanding the importance of local languages in strengthening local identity amid the challenges of globalization. The purpose of the study is to analyze the process of integrating Butonese cultural values through the use of the Wolio language in Social Studies learning, as well as the impact of this integration on the awareness of cultural identity among ninth-grade students at SMP Negeri 2 Baubau, Southeast Sulawesi.

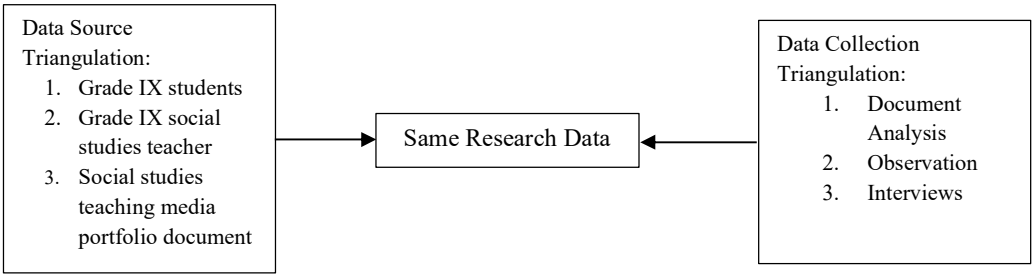
METHOD

The research method used a qualitative approach with a case study design. This is intended to understand how the integration of Butonese cultural values through the Wolio language occurred, as well as its impact across its complexities, including school policies, teacher practices, and student experiences. The research location was SMP Negeri 2 Baubau, located at Jalan Muhrum No. 147a, Baubau City, Southeast Sulawesi Province. This location was chosen for the uniqueness of SMP Negeri 2 Baubau's curriculum, which is designated as a culture-based school in Baubau City. The research subjects in grade IX consisted of 8 classes, totaling 259 students and 3 class teachers. Additional informants in this study involved the principal and school supervisor of SMP Negeri 2 Baubau, each of whom numbered 1 person. Student subject selection techniques: now, use techniques such as snowball and purposive sampling. Data collection techniques used include document analysis, observation, interviews, and documentation.

Data analysis uses the Miles and Huberman model (Qomaruddin & Sa'diyah, 2024),

which consists of three stages, namely reduction (data from interviews, observations, and documentation), data presentation (data is presented in the form of tables and graphs to facilitate understanding of the information), and concluding (data interpretation is concluded data triangulation and peer debriefing). Data validity checks in this study were conducted to enhance the credibility and validity of the research findings and to provide a more comprehensive picture of the integration of Butonese cultural values in social studies learning. Data validity checks were conducted through data source triangulation and method triangulation.

Figure 1. Data Validity Check Design



RESULTS AND DISCUSSION

This study aims to analyze the process of integrating Butonese cultural values through the use of Wolio in Social Studies (IPS) learning, and to examine the impact of this integration on increasing cultural identity awareness among ninth-grade students at SMP Negeri 2 Baubau, Southeast Sulawesi. The study was conducted on July 15, 2025, on ninth-grade students with the materials "Humans and Change" and "Digital Economic Change." Learning focused on the interaction between the use of Wolio as a medium of communication and explanation of concepts, as well as on student responses to materials related to the social and cultural realities of Butonese society.

The integration of local cultural values is intended to preserve local wisdom and strengthen students' character through learning contexts relevant to everyday life (Arsal et al., 2022). Butonese cultural values are integrated into the community's customs, philosophy, and daily practices. These values serve as moral and ethical guidelines passed down through generations and persist despite social dynamics (Da Costa et al., 2021). The main values recognized and still relevant in Butonese society are described below.

Table 1. Philosophical Values of Buton Culture

Buton Cultural Values	It means
Numbers	Mutual respect
Pongasi-asi	Love each other

Poangka-angkataka	Mutual cooperation
Pomae-maea	Affection
Popia-piara	Deliberation
Wolio Facilities	Discipline
Sompu	Unity
Pobitara	Responsibility
Oku	Courage.

Sources: Research (2025)

The integration of Butonese cultural values into social studies learning is implemented through a story-based, context-based learning strategy that connects academic material with students' sociocultural realities. This strategy positions the noble values of the Butonese people not merely as a complement to the material, but as a medium for understanding social phenomena. This approach aligns with the Culturally Responsive Teaching (CRT) theory proposed by Jabbar & Mirza (2019), which emphasizes the importance of using cultural frameworks, characteristics, and student experiences to facilitate more meaningful learning. By linking students' self-identities through local narratives, the research findings explain that teachers successfully create cognitive stimuli that strengthen the relevance of lessons to students' socio-cultural environments.

Table 2. Integration of Buton Cultural Values

Strategy	Method	Teaching materials
Teachers apply story-based contextual learning strategies that connect social studies material with real experiences and local culture.	The methods used are student-centered, namely: 1. Case study 2. Interactive Discussion 3. Storytelling	The teaching materials used include a combination of conventional and authentic resources: 1. Visual Media 2. Oral Resource Person 3. Draftand Local Values

Sources: Research (2025)

Field research findings indicate that teachers implement student-centered learning methods through a case study on the shifting tradition of poangka-angkataka (cooperation), which enables students to analyze social change in their surroundings critically. Classroom research findings show that students actively compare past and present practices of cooperation and identify factors causing change, such as modernization, lifestyle, and social needs. These field findings align with research (Damayanti et al., 2022), which confirms that interactive discussions on local issues can stimulate students' critical thinking skills and social empathy by exposing them to realities close to their social experiences.

Furthermore, the storytelling technique used by teachers to convey Butonese cultural values appears effective in building students' emotional engagement and aiding their internalization. Throughout the learning process, teachers use narratives about traditional

practices, cultural figures, and folktales in Butonese culture to clarify social concepts. This aligns with Vygotsky's Social Constructivism, which argues that interaction through language and cultural stories facilitates the construction of meaning and the integration of new knowledge into students' existing knowledge structures (Li, 2026).

Research findings also indicate that the effectiveness of learning strategies increases when varied and authentic teaching materials are used. Teachers combine visual media, oral sources, and Wolio to explain cultural terms. The use of Wolio language appears to facilitate students' understanding of symbolic meanings and cultural values that cannot always be translated directly into Indonesian. Thus, there is synergy among contextual strategies, participatory methods, and authentic teaching materials, creating a more meaningful, contextually relevant learning experience for students in social studies.

The social studies learning process in grade IX shows that teachers consistently use Wolio language, approximately 20-30%. Wolio language is used for greetings and includes terms such as Omputa and Mia Patamianu. When explaining the governmental structure of the Buton Kingdom, the teacher specifically mentioned positions in Wolio followed by explanations in Indonesian.

Table 3. Use of Wolio Language in Learning

1. Building cultural connections 2. Activating prior knowledge 3. Creating an inclusive atmosphere	1. Greetings 2. Connecting old material with the Buton context 3. Conveying culturally based learning objectives	1. *"Assalamu alaikum… karamaha?"* 2. *"Kaombo-ombo (unity)…"* 3. *"Pobincua (local wisdom)…"*
Core Stage	Core Stage	Core Stage
1. Helps understanding concepts 2. Internalizing cultural values 3. Practice academic Wolio language skills	1. Explanation of the concept with Wolio phrases 2. Student discussion & interaction 3. Analysis of Wolio language teaching materials 4. Simulation/role play	1. *"Odo-odo kawea, Odo-odo karuku…"* 2. *"How are our porters doing...?"* 3. *Wolio video analysis* 4. *"Na'opu mo?" / "Pobincu-bincu huh?"*
Closing Stage (Final)	Closing Stage (Final)	Closing Stage (Final)
1. Consolidation of learning 2. Internalizationcultural values 3. Cultivating a sense of cultural pride & responsibility	1. Summarizing with the term Wolio 2. Student reflection 3. Motivational/identity messages 4. A brief evaluation using Wolio terms	1. *"Remember the value of Sarana Wolio…"* 2. *"Are our kaombo-ombo still strong?"* 3. *"Protect the Wolio Language…karambauWe!"* 4. *"Name one fua-fua lia..."*

Sources: Research (2025)

Research findings. The results showed that students demonstrated a very good level of understanding and high enthusiasm when the teacher used Wolio language in the learning

process. Students were seen actively following the explanation and took the initiative to ask and answer questions using Wolio. During classroom learning, there were no signs of student confusion in understanding the material. Instead, students expressed pride and a sense of belonging to their cultural identity. This was evident when the teacher asked, "What is 'Sultan' in Wolio?" and several students answered simultaneously with the term Omputa.

The learning process explicitly fosters students' pride in the Butonese culture (Singh, 2022). Students appear enthusiastic when discussing the kingdom's history and customs, and some share experiences participating in traditional ceremonies or family cultural practices. Cultural pride is also evident in the attributes students wear, such as Butonese batik motifs on bags or stationery. Furthermore, students can explain Indonesian cultural values with a deep understanding and experience in social studies. This understanding is not rote but internalized, as seen when a student quotes the proverb "Pobitara popia-piara" to explain deliberation as an act of mutual care and affection, reflecting a deep appreciation for local wisdom.

The learning atmosphere in class IX of SMP Negeri 2 Baubau shows...Teachers can create a learning environment that is not only educational but also inspiring, thereby encouraging students' pride in the Buton cultural identity. The use of Wolio language emerges naturally and serves as an effective medium for bringing cultural values to life in the context of social studies learning. This finding aligns with research (Carter et al., 2018) that shows that the use of regional languages in learning can increase students' emotional connection to the material and strengthen their sense of belonging to local culture. Furthermore, integrating language and culture into the learning process has been shown to strengthen students' identity and facilitate the social construction of meaning (Kim, 2020). In this context, the integration carried out by teachers appears to be successful in fostering students' awareness of cultural identity, not only as cognitive knowledge but also as part of self-construction. Thus, the learning practices implemented by teachers can be considered an example of effective cultural integration through locally rooted cultural learning.

The integration of Butonese cultural values through the use of the Wolio language in social studies learning has a significant positive impact on strengthening students' cultural identity. Cognitively, research findings indicate that social studies learning that integrates Butonese culture effectively increases students' knowledge of Butonese history, traditions, and language. This aligns with the theory of Culturally Responsive Teaching (CRT) (Fitriani et al., 2024). The use of the Wolio language serves as an effective mediator in improving

students' understanding of history and local wisdom, such as poangka-angkataka and pobitara.

Affectively, the integration of Butonese culture has been shown to foster a strong sense of pride, appreciation, and belonging. These research findings align with social identity theory, which asserts that individuals gain self-identity through proud membership in social groups (Campbell et al., 2019). When teachers integrate noble values and use Wolio in their lessons, students perceive the Buton community as a positive and valuable group. This encourages students to identify more strongly with the group.

Strengthening identity triggers motivation to preserve culture and increases active participation in traditional activities as a form of regenerative responsibility (Della Lucia & Trunfio, 2018). Increased student participation in Butonese cultural activities can be explained through social identity theory, which emphasizes that individuals tend to engage in activities that strengthen their group identity. Student involvement in activities such as traditional dance, traditional ceremonies, or cultural discussions is a form of expression of the Butonese cultural collective identity. The stronger the sense of belonging and pride in cultural identity, the higher the students' motivation to actively participate in cultural activities (Sarumaha et al., 2024). Thus, cultural participation is not merely a ceremonial activity, but also a mechanism for internalizing social identity in students' lives.

The impact of students' active participation in preserving culture is also internalized in the behavioral realm, where the noble values of Buton culture are manifested in daily social interactions. In line with the goal of culture-based learning theory, which is to develop individuals who are not only knowledgeable but also possess strong character (Pratiwi & Sariyatun, 2022), politeness, respect for others, and cooperation are part of how students define themselves as good Butonese citizens, so that these behaviors become consistent and embedded in their social interactions (Sari et al., 2023).

CONCLUSION

The results of the study indicate that the integration of Butonese cultural values in Social Studies (IPS) learning in grade XI of SMP Negeri 2 Baubau is effectively implemented through varied and meaningful teaching strategies, including the use of folklore, proverbs, and thematic discussions. So that teachers do not only rely on open modules but also adapt the material creatively. The study also confirms that Wolio, the regional language, plays a central role as a mediator in the integration process, serving as a psychological and social tool that enables students to understand cultural meanings more authentically through terms, phrases, and proverbs that carry strong emotional resonance and contextual meaning.

The integration of the Wolio language into IPS learning has a significant impact on students' sense of identity. This is demonstrated through increased cultural knowledge and understanding, a growing sense of pride and belonging, the emergence of interest in cultural preservation, increased participation in cultural activities, and the internalization of cultural values in students' social interactions.

The theoretical implications of this study indicate that the findings regarding the role of Wolio language as a mediator of cultural integration reinforce the concept of social constructivism proposed by Lev Vygotsky, particularly regarding the function of language as a psychological tool in the process of internalizing cultural knowledge and values. The results of this study show that the use of regional languages in social studies learning serves not only as a means of communication but also as a medium for constructing meaning, deepening students' understanding, and fostering attachment to the Buton cultural identity. Furthermore, these findings validate the culturally responsive learning approach, in which materials integrated with local identity are shown to increase student engagement, participation, and meaning in learning.

Based on these results, this study recommends that schools develop learning policies that systematically integrate local cultural values and regional languages into the social studies curriculum. Social studies teachers need ongoing training focused on integrative pedagogical strategies, the development of Button culture-based teaching materials, and the use of Wolio as a medium for internalizing values. In addition, further research is recommended to test this model in more diverse school contexts, using a broader experimental design, and to examine the long-term impact on character formation and the strengthening of students' cultural identities, so that the effectiveness of these findings can be tested more comprehensively and sustainably.

BIBLIOGRAPHY

Anas, M., Muchson, M., Sugiono, S., Forijati, R., Subagyo, S., & Yuliani, T. (2023). PkM: Workshop Implementasi Kurikulum Merdeka Belajar Bagi Guru IPS SMP di Kota Kediri. *Jurnal Pengabdian UNDIKMA*, *4*(1), 206. https://doi.org/10.33394/jpu.v4i1.6663

Arsal, T., Setyowati, D. L., & Hardati, P. (2022). The inheritance of local wisdom for maintaining peace in multicultural society. *Journal of Aggression, Conflict and Peace Research*, *15*(2), 137–151. https://doi.org/10.1108/JACPR-01-2022-0673

Aslim, A., Hadara, A., Hayari, H., Ahmad, A., & Sarman, S. (2024). Penguatan Kesadaran Tentang Pentingnya Pendidikan Formal Bagi Masyarakat Bajo di Desa Bajo Indah, Kecamatan Soropia, Kabupaten Konawe. *Harmoni: Jurnal Pengabdian Kepada Masyarakat*, *2*(1), 40–49. https://doi.org/10.33772/3vqze714

Campbell, N., Dunne, S., & Dylan-Ennis, P. (2019). Graham Harman, Immaterialism: Objects and Social Theory. *Theory, Culture & Society*, *36*(3), 121–137.

https://doi.org/10.1177/0263276418824638

Carter, J., Hollinsworth, D., Raciti, M., & Gilbey, K. (2018). Academic 'place-making': fostering attachment, belonging and identity for Indigenous students in Australian universities. *Teaching in Higher Education*, *23*(2), 243–260. https://doi.org/10.1080/13562517.2017.1379485

Da Costa, N. G., Farias, G., Wasieleski, D., & Annett, A. (2021). Seven Principles for Seven Generations: Moral Boundaries for Transformational Change. *Humanistic Management Journal*, *6*(3), 313–328. https://doi.org/10.1007/s41463-021-00116-y

Damayanti, N. S., Handoyo, E., & Suratno, S. (2022). Developing a local wisdom-based interactive flipbook with the problem-based learning model to enhance critical thinking skills. *Journal of Primary Education*, *11*(2), 178–190. https://doi.org/https://doi.org/10.15294/jpe.v0i0.61331

Della Lucia, M., & Trunfio, M. (2018). The role of the private actor in cultural regeneration: Hybridizing cultural heritage with creativity in the city. *Cities*, *82*, 35–44. https://doi.org/10.1016/j.cities.2018.05.003

Fitriani, R., Untari, M. F. A., & Jannah, F. M. (2024). Implementasi Pendekatan Culturally Responsive Teaching (CRT) dalam Projek Penguatan Profil Pelajar Pancasila di Sekolah Dasar. *Jurnal Basicedu*, *8*(3), 11916–11924. https://doi.org/10.31004/basicedu.v8i3.7529

Hartati, R., & Rusmawan, R. (2024). Pengembangan Modul Pembelajaran Ips Berbasis Kearifan Lokal Uma Lengge Untuk Meningkatkan Literasi Budaya Siswa Sekolah Dasar. *Publikasi Berkala Pendidikan Ilmu Sosial*, *4*(2), 187. https://doi.org/10.20527/pakis.v4i2.11669

Hasan, Z., Pradhana, R. F., Andika, A. P., & Al Jabbar, M. R. D. (2024). Pengaruh Globalisasi Terhadap Eksistensi Identitas Budaya Lokal dan Pancasila. *JALAKOTEK: Journal of Accounting Law Communication and Technology*, *1*(2), 333–341. https://doi.org/10.57235/jalakotek.v1i2.2385

Huang, P. (2019). Textbook interaction: A study of the language and cultural contextualisation of English learning textbooks. *Learning, Culture and Social Interaction*, *21*, 87–99. https://doi.org/10.1016/j.lcsi.2019.02.006

Jabbar, A., & Mirza, M. (2019). Managing diversity: academic's perspective on culture and teaching. *Race Ethnicity and Education*, *22*(5), 569–588. https://doi.org/10.1080/13613324.2017.1395325

Kawano, K. (2023). Engaging a Kanaka ʻŌiwi Literature Review Methodology Through Research on Native Hawaiian Culture-Based Education. *Review of Educational Research*, *93*(6), 862–900. https://doi.org/10.3102/00346543221149004

Kim, D. (2020). Learning Language, Learning Culture: Teaching Language to thex Whole Student. *ECNU Review of Education*, *3*(3), 519–541. https://doi.org/10.1177/2096531120936693

Li, F. (2026). Enhancing student outcomes in math-intensive undergraduate physics: A structured instructional model integrating cognitive load theory, constructivist pedagogy and deliberate practice. *Innovations in Education and Teaching International*, 1–17. https://doi.org/10.1080/14703297.2026.2619475

Mansur, M., & Sholeh, M. (2024). Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School. *Journal of Integrated Elementary Education*, *4*(1), 54–70. https://doi.org/10.21580/jieed.v4i1.20238

Mimin, E. (2023). Pentingnya Nilai-Nilai Kearifan Lokal Suku Ngalum Ok dalam Kurikulum PAUD guna Menghasilkan Siswa Berkepribadian Unggul. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *7*(4), 4500–4512. https://doi.org/10.31004/obsesi.v7i4.3984

Nurhasanah, L., Siburian, B. P., & Fitriana, J. A. (2021). Pengaruh Globalisasi Terhadap Minat Generasi Muda Dalam Melestarikan Kesenian Tradisional Indonesia. *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, *10*(2), 31–39. https://doi.org/10.33061/jgz.v10i2.5616

Phiri, M., Chanda, C. T., & Mwanapabu, N. H. (2024). The effect of using local languages as a medium of instruction on academic performance of learners: A case of selected primary schools in Solwezi District of North-Western Province, Zambia. *International Journal of Novel Research in Humanity and Social Sciences*, *11*(3), 9–26. https://doi.org/https://doi.org/10.5281/zenodo.11178057

Pratiwi, E. P., & Sariyatun, S. (2022). Behaviorisme dalam Pembelajaran Ips Berbasis Multikultural Budaya Lokal di Klaten: Yaqowiyu dan Sadranan. *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya*, *16*(1), 144. https://doi.org/10.17977/um020v16i12022p144-150

Qomaruddin, Q., & Sa'diyah, H. (2024). Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman. *Journal of Management, Accounting, and Administration*, *1*(2), 77–84. https://doi.org/10.52620/jomaa.v1i2.93

Ramdani, A., Jufri, A. W., Gunawan, G., Fahrurrozi, M., & Yustiqvar, M. (2021). Analysis of Students' Critical Thinking Skills in terms of Gender Using Science Teaching Materials Based on The 5E Learning Cycle Integrated with Local Wisdom. *Jurnal Pendidikan IPA Indonesia*, *10*(2), 187–199. https://doi.org/10.15294/jpii.v10i2.29956

Sari, A., Sari, Y. A., & Namira, D. (2023). Penerapan Model Pembelajaran Problem Based Learning Terintegrasi Culturally Responsive Teaching Untuk Meningkatkan Motivasi Dan Hasil Belajar Siswa Kelas X IPA 2 SMA Negeri 7 Mataram Pada Mata Pelajaran Kimia Tahun Ajaran 2022/2023. *Jurnal Asimilasi Pendidikan*, *1*(2), 110–118. https://doi.org/10.61924/jasmin.v1i2.18

Sarumaha, M., Telaumbanua, K., & Harefa, D. (2024). Pendidikan berbasis kearifan lokal Nias Selatan: Membangun identitas budaya pada generasi muda. *Jurnal Education and Development*, *12*(3), 663–668. https://doi.org/https://doi.org/10.37081/ed.v12i3.6585

Singh, J. P. (2022). Culture-based education. *International Journal of Multidisciplinary Education Research*, *4*(5), 18–21. https://doi.org/https://doi.org///ijmer.in.doi./2022/11.04.152

Suradi, A. (2018). Pendidikan Berbasis Multikultural dalam Pelestarian Kebudayaan Lokal Nusantara di Era Globalisasi. *Wahana Akademika: Jurnal Studi Islam Dan Sosial*, *5*(1), 111. https://doi.org/10.21580/wa.v5i1.2566

Suryana, E., Aprina, M. P., & Harto, K. (2022). Teori Konstruktivistik dan Implikasinya dalam Pembelajaran. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *5*(7), 2070–2080. https://doi.org/10.54371/jiip.v5i7.666

Wiridin, D., Gelong, H. R., Salam, S., Malaha, N., & Ruliah, R. (2022). Polima Dalam Perspektif Hukum Pemerintahan Daerah. *Jurnal Ilmu Hukum Kanturuna Wolio*, 1–12. https://doi.org/10.55340/jkw.v3i1.549

Yudistira, R., Muta'allim, M., Nurcaya, N., Julhadi, J., & Pattiasina, P. P. J. (2022). The Role Of Linguistics And Local Wisdom On Knowing Harmony Between Religions At Tana Toraja. *Muslim Heritage*, *7*(2), 409–431. https://doi.org/10.21154/muslimheritage.v7i2.5023