



Integration of Kaili Local Culture in Learning the Theme of My Living Environment in Elementary Schools

Rizal¹, Herlina^{1,*}, Surahman¹, Sitti Rahma Yunus², Mohd Faiz Mohd Yaakob³

¹Universitas Tadulako, Sulawesi Tengah, Indonesia

²The University of Queensland, Brisbane, Australia

³Universiti Utara Malaysia, Kedah, Malaysia

Corresponding author email: herlina@untad.ac.id

Info Article

Received: 21 Nov 2024

Revised: 11 Jan 2025

Accepted: 26 Feb 2025

Online Version: 07 Mar 2025

Abstract

The purpose of this study is to describe local culture along with its content analysis as a source of learning on the theme of my living environment in grade IV of Elementary School. This study is a qualitative approach study and uses a phenomenological design. The subjects in this study were teachers, grade IV students of Elementary School 18 Banawa and community leaders in Banawa sub-district. The data acquisition techniques used were observation, interviews, literature studies and documentation. This study uses data analysis techniques, namely data reduction, data presentation and drawing conclusions. Based on the results of research conducted at Elementary School 18 Banawa, local culture in Banawa sub-district that can be used as a source of learning are the gonggati folklore, posisani songs and pusement tourism. This is evidenced by the gonggati folklore, posisani songs and pusement tourism which are local cultures that are still known by some people and are local cultures that have not been included in learning in grade IV, namely in theme 1, theme 5, theme 7, theme 8 and theme 9 making the local culture of Kaili in Banawa sub-district a source of learning that is expected to maintain local culture from generation to generation.

Keywords: Identification; Kaili Local Culture; Learning Resources

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



INTRODUCTION

Indonesia is an archipelago stretching from Sabang to Merauke, with a diversity of ethnicities and languages. This diversity is reflected in diverse cultures, reflecting the lifestyle of people in each region (Hashmi et al., 2021; Hu et al., 2022; Cahayu et al., 2024). Culture comes from the word "budh" in Sanskrit which means reason (Visigalli, 2024; Kanata et al., 2024; Budiati et al., 2025). This word then developed into "budhi" (singular) and "budaya" (plural). Culture can be interpreted as the whole system of ideas, actions, and human works in community life, which are passed down from one generation to the next (Engeström & Sannino, 2021; Konno & Schillaci, 2021; Lin et al., 2022). Each region and tribe in Indonesia has its own unique culture, making it a valuable heritage. Central Sulawesi Province, which consists of eight districts, has its own unique culture that reflects the identity of its people (Linpo et al., 2022; Millang et al., 2024; Nursima et al., 2024). One of the dominant tribes in Central Sulawesi is the

Kaili tribe (Sagala et al., 2021; Butudoka, 2022). This tribe has various forms of culture that are still preserved and often practiced by the local community, such as the Posisani regional song which reflects the values, traditions, and cultural identity of the Kaili tribe. Donggala Regency, especially Banawa District, is one of the areas in Central Sulawesi where the majority of the population is Kaili. In this area, there are various cultural heritages that have been passed down from generation to generation, ranging from folklore, arts, to historical heritage (Opabola et al., 2022; Benazir et al., 2023; Arief et al., 2024). Education rooted in culture has a strong philosophical foundation, so that the implementation of local culture as a learning resource can be one way to preserve this cultural heritage (Govender & Mudzamiri, 2022; Socrates et al., 2023; Ikhsan et al., 2024). In the context of education, learning must have a clear basis so that it can run according to the expected goals. The curriculum currently used in Indonesia is the 2013 Curriculum, which emphasizes the development of student character through active and contextual learning (Alvita et al., 2023; Amiruddin et al., 2023; Jaya et al., 2024). This curriculum has four main foundations, namely legal, empirical, theoretical, and philosophical. Empowerment of local wisdom as a learning resource is based on the philosophical aspect of the 2013 Curriculum, which emphasizes the importance of culture-based learning experiences so that students are able to understand, appreciate, and preserve the nation's culture (Aikenhead et al., 2017; Sakti et al., 2024; Jana et al., 2024).

Learning at the elementary school level in the 2013 Curriculum applies a thematic approach, where the material is arranged based on a certain theme (Allee-Herndon et al., 2021; Ghunu, 2022; Ariska, 2023). One of the themes taught in grade IV is "My Living Environment." This theme is relevant to local culture, considering that the culture of a region cannot be separated from the environment in which its people live (Febriandika & Gaida, 2021; Rusdi et al., 2023; Kwan et al., 2024). Therefore, the use of local culture in learning is expected to increase students' understanding of their own culture, while fostering a sense of pride and concern for the preservation of regional culture (Nie et al., 2021; Sabil et al., 2024; Haryono et al., 2025). Although there are many studies on the use of local culture as a learning resource (Muchlis et al., 2015; Halimah & Abdillah, 2021), there are still gaps in its implementation in elementary schools, especially in thematic learning (Cabral-Gouveia et al., 2023; Wahyuni et al., 2024). Based on the results of observations conducted on February 14, 2023 at Banawa 18 Elementary School, it was found that local culture had not been optimally utilized as a learning resource in learning the theme "My Living Environment." This was revealed through interviews with grade IV homeroom teachers and analysis of teacher Learning Implementation Plans. Previous studies have focused more on general cultural preservation, while this study focuses on the integration of Kaili culture as part of learning resources in elementary schools. The novelty in this study lies in the contextual approach that adapts local culture to learning based on the 2013 Curriculum. Thus, this study contributes to providing a new perspective on how culture can be used as an integral part of the learning process. In addition, this study can also be a reference for teachers in developing learning strategies that are more meaningful and closer to the daily lives of students.

The urgency of this study is based on the phenomenon of decreasing attention to local culture amidst the flow of globalization and technological developments (Böhm et al., 2022; Kurniawan et al., 2023). Today's young generation tends to be more familiar with global popular culture than with their own regional culture. Therefore, systematic efforts are needed to integrate local culture into formal education so that cultural values are maintained and can be passed on to future generations. Based on the background above, this study aims to identify the local Kaili culture as a learning resource in thematic learning. This study is expected to foster students' curiosity and concern for their local culture and prevent cultural extinction amidst increasingly modern developments. Thus, the results of this study can contribute to the development of learning models based on local culture and improve the quality of education in elementary schools.

RESEARCH METHODS

This research method uses qualitative research using a phenomenological approach. Qualitative research is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups (Bazen et al., 2021; Lim, 2024; Hiskay et al., 2024). Qualitative research focuses on the power of the process and meaning so that the research results are in accordance with the facts in the field. Phenomenological design aims to understand the essence of an individual's deepest life experience of a phenomenon based on the individual's own perspective (Boadu, 2021; Larsen & Adu, 2021; Bouzioti, 2023). The steps for conducting research using a phenomenological design are as follows: 1) Finding the phenomenon to be studied through qualitative research; 2) Analyzing the phenomena that have been found; 3) Determining the subjects studied and the real context; 4) Collecting data in the field; 5) Taking notes, or photos; 6) Analyzing data; 7) Writing a research report. The researcher chose this type and design of research in accordance with the nature and objectives of the research because he wanted to produce a list of local cultures along with an analysis of their content as a learning resource in elementary schools that would be the place of research. This research was conducted in the fourth grade of State Elementary School 18 Banawa, Banawa District, Donggala Regency. The subjects of this research were a teacher, a fourth grade student and a community leader who could be asked about the local Kaili culture.

To obtain relevant data and in accordance with the research objectives, a preliminary study was conducted to understand the local Kaili culture and its relationship to learning in elementary schools. After that, a research proposal was prepared and permission was obtained from the relevant parties, and the research instruments were prepared. The data collection process involved conducting observations at the research location to understand the learning conditions and find elements of local culture that could be integrated. Conducting interviews with students, teachers, and community leaders to obtain information about the local Kaili culture related to learning. Collecting secondary data by conducting literature research related to Kaili culture and education policies in the 2013 Curriculum. Data analysis is the stage where data is collected by sorting information that is relevant to the research objectives. Finally, reporting data in narrative form and drawing conclusions based on the research results.

In this study, data collection was carried out by means of observation, interviews, literature studies, and documentation. Observations were carried out by visiting research locations that have certain folklore, culture and history and offices or institutions that store archives that support the researcher's research as a direct participant. An interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a particular topic (Bergelson et al., 2022; Anggraini et al., 2024; Heriberta et al., 2024). The interview technique in this study was carried out directly to several people related to the research, such as homeroom teachers, class students and community leaders. This interview was carried out using interview instruments in the form of questions about the local Kaili culture which will be used as learning resources.

This literature study was conducted in order to collect data from documents or books related to the 2013 curriculum and culture. Literature review is a written summary of articles from journals, books, and other documents that describe theories and information both past and present organizing the literature into topics and documents needed (Azzahra et al., 2024; Majeed et al., 2024; Tulyani, 2024). Documents in a broad sense are a process of proof based on any type of source, whether written, oral, pictorial or archaeological. Good and accurate data is data that has documentary evidence. So researchers use appropriate data to conduct research that proves that researchers have conducted research.

The data analysis technique used is qualitative analysis. Qualitative data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, searching for and finding patterns, and finding important things to learn, and deciding what can be told to others. The data analysis technique in this study was carried out using data reduction, presenting data and drawing conclusions that refer to theory. Qualitative analysis is carried out interactively and continues continuously

until complete, so that the data is saturated (Melisa et al., 2024; Octavia et al., 2024; Somantri et al., 2024). Furthermore, the data analysis technique will be explained as follows:

1. Data Reduction

The data obtained from the field is quite large in number, so it needs to be recorded carefully and in detail. For this reason, it is necessary to immediately carry out data analysis through data reduction. Reducing data means summarizing, selecting the main points, focusing on the important things (Khoviriza et al., 2024; Tabaku et al., 2025).

2. Data presentation

After the data is reduced, the next step is to present the data. Through the presentation of the data, the data is organized, arranged in a relationship pattern, so that it is easier to understand.

3. Drawing conclusions

The third step in qualitative data analysis is drawing conclusions and verification. The initial conclusions put forward are still temporary, and will change if no strong evidence is found to support the next stage of data collection. However, if the conclusions put forward at the initial stage are supported by valid evidence and constituents when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions.

RESULTS AND DISCUSSION

Observation Results

a. Gonenggati Folktale

One of the famous oral cultural heritages in Donggala Regency, Central Sulawesi, is the Gonenggati folktale. This story contains moral values and local wisdom that have been passed down, especially from the indigenous Donggala community, from generation to generation. The results of the study, however, show that not all people know this story, especially for new arrivals. This is due to the lack of written documentation and the fact that this story is not included in formal lessons in elementary schools.

In addition, people who know the Gonenggati story usually know it through stories told by parents or local traditional figures. This story is starting to be less well-known by the younger generation because there are no preservation efforts in the form of books or digital media. As a result, the Gonenggati folktale must be revived by the local government and educational institutions so that it can be used as a learning resource that increases students' cultural insight.

b. Regional Song Posisani

One of the most popular traditional songs in Donggala Regency and Central Sulawesi is Posisani. This song not only serves as entertainment, but also shows the cultural values of the Kaili people, especially in terms of friendliness and social interaction. The lyrics of this song invite people to dance together and make friends, showing the brotherhood and openness of the Donggala people. This song has become a cultural identity that strengthens the sense of solidarity among the local people because of its unique melody and the use of the Kaili language.

However, the younger generation is currently more familiar with modern music than regional songs, although this song is still widely known. As a result, efforts must be made to preserve the Posisani song so that it remains known and appreciated by the next generation through teaching in schools, cultural performances, and the use of digital media. Regional songs such as Posisani can also help foreigners learn about Kaili culture and language.

c. The Uniqueness of Pusentasi Tourism

One of the popular tourist attractions in Donggala Regency is the Sea Center. The largest natural well in the world, with clear salt water and directly connected to the sea, attracts local and foreign tourists. This is a unique place that is not seen much in other places. The Pusentasi tourist attraction is more attractive because of its white sand and shining sea water. This tour is also part of the identity of the Donggala people, who live based on the sea.

Pusentasi still needs more management and promotion even though it has a lot of tourism potential. In order for visitors to get the best experience, supporting facilities such as transportation, accommodation, and information about the history and uniqueness of Pusentasi must be improved. In addition, the sustainability of tourism based on local wisdom can be improved by involving local communities in tourism management.

Interview Results

a) Interview with teachers

The results of the interview with the fourth grade homeroom teacher at Banawa 18 Elementary School showed that the local Kaili culture in Donggala Regency consists of the Posisani folk song, the Gonenggati folk tale, and the Pusentasi or Sea Center tour. These three aspects of culture still exist in the community, although students' understanding of them varies. According to Mrs. S, the fourth grade homeroom teacher, students are more familiar with the Posisani folk song than other cultural elements. This is due to the fact that the song is often sung during school activities, such as competitions and celebrations of big days. This song is also taught in families and communities, making it easier for students to remember.

However, the interview also found that students still understand the Gonenggati folk tale and the Pusentasi journey very well. Although they know that the Pusentasi tour exists, students do not know about the history or origins of the natural phenomenon. In addition, the younger generation is now less familiar with the Gonenggati legend, which used to be popular in Donggala Regency. One of the reasons students do not understand the Gonenggati folk tale is because the material taught in schools is not included. Therefore, teachers hope that local culture-based learning can be more included in the curriculum to give students the opportunity to learn about and preserve their own local culture.

b) Interview with students

As shown by an interview conducted with one of the fourth grade students at Banawa 18 Elementary School, students' understanding of Kaili local culture is limited to the Posisani folk song and the Pusentasi tourist attraction. Students said that they often hear the Posisani song because it is taught by their teacher at school and sung in various activities. Students do not know much about the Gonenggati folk legend or the Pusentasi tourist attraction. This shows that history and culture have not become the most important components of learning in schools.

Students can only mention the Posisani song when asked about other Kaili local cultures. They do not know the story of Gonenggati because it is not taught at school or in their family environment. In addition, students also stated that the 2013 Curriculum textbooks in the 2017 edition do not discuss local folklore extensively enough. This means that students do not know much about their local culture. Therefore, it is very important for schools to start studying local folklore and history. This will help students better understand and appreciate their local cultural heritage.

c) Interviews with community leaders

Some local Kaili cultures are still alive in Donggala Regency, according to interviews with local community leaders. The Gonenggati folktale and the Posisani folk song are included in this culture. However, the community leaders also stated that the Gonenggati folktale is only known by a small number of the native population of Donggala Regency today. This is because more and more immigrants are settling

in Donggala from outside the region, which has caused this folktale to change into a new culture brought by immigrants. In addition, there are no written records of the Gonenggati story, so it only survives in oral form and can be lost quickly if not passed on to the next generation.

However, the Posisani regional song is still very popular with the community because it is often sung at various big events, such as traditional celebrations and cultural festivals. The event at the Donggala Regency Governor's Field once performed this song, showing that the song is still attached to the hearts of the community. By incorporating local Kaili culture into formal education, the community leader also emphasized the importance of preserving cultural heritage. He hopes that folklore such as Gonenggati will be included in school lessons and taught to students through various creative approaches, such as drama performances or project-based learning. Thus, the next generation has the ability to better understand and preserve local culture.

Since 2017, the 2013 Curriculum has been implemented at Banawa 18 Public Elementary School. In the learning process, the effectiveness of learning is greatly influenced by the interaction of students with teachers, teaching materials, delivery methods, and learning resources (Asad et al., 2021; Susana & Nwanya, 2024). The 2013 Curriculum emphasizes strengthening the character of national education, which means that learning must be rooted in the nation's culture. This is in line with the rationalization of the orientation of material on local culture and wisdom as the philosophical foundation of the national education curriculum that education is rooted in the nation's culture (Pang et al., 2021; Suprpto et al., 2021).

Indonesia's ethnic wealth consists of local cultures, which have unique characteristics in each region. The Kaili community tradition is one of the local cultures in Donggala Regency, Central Sulawesi (Suntoro et al., 2023; Septiwiharti & Mutawakkil, 2023). These include the Gonenggati folklore, Posisani regional songs, and Pusementasi tourism. These three cultural components have educational value that can be used to teach in schools to prevent cultural extinction along with the development of the times.

1. Gonenggati Folktale

The results of interviews with community leaders show that the Gonenggati folktale is only known by a small number of the indigenous population of Donggala Regency. Until now, this story is only known by older people who have told it orally from generation to generation. As part of folklore, folklore is a tradition that has existed in a society and is often passed down from generation to generation (Ogwu & Osawaru, 2022; Khairani & Wiradnyana, 2023).

The Gonenggati story was very popular among the Banawa in the past, but the current generation is starting to forget it. The influence of globalization has made the younger generation less interested in understanding their cultural heritage, which is a major challenge in preserving local culture (Mekonnen et al., 2022). When the Gonenggati folktale is included in learning, the values contained in it can be preserved and passed on to the next generation.

2. Posisani Regional Song

The Posisani regional song is one of the traditional songs of Central Sulawesi that is still known by the people there. In addition to having a beautiful and melancholic melody, this song discusses longing, love, and human relationships. Traditional musical instruments such as gambus and drums are usually used to accompany this song. Local songs are usually sung in the local language and are part of the cultural identity of the community (Gunara et al., 2022; Huang, 2023).

As shown by the interview conducted with the fourth grade homeroom teacher of Banawa 18 Elementary School, students are more familiar with the Posisani song than other local cultures. This is because the song is often played at various events, such as school competitions. Students still do not understand the meaning and history of this song. Regional songs, therefore, can be used as an interesting learning tool to teach local cultural values to students.

3. Pusentasi Tourism

Pusat Laut, also known as "Pusentasi", is a unique tourist spot in Donggala Regency that has the shape of a natural giant well on the beach. This well has clear, bluish salt water, with a diameter of about ten meters and a depth of about seven meters. Kaili language means "Pusen" means center and "Tasi" means sea. Because there is an underground channel connecting the well to the sea, the ebb and flow of the well water is similar to sea water. Pusentasi tourism has great potential to develop marine tourism because of the beauty of the beach and the unique ecosystem around it. However, the results of interviews with teachers and students showed that students only know the existence of this place. They do not know about its origins or cultural values. Therefore, educational tourism must be included in learning as part of local wisdom so that students gain cultural insight (Dabamona et al., 2021; Lestari & Suyanto, 2024).

4. Integration of Local Culture in Learning

According to an interview conducted with the homeroom teacher of grade IV of Banawa 18 Public Elementary School, there has been no systematic effort to incorporate the Gonenggati folklore, the Posisani song, and the Pusentasi tour into the learning process. In addition, the results of observations indicate that the community and students are less aware of this culture. Therefore, there is a need for an approach to introduce it to the younger generation through learning in schools.

A literature study of thematic books for grade IV shows that several themes in the 2013 Curriculum can be integrated with local culture, such as:

- Theme 1 "The Beauty of Diversity", which discusses cultural diversity and can be linked to the local Kaili culture.
- Theme 5 "My Heroes", which discusses the legacy of community figures and can be linked to the Gonenggati folklore.
- Theme 7 "The Beauty of Togetherness in My Country", which discusses the diversity of ethnic groups and folklore.
- Theme 8 "My Home Area", which highlights the uniqueness of a particular area and can be integrated with Pusentasi tourism.
- Theme 9 "The Richness of My Country", which discusses the natural wealth of the area and is relevant to Pusentasi tourism potential.

By incorporating local culture into the learning process, it is not only expected to maintain local culture, but also to foster students' life skills and character (Syam et al., 2024). Education based on local wisdom can help preserve culture and instill noble values in the younger generation (Agus et al., 2021; Handayani et al., 2023). Therefore, learning based on the local Kaili culture in Donggala Regency can be beneficial for students because it can help them understand and appreciate their cultural heritage and ensure the sustainability of culture in the modern era.

This study has a direct impact on the Donggala community, especially in efforts to preserve the local Kaili culture. These findings can be used as a guideline for schools in Donggala to incorporate local culture into their curriculum. In addition, this study helps local governments create educational policies that are more inclusive of local culture. This helps them raise awareness among the younger generation about the importance of preserving their cultural heritage. In other words, this study can be a model for other regions that want to develop learning policies based on local wisdom. Many local cultures are beginning to be marginalized by foreign cultural influences during the era of globalization. By integrating local cultures into the curriculum, this research contributes to maintaining the diversity of world cultures and enriching local wisdom-based educational approaches that can be applied in various countries with similar challenges.

Although this study provides valuable insights into how to incorporate local culture into learning, there are some issues that need to be considered. This study was limited to one location and used an exploratory interview method, which requires more in-depth research, and there is no written documentation of the Gonenggati folklore, which makes this study more dependent on oral stories from

figures. Further research can be conducted in other schools in Donggala Regency and surrounding areas to obtain broader results. To be more attractive to the younger generation, future research can create digital or multimedia-based teaching materials that combine Gonenggati folklore, Posisani songs, and Pusentasi tourism. Further research can use experimental methods to measure the effectiveness of local culture-based learning in improving students' understanding and appreciation of their cultural heritage.

CONCLUSION

Based on the results of the study conducted on the Identification of Kaili Local Culture as a Learning Source on the Theme of My Living Environment in grade IV of Banawa 18 Elementary School, it can be concluded that the Kaili local culture in Donggala Regency, Banawa District can be used as a learning source is the Gonenggati folklore, which is relevant to Theme 1 “The Beauty of Togetherness”, Theme 5 “My Heroes” and Theme 7 “The Beauty of My Country's Diversity” in sub-theme 1 of learning 1. The Posisani song which is relevant to Theme 1 “The Beauty of Togetherness” and Theme 8 “My Home Area” and Pusentasi (Sea Center) tourism which is relevant to Theme 1 “The Beauty of Togetherness”, Theme 8 “My Home Area” and Theme 9 “The Richness of My Country”. This aims to instill knowledge in students so that the authenticity of folklore and regional songs can also be known in full and comprehensively, not only known by a handful of people. So that this Kaili culture can survive from time to time or to the next generation. Integrating Kaili culture into learning resources is a good step that makes it easier for students to know what local cultures are in their area.

The results of the study show that schools can preserve and introduce local culture to students by integrating local culture into learning. In addition, teachers are expected to better understand and teach the diversity of local cultures in their area to be applied in learning. In addition, future researchers are advised to conduct more in-depth and comprehensive research so that they can expand their knowledge and make greater contributions to the preservation of local culture.

ACKNOWLEDGMENTS

The researcher would like to thank all parties who have supported and contributed to this research. Special thanks are given to the State Elementary School 18 Banawa, teachers, students, and community leaders of Donggala Regency who have provided valuable information. Hopefully this research can be useful for the world of education and the preservation of local culture.

REFERENCES

- Agus, C., Saktimulya, S. R., Dwiarto, P., Widodo, B., Rochmiyati, S., & Darmowiyono, M. (2021). Revitalization of local traditional culture for sustainable development of national character building in Indonesia. *Innovations and Traditions for Sustainable Development*, 347-369. https://doi.org/10.1007/978-3-030-78825-4_21.
- Aikenhead, G. S. (2017). Enhancing school mathematics culturally: A path of reconciliation. *Canadian Journal of Science, Mathematics and Technology Education*, 17(2), 73-140. <https://doi.org/10.1080/14926156.2017.1308043>.
- Allee-Herndon, K. A., Kaczmarczyk, A. B., & Buchanan, R. (2021). Is it “just” planning? Exploring the integration of social justice education in an elementary language arts methods course thematic unit. *Journal for Multicultural Education*, 15(1), 103-116. <https://doi.org/10.1108/JME-07-2020-0071>.
- Alvita, D. F., Odum, B. I., & Inthaud, K. (2023). Description of student attitudes in physics subjects towards reading interest. *Schrödinger: Journal of Physics Education*, 4(4), 118-124. <https://doi.org/10.37251/sjpe.v4i4.758>.

- Amiruddin, Baharuddin, F. R., Takbir, & Setialaksana, W. (2023). May student-centered principles affect active learning and its counterpart? An empirical study of Indonesian curriculum implementation. *Sage Open*, 13(4), <https://doi.org/10.1177/21582440231214375>.
- Anggraini, V., Nnko, G. U., & Zikri, M. (2024). Analysis Use Preposition VON and AUS In Indonesian. *Journal of Language, Literature, and Educational Research*, 1(2), 93-101. <https://doi.org/10.37251/jolle.v1i2.1381>.
- Arief, I., Subroto, T. Y. W., & Marcillia, S. R. (2024). Family bonds and space utilization in indigenous communities the Sampesuvu-Roa Value in Kaili Ledo, Indonesia. *International Review for Spatial Planning and Sustainable Development*, 12(3), 36-57. <https://doi.org/10.14246/irspsd.12.3.36>.
- Ariska, D. (2023). The effect of implementation of the 2013 curriculum on the professional competence of islamic religious education teachers. *Jurnal Pendidikan Agama Islam Indonesia (JPAAI)*, 4(2), 33-38. <https://doi.org/10.37251/jpaii.v4i2.659>.
- Asad, M. M., Hussain, N., Wadho, M., Khand, Z. H., & Churi, P. P. (2021). Integration of e-learning technologies for interactive teaching and learning process: an empirical study on higher education institutes of Pakistan. *Journal of Applied Research in Higher Education*, 13(3), 649-663. <https://doi.org/10.1108/JARHE-04-2020-0103>.
- Azzahra, M. Z., Nawahdani, A. M., & Falani, I. (2024). The relationship between science process skills and 21st century skills in science learning: Systematic literature review. *EduFisika: Jurnal Pendidikan Fisika*, 9(3), 297-305. <https://doi.org/10.59052/edufisika.v9i3.38451>.
- Bazen, A., Barg, F. K., & Takeshita, J. (2021). Research techniques made simple: an introduction to qualitative research. *Journal of Investigative Dermatology*, 141(2), 241-247. <https://doi.org/10.1016/j.jid.2020.11.029>.
- Benazir, B., Syamsidik, S., Idris, Y., & Putra, N. P. (2023). Connecting community's perspectives on tsunami risk to anticipated future tsunamis: a reflection from a progress of tsunami preparedness from a coastal community in Aceh-Indonesia after 19 years of the 2004 Indian Ocean Tsunami. *Geoenvironmental Disasters*, 10(1), 21. <https://doi.org/10.1186/s40677-023-00252-7>.
- Bergelson, I., Tracy, C., & Takacs, E. (2022). Best practices for reducing bias in the interview process. *Current urology reports*, 23(11), 319-325. <https://link.springer.com/article/10.1007/s11934-022-01116-7>.
- Boadu, G. (2021). Giving voice to teachers through interpretative phenomenological research: a methodological consideration. *Qualitative Research Journal*, 21(4), 408-423. <https://doi.org/10.1108/ORJ-08-2020-0090>.
- Böhm, S., Carrington, M., Cornelius, N., de Bruin, B., Greenwood, M., Hassan, L., ... & Shaw, D. (2022). Ethics at the centre of global and local challenges: Thoughts on the future of business ethics. *Journal of Business Ethics*, 180(3), 835-861. <https://doi.org/10.1007/s10551-022-05239-2>.
- Bouzioti, D. (2023). Introducing the phenomenological model of performance practice (PMPP): Phenomenological research design and the lived experience in performance. *International Journal of Qualitative Methods*, 22, <https://doi.org/10.1177/16094069231211142>.
- Budiati, A. C., Liestyasari, S. I., Astutik, D., Parahita, B. N., Siregar, R. S., & Ghufonudin, G. (2025). Social Practices of Literacy and Numeracy Through Culturally Responsif Teaching (CRT) Approach in Sociology Learning. *Journal Evaluation in Education (JEE)*, 6(1), 200-207. <https://doi.org/10.37251/jee.v6i1.1373>.
- Butudoka, Z. (2022). The Besi Domain: The Reflection of Female Mastery in Kaili Da'a Traditional Housing, Central Sulawesi, Indonesia. *International Review for Spatial Planning and Sustainable Development*, 10(1), 117-132. <https://doi.org/10.14246/irspsd.10.1.117>.
- Cabral-Gouveia, C., Menezes, I., & Neves, T. (2023, May). Educational strategies to reduce the achievement gap: a systematic review. In *Frontiers in education* (Vol. 8, p. 1155741). Frontiers Media SA. <https://doi.org/10.3389/educ.2023.1155741>.

- Cahayu, S. A., Siburian, J., & Hamidah, A. (2024). The Effect of Problem Based Learning (PBL) Model Based on Local Wisdom to Improve Students' Critical Thinking Skills. *Integrated Science Education Journal*, 5(2), 82-90. <https://doi.org/10.37251/isej.v5i2.985>.
- Dabamona, S. A., Cater, C., Cave, J., & Low, T. (2021). Cultural identity through an educational school trip: Voices of native Papuan students. *Tourism Management Perspectives*, 38, 100807. <https://doi.org/10.1016/j.tmp.2021.100807>.
- Engestrom, Y., & Sannino, A. (2021). From mediated actions to heterogenous coalitions: four generations of activity-theoretical studies of work and learning. *Mind, culture, and activity*, 28(1), 4-23. <https://doi.org/10.1080/10749039.2020.1806328>.
- Febriandika, N. R., & Gaida, S. (2021). Role-Playing method in developing islamic student's entrepreneurship mentality. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, 10(1), 32-47. <https://doi.org/10.46367/iqtishaduna.v10i1.319>.
- Ghunu, N. M. (2022). The challenges of remote area elementary schools in thematic curriculum implementation. *International Journal of Instruction*, 15(2), 19-36. <https://doi.org/10.29333/iji.2022.1522a>.
- Govender, N., & Mudzamiri, E. (2022). Incorporating indigenous artefacts in developing an integrated indigenous-pedagogical model in high school physics curriculum: views of elders, teachers and learners. *Cultural Studies of Science Education*, 17(3), 827-850. <https://doi.org/10.1007/s11422-021-10076-2>.
- Gunara, S., Setiawan Susanto, T., & Cipta, F. (2022). The authenticity of music culture of Kampung Naga and Cikondang Indigenous people, West java, Indonesia. *AlterNative: An International Journal of Indigenous Peoples*, 18(1), 26-36. <https://doi.org/10.1177/11771801221084517>.
- Halimah, L., & Abdillah, F. (2021). Developing Sundanese local culture literacy in elementary school: Cross-curricular learning together with indoor and outdoor environment integration. *Interchange*, 52(3), 319-336. <https://doi.org/10.1007/s10780-021-09438-0>.
- Handayani, R., Narimo, S., Fuadi, D., Minsih, M., & Widyasari, C. (2023). Preserving local cultural values in forming the character of patriotism in elementary school students in Wonogiri Regency. *Journal of Innovation in Educational and Cultural Research*, 4(1), 56-64. <https://doi.org/10.46843/jiecr.v4i1.450>.
- Haryono, C.G., Bungin, B. and Teguh, M. (2025), The guardian of local culture: the dynamic of Indonesian local television to survive against global media onslaught, *Journal of Information, Communication and Ethics in Society*, Vol. 23 No. 1, pp. 117-133. <https://doi.org/10.1108/JICES-08-2024-0123>.
- Hashmi, S., Safdar, N. F., Zaheer, S., & Shafique, K. (2021). Association between dietary diversity and food insecurity in urban households: A cross-sectional survey of various ethnic populations of Karachi, Pakistan. *Risk Management and Healthcare Policy*, 3025-3035. <https://doi.org/10.2147/RMHP.S284513>.
- Heriberta, H., Zulfanetti, Z., & Setiawati, R. (2024). Exploring the impact of age and motivation on self-determination: insights from informal sector mothers. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 8(1), 310-324. <https://doi.org/10.22437/jiituj.v8i1.32880>.
- Hu, H., Yu, G., Xiong, X., Guo, L., & Huang, J. (2022). Cultural diversity and innovation: an empirical study from dialect. *Technology in Society*, 69, 101939. <https://doi.org/10.1016/j.techsoc.2022.101939>.
- Huang, K. (2023). 'We are Indigenous people, not primitive people.': The role of popular music in Indigenous language revitalization in Taiwan. *Current Issues in Language Planning*, 24(4), 440-459. <https://doi.org/10.1080/14664208.2022.2145540>.
- Hyskaj, A., Ramadhanti, A., Farhan, H., Allaham, A., & Ismail, M. A. (2024). Analysis of the role of the flo application as a digital educational media for adolescent reproductive health in the technology era. *Journal of Educational Technology and Learning Creativity*, 2(1), 71-82.

- <https://doi.org/10.37251/jetlc.v2i1.1414>,
- Ikhsan, M., Amalina, N., Munasinghe, D., & Elem, C. T. (2024). Analysis of teachers' ethnolinguistic knowledge at primary school in Pemayung District. *Indonesian Journal of Education Research (IJoER)*, 5(1), 28-34. <https://doi.org/10.37251/ijoe.v5i1.875>.
- Jana, J., Hammidah, H., Chand, R., & Haselkorn, J. (2024). Community spirit and local wisdom: strengthening character education through the ngarot tradition in social studies learning. *Journal of Social Knowledge Education (JSKE)*, 5(1), 9-20. <https://doi.org/10.37251/jske.v5i1.888>.
- Jaya Putra, D., Algiranto, A., Ekasari, A., & Inyang, F. (2024). Analysis of the quality of physics textbooks in the 2013 curriculum and the independent curriculum. *EduFisika: Jurnal Pendidikan Fisika*, 9(2), 226–238. <https://doi.org/10.59052/edufisika.v9i2.36876>.
- Kanata, H. E., Sukowati, P., & Widjajani, R. (2024). Management of the jaranan market cultural village: Study of cool neighborhoods in Blitar City. *International Journal of Research in Social Science and Humanities (IJRSS)*, 5(1), 111-120. <https://doi.org/10.47505/IJRSS.2024.1.9>.
- Khairani, L., & Wiradnyana, K. (2023). From ethnic genealogical folklore to the power and legitimacy of traditional society. *Eduvest-Journal of Universal Studies*, 3(6), 1098-1115. <https://doi.org/10.59188/eduvest.v3i6.837>.
- Khoviriza, Y. ., Azzahra, M. Z., Galadima, U. ., & Salsabila, W. S. . (2024). Revealing the impact: Meta analysis of problem based learning models on improving communication skills in science learning. *EduFisika: Jurnal Pendidikan Fisika*, 9(1), 38–45. <https://doi.org/10.59052/edufisika.v9i1.32650>.
- Konno, N. and Schillaci, C.E. (2021), "Intellectual capital in Society 5.0 by the lens of the knowledge creation theory", *Journal of Intellectual Capital*, Vol. 22 No. 3, pp. 478-505. <https://doi.org/10.1108/JIC-02-2020-0060>.
- Kurniawan, D. A., Elfaituri, K., Samuel, A., Dalhadi, N. J., & Sindu, S. (2023). The influence of traditional navigation knowledge and the utilization of ethnomathematics on the success of traditional fishermen's operations. *Interval: Indonesian Journal of Mathematical Education*, 1(2), 99-109. <https://doi.org/10.37251/ijome.v1i2.1353>.
- Kwan, C., Wong, A. Y., Tam, H. C., Ngai, E. K., Lam, W. T., Tang, W. H., ... & Cheng, D. Y. (2024). Evaluating a Multimodal Intervention for Hong Kong's Older Informal and Precarious Workers. *Research on Social Work Practice*, <https://doi.org/10.1177/10497315241249442>.
- Larsen, H. G., & Adu, P. (2021). *The theoretical framework in phenomenological research: Development and application*. Routledge. <https://doi.org/10.4324/9781003084259>.
- Lestari, N., & Suyanto, S. (2024). A systematic literature review about local wisdom and sustainability: Contribution and recommendation to science education. *Eurasia Journal of Mathematics, Science and Technology Education*, 20(2), em2394. <https://doi.org/10.29333/ejmste/14152>.
- Lim, W. M. (2024). What is qualitative research? An overview and guidelines. *Australasian Marketing Journal*, <https://doi.org/10.1177/14413582241264619>.
- Limpo, S. Y., Fahmid, I. M., Fattah, A., Rauf, A. W., Surmaini, E., Muslimin, ... & Andri, K. B. (2022). Integrating indigenous and scientific knowledge for decision making of rice farming in South Sulawesi, Indonesia. *Sustainability*, 14(5), 2952. <https://doi.org/10.3390/su14052952>.
- Lin, H., Wan, S., Gan, W., Chen, J., & Chao, H. C. (2022, December). Metaverse in education: Vision, opportunities, and challenges. In *2022 IEEE International Conference on Big Data (Big Data)* (pp. 2857-2866). IEEE. <https://doi.org/10.1109/BigData55660.2022.10021004>.
- Majeed, D. A., Ahmad, H. B., Hani, A. A., Zeebaree, S. R. M., Abdulrahman, S. M., Asaad, R. R., & Sallow, A. B. (2024). Data analysis and machine learning applications in environmental management. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 8(2), 398–408. <https://doi.org/10.22437/jiituj.v8i2.32769>.
- Mekonnen, H., Bires, Z., & Berhanu, K. (2022). Practices and challenges of cultural heritage conservation

- in historical and religious heritage sites: evidence from North Shoa Zone, Amhara Region, Ethiopia. *Heritage Science*, 10(1), 172. <https://doi.org/10.1186/s40494-022-00802-6>.
- Melisa, D., Nawahdani, A. M., & Alam, R. (2024). Meta-Analysis: Implementation of the project based learning (PjBL) model in increasing students' creative thinking in science learning. *EduFisika: Jurnal Pendidikan Fisika*, 9(1), 88–92. <https://doi.org/10.59052/edufisika.v9i1.32652>.
- Millang, S., Yuniati, E., Paembonan, S. A., Arty, B., & Makkasau, A. R. (2024). Ethnobotany of the Kombong agroforestry system and tongkonan conservation in the Toraja Tribe, South Sulawesi, Indonesia. *Forest and Society*, 8(1), 271-295. <https://doi.org/10.24259/fs.v8i1.31156>.
- Muchlis, F., Elwamendri, E., Sardi, I., Fathoni, Z., & Jamil, A. S. (2025). Sustainable Livelihoods for Suku Anak Dalam: Integrating Local Wisdom And Natural Resources. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 238–252. <https://doi.org/10.22437/jiituj.v9i1.36515>.
- Nie, C. and Wang, T. (2021), "How global brands incorporate local cultural elements to improve brand evaluations: A perspective on cultural mixing", *International Marketing Review*, Vol. 38 No. 1, pp. 163-183. <https://doi.org/10.1108/IMR-01-2019-0035>.
- Nursima, I., Rashid, S. M., & Abozaid, D. (2024). Exploring ethnopedagogy: Applying ethnographic studies in thematic learning in elementary schools. *Journal of Basic Education Research*, 5(3), 126-133. <https://doi.org/10.37251/jber.v5i3.1096>.
- Octavia, A., Heriberta, H., & Sriayudha, Y. (2024). A Study of Jambi Batik Artisans In Innovation And Strategic Decision-Making To Influence The Development And Resilience of The Jambi Batik Industry. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 8(2), 760–772. <https://doi.org/10.22437/jiituj.v8i2.38037>.
- Ogwu, M. C., & Osawaru, M. E. (2022). Traditional methods of plant conservation for sustainable utilization and development. In *Biodiversity in Africa: potentials, threats and conservation* (pp. 451-472). Singapore: Springer Nature Singapore. https://doi.org/10.1007/978-981-19-3326-4_17.
- Opabola, E. A., Galasso, C., Rossetto, T., Nurdin, S., Idris, Y., Aljawhari, K., & Rusydy, I. (2022). A mixed-mode data collection approach for building inventory development: application to school buildings in Central Sulawesi, Indonesia. *Earthquake Spectra*, 38(4), 2901-2921. <https://doi.org/10.1177/87552930221110256>.
- Pang, V. O., Alvarado, J. L., Preciado, J. R., & Schleicher, A. R. (2021). Culturally relevant education: Think local within a holistic orientation. *Multicultural Perspectives*, 23(1), 3-16. <https://doi.org/10.1080/15210960.2021.1877546>.
- Rusdi, A., Hamzah, A., Tastin, T., Nurlaeli, N., & Widiani, D. (2023). Development of thematic teaching materials based on local wisdom at Madrasah Ibtidaiyah in Pagaralam City. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 5104-5113. <https://doi.org/10.35445/alishlah.v15i4.3844>.
- Sabil, M. A., Yanto, H., Pramono, S. E., & Wijayati, N. (2024). Village Apparatus Performance: The Role of Culture, Organization Support and Job Satisfaction?. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 8(2), 690–702. <https://doi.org/10.22437/jiituj.v8i2.35927>.
- Sagala, S.A.H., Suroso, D.S.A., Puspitasari, N., Suroso, A.A. and Rizqika, K.A. (2021), Knowledge and implementation gaps in disaster risk reduction and spatial planning: Palu City, Indonesia, *Disaster Prevention and Management*, Vol. 30 No. 4/5, pp. 462-479. <https://doi.org/10.1108/DPM-03-2021-0105>.
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10). <http://doi.org/10.1016/j.heliyon.2024.e31370>.
- Septiwiharti, D., & Mutawakkil, M. (2023). Character education development model for children based on sintuvu local wisdom in Binangga Village, Marawola sub-district, Sigi regency. *Research, Society and Development*, 12(2), e10212235783-e10212235783. <https://doi.org/10.33448/rsd-v12i2.35783>.
- Socrates, T. P., Ikram, R., Afrizon, R., Hidayat, R., Hidayati, H., & Rozi, N. E. (2023). Physics educational

- game contains scientific literacy and ethnoscience on newton's law of motion. *EduFisika: Jurnal Pendidikan Fisika*, 8(3), 344–355. <https://doi.org/10.59052/edufisika.v8i3.29670>.
- Somantri, Y. N. (2024). Analysis of the Physical Education Learning Process Through Online Media. *Multidisciplinary Journal of Tourism, Hospitality, Sport and Physical Education*, 1(1), 11-15. <https://doi.org/10.37251/jthpe.v1i1.1037>.
- Suntoro, A., Wahyuni, T., Ismeti, & Utomo, N. A. (2023). Toponym and Kayori: Potential benefits of local wisdom to Kaili in Disaster mitigation strategies in Central Sulawesi, Indonesia. In *Indigenous Knowledge and Disaster Risk Reduction: Insight Towards Perception, Response, Adaptation and Sustainability* (pp. 321-342). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-26143-5_15.
- Suprpto, N., Prahani, B. K., & Cheng, T. H. (2021). Indonesian curriculum reform in policy and local wisdom: Perspectives from science education. *Jurnal Pendidikan IPA Indonesia*, 10(1), 69-80. <https://doi.org/10.15294/jpii.v10i1.28438>.
- Susana, N., & Nwanya, F. (2024). Stimulating learning motivation: Application of inquiry method in chemistry lessons. *Journal of Chemical Learning Innovation*, 1(2), 51-57. <https://doi.org/10.37251/jocli.v1i2.1146>.
- Syam, M. I., Falemu, F. A., & Hussain, M. B. (2024). Integration of Qur'anic and Hadith values in evolution learning: innovation of biology modules based on faith education. *Journal of Academic Biology and Biology Education*, 1(2), 66 - 74. <https://doi.org/10.37251/jouabe.v1i2.1143>.
- Tabaku, E., Vyshka, E., Kapciu, R., Shehi, A., & Smajli, E. (2025). Utilizing artificial intelligence in energy management systems to improve carbon emission reduction and sustainability. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 393–405. <https://doi.org/10.22437/jiituj.v9i1.38665>.
- Tulyani, K. (2024). Health Promotion Analysis on Gastritis: Students' Knowledge and Attitudes Towards Students' Health. *Journal of Health Innovation and Environmental Education*, 1(1), 26-31. <https://doi.org/10.37251/jhiee.v1i1.1026>.
- Visigalli, P. (2024). 'Not a name given by mother': The buddha's epithet bhagavat. *Journal of Indian Philosophy*, 52(3), 219-243. <https://link.springer.com/article/10.1007/s10781-024-09561-z>.
- Wahyuni, E., Tandon, M., & Jonathan, B. (2024). Leveraging local wisdom in curriculum design to promote sustainable development in rural schools. *Journal of Social Science Utilizing Technology*, 2(3), 446-459. <https://doi.org/10.70177/jssut.v2i3.1347>.