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## Promoting Cultural Literacy Through a Local Wisdom-Based Learning Model: A Research and Development Study in Elementary Schools

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### ABSTRACT

**Objective:** This study aims to comprehensively analyze the effectiveness of social studies learning model based on local wisdom of maataa tradition in improving cultural literacy of elementary school students. **Methods:** This study uses the Research and Development (R&D) method adapted from Borg & Gall, which consists of five stages: (1) initial information gathering; (2) product planning; (3) initial product validation; (4) limited trial; and (5) broad test. The research subjects consisted of 6 experts and practitioners, 13 teachers, and 215 grade 5 students. Data were collected through validation sheets, interview guidelines, and student assessment sheets. The validity of the model was analyzed qualitatively, while the effectiveness of the model was tested quantitatively using paired sample t-test and N-Gain test. **Results:** The research shows that the social studies learning model based on maataa tradition is feasible to use, with an average expert validation score of 3.52 categorized as very feasible. The t-test results show a significance value of 0.000 smaller than 0.05, which indicates that this model is effective in improving students' cultural literacy. The effectiveness is further proven by an increase in the average score from 73.44 (pretest) to 94.5 (posttest) and the N-Gain value of 0.78 which is categorized as high, with the effectiveness of learning reaching 78%. So it can be concluded that the social studies learning model based on maataa tradition is effective in improving students' cultural literacy skills. **Novelty:** This research produces a social studies learning model that integrates Maataa cultural values that has never been explored in the context of basic education in Indonesia.

## INTRODUCTION

The introduction needs to relate to the problems or issues being recognised and eventually leading the research questions. The structuring of the introduction part may vary. This section discusses the results and conclusions of previously published studies, to explain why the current study is of scientific interest.

Education plays a vital role in shaping a nation's character and identity (Putri et al., 2023), especially at the elementary school level, where the groundwork for students' values, attitudes, and essential skills is established. Within the scope of Social Studies (IPS), the goals of instruction extend beyond the transmission of factual content; they also include nurturing students' awareness of social and cultural dynamics through engagement with their immediate environment (Septiana & Humaisi, 2022; (Muslim, 2020). A relevant strategy in a multicultural society like Indonesia is the incorporation of local wisdom into classroom practices. Grounded in social constructivist theory, which highlights the influence of cultural and social settings on learning (Kobakhidze, 2021; Maine et al., 2019; Bal & Mete, 2019; Simamora et al., 2019), the integration of local wisdom in Social Studies instruction becomes an important means to cultivate cultural literacy among students from an early stage.

<sup>62</sup>Cultural literacy itself is one of the critical competencies that every individual needs in order to navigate an increasingly diverse and dynamic social life (Wijaya et al., 2016; Suryaman, 2020). This literacy is not limited to a narrow understanding of culture, such as regional dances, traditional clothing, or local languages (Cahyadi, 2019), but encompasses a deeper understanding of cultural values, appreciation of diversity, and the ability to engage with the cultures that thrive within society (Putri & Nurhasanah, 2023). Cultural literacy fosters an open-minded attitude toward differences while shaping <sup>54</sup>individual cultural identity (Putri & Listyaningsih, 2022; Luthfia et al., 2024; Malini et al., 2023).

<sup>48</sup>In the context of elementary education, cultural literacy plays a vital role in shaping students' characters to become inclusive individuals capable of living harmoniously alongside people from diverse cultural backgrounds (Firdaus et al., 2021; Umayah & Riwanto, 2020; Muttaqin et al., 2024, p. 5). Media such as folklore, traditional games, performing arts, and local practices serve as effective means to instill cultural values and foster pride in ancestral heritage (Sanglir, 2019; Daniah, 2016). Learning processes that incorporate local cultural elements can strengthen students' sense of identity and enhance their connection to their surrounding social environment (Mujahidin et al., 2023; Mulyani & Julianto, 2018; Suastra, 2010).

Cultural literacy is not only about knowing one's own culture but also about recognizing and respecting other cultures (Yusuf et al., 2020; Chadijah et al., 2023). It involves cultivating awareness and appreciation of cultural diversity, which deserves respect and equal treatment (Hodgson & Harris, 2022; Nudiati, 2020). By understanding core values, belief systems, social structures, and cultural practices passed down through generations (Nugroho et al., 2022), students are equipped with the social skills necessary to appreciate and respect others (Ahsani & Azizah, 2021). Thus, cultural literacy empowers students to investigate, appreciate, and respond constructively to cultural differences, fostering mutual respect and tolerance (Triwardhani et al., 2023; Irfan et al., 2023; Sudargi <sup>11</sup>& Purwanto, 2020; Faidin & Suharti, 2023).

However, in practice, Social Studies learning in many elementary schools still tends to be textual, book-centered, and disconnected from local socio-cultural realities. Interviews with several elementary school teachers in Buton revealed that Social Studies lessons are often perceived as uninteresting by students due to their theoretical presentation and lack of connection to local life contexts. Moreover, the limited availability of learning resources relevant to the local environment further hinders students' comprehension. Teachers also noted that the lack of training on integrating local wisdom into teaching practices is a major barrier to efforts in enhancing students' cultural literacy.

In fact, Indonesia's rich cultural diversity offers vast opportunities to serve as authentic, engaging, and relevant learning resources for students. Local wisdom—comprising worldviews, values, ethics, customs, and survival strategies developed by communities in response to challenges—embodies noble values recognized and practiced by local communities (Wahyu, 2021; Muhammad & Yosefin, 2021; Syafrizal & Calam, 2019). This wisdom not only serves as the identity of a community but also as a guide for social life (Usop, 2020; Ahdiati, 2020; Hairida et al., 2019).

Within the field of education, especially in Social Studies, local wisdom serves as a meaningful and contextually appropriate source for learning (Meilana & Aslam, 2022). By incorporating local cultural elements into learning activities, students can more easily grasp the material because it directly connects to their daily life experiences (Safitri, 2022; Anas, 2018). Integrating local wisdom into Social Studies education

enhances students' comprehension while fostering a deeper appreciation and connection to their cultural heritage (Aqilla & Lasari, 2024).

The development of a Social Studies learning model based on local wisdom becomes a strategic <sup>56</sup>step in overcoming challenges in enhancing students' cultural literacy (Suttriso et al., 2024; Ismail et al., 2009). By embedding local wisdom into the curriculum, Social Studies content becomes more relevant and meaningful for students (Setiawan & Mulyati, 2020; Iswatiningsih, 2019), providing opportunities for students to connect new concepts with the realities of their everyday lives.

A number of earlier studies have demonstrated the success of implementing learning models rooted in local wisdom. For example, research by (Annafi & Agustina, 2018), showed that project-based learning models integrating local wisdom effectively improved the knowledge and attitudes <sup>31</sup>of prospective educators. Another study by Kusuma et al. (2023) demonstrated that the 5E learning cycle model, when integrated with local wisdom, proved beneficial in improving students' discipline and academic performance.

Given the aforementioned context, this research seeks to <sup>28</sup>design a Social Studies instructional model grounded in local wisdom to enhance the cultural literacy of elementary school students. This model is expected to systematically and effectively integrate local values, enabling students not only to understand their own culture but also to foster awareness to preserve and promote local wisdom as part of their daily lives.

This study examines and analyzes the effectiveness of the development of social studies learning models based on Maataa traditions on improving the cultural literacy of elementary school students. Unlike other studies that tend to emphasize only <sup>24</sup>the factual and cognitive aspects of knowledge, this research comprehensively assesses the application of learning models based on local wisdom to improve students' ability to understand, appreciate, and reflect on local cultural diversity through the integration of Maataa tradition values. Specifically, this research <sup>9</sup>aims to answer the following questions:

1. What is the condition of social studies learning in primary schools? <sup>45</sup>
2. How is the design and effectiveness of developing a social studies learning model based on the Maataa tradition in improving the cultural literacy of elementary school students?

## <sup>34</sup>RESEARCH METHOD

This research utilizes a Research and Development (R&D) approach, modified from the framework proposed by Borg and Gall. According to Gall et al. (2007), R&D is a method employed <sup>15</sup>to create and verify educational products. Meanwhile, Sugiyono (2019, p. 28) defines R&D as a research approach utilized to develop particular products and assess their effectiveness. The research and development procedure proposed by Borg & Gall originally consists of ten stages; however, in this study, it was adapted into five stages: (1) gathering initial data; (2) planning phase; (3) validation of the preliminary product; (4) initial trial in the field; and (5) main field trial. This modification is based on Borg & Gall's (2007) assertion that although R&D typically follows ten stages, the steps can be adjusted according to the product being developed, as well as the situation, conditions, and needs, to ensure that the research results contribute significantly and relevantly.

The stages of research and development are described coherently in the following research procedure chart.

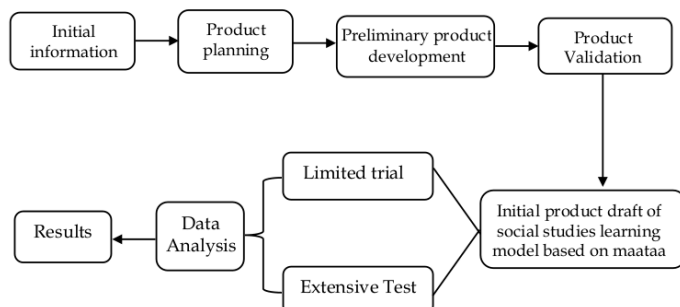


Figure 1. Research procedure

The first stage, preliminary information gathering<sup>61</sup>, involved conducting a literature review and a field needs analysis. In this stage, various sources such as books and articles<sup>25</sup> related to culture-based Social Studies learning, cultural literacy, and Social Studies education at the elementary school level were analyzed. In addition, a field needs analysis was carried out through interviews with 10 fifth-grade elementary school teachers in Buton. The second stage, which was planning, focused on creating a Social Studies learning model rooted in local wisdom, particularly the Maataa tradition. The third stage, initial product validation, involved submitting the drafted learning model for validation by experts and practitioners to ensure that it aligns with the needs of elementary-level learning. Expert validation was conducted by university lecturers specializing in learning models and Social Studies education in elementary education. Meanwhile, practitioner validation was carried out by elementary school teachers holding a master's degree (S2) in Elementary Education. The product validation feasibility indicators are as follows:

Table 1. Product feasibility criteria

Score	Information
$1,00 \leq X \leq 1,75$	Not feasible
$1,75 < X \leq 2,50$	Less feasible
$2,50 < X \leq 3,25$	Feasible
$3,25 < X \leq 4,00$	Very Feasible

The fourth and fifth stages were limited testing and wider (main) field testing. The limited trial was conducted on 62 fifth grade students of SDN 29 Buton, consisting of 30 VA and 32 VB students. Meanwhile, a broader extensive test was conducted at SDN 67 Buton involving 30 grade 5A and 33 grade VB students. This selection was based on initial observations which showed that the average level of students' cultural literacy was categorized as moderate.<sup>23</sup>

Both the limited trial and the extensive trial used a one group pretest-posttest research design. In this design, students are first given a pretest, then given treatment in the form of a social studies learning model based on maataa tradition, and then given a

posttest to determine the improvement of students' cultural literacy skills. The research design is visualized in the following figure.

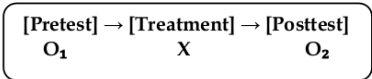


Figure 2. Research design

The data for this research includes: (1) information from analyzing the current state of Social Studies (IPS) teaching in elementary schools in Buton Regency, gathered through interviews and analyzed qualitatively; (2) data related to the design and development of a Social Studies learning model based on the Maataa local wisdom tradition, collected through validation forms and also analyzed qualitatively; and (3) evaluation data on the model's effectiveness in enhancing the cultural literacy of fifth-grade students in Buton Regency, derived from test results conducted in two phases: pretest and posttest, analyzed both quantitatively and qualitatively.

There are two methods used to validate the test instruments in this study, namely content validity by experts and empirical tests. Based on expert validation of the cultural literacy test items, all items were declared suitable for use. Meanwhile, the empirical trial was conducted on 32 fifth grade students at SDN 51 Buton, 28 fifth grade students at SDN 8 Buton, and 30 fifth grade students at SDN 69 Buton, with a total of 90 students. Furthermore, the data from this empirical test were analyzed using SPSS 24 software, by comparing the calculated r value with the r table, with degrees of freedom (df) = N - 2 and a significance level of 0.05. The instrument is declared valid if the correlation value exceeds the r table value. In this study, the number of samples was 90-2 so that df = 88 and the value of <sup>33</sup>table at a probability of 0.05 was 0.174. The results of instrument validity are presented in the following table.

Table 2. Instrument Validity Test Results

Item Number	r count	r table	Information
1	0,691	0,174	Valid
2	0,677	0,174	Valid
3	0,461	0,174	Valid
4	0,508	0,174	Valid
5	0,564	0,174	Valid
6	0,499	0,174	Valid
7	0,550	0,174	Valid
8	0,483	0,174	Valid
9	0,540	0,174	Valid
10	0,346	0,174	Valid
11	0,513	0,174	Valid
12	0,592	0,174	Valid
13	0,557	0,174	Valid
14	0,516	0,174	Valid
15	0,773	0,174	Valid

<sup>5</sup>Based on the data above, it can be seen that the calculated r value is greater than the r table value. This shows that the validity of the instrument shows that the measuring instrument is really able to measure what is to be measured. It can be concluded that the research instrument can be used as a tool to collect accurate data. Below is a table showing the results of the instrument reliability test.



**Table 3.** Reliability test results

Cronbach's Alpha	N of items
0.839	15

The data presented above shows that the instrument demonstrated reliability above 0.05, as reflected by the Cronbach's Alpha value of 0.839. Therefore, the instrument is reliable for evaluating students' cultural literacy skills.

The data analysis for this research involves two approaches: qualitative and quantitative analysis. The qualitative data, which include interview results<sup>7</sup> and validation forms, were analyzed descriptively to describe the implementation of Social Studies (IPS) learning in elementary schools in Buton Regency. On the other hand, the quantitative data, derived from students' cultural literacy test results obtained through pretests and <sup>12</sup>tests during both the limited and broad trial phases, were processed <sup>15</sup>and analyzed using paired sample t-tests to evaluate mean differences. In addition, the N-Gain test was applied to determine the effectiveness of the learning model in enhancing students' cultural literacy skills. This evaluation is based on the premise that scores falling within the moderate or high range signify the learning model's effectiveness in improving students' cultural literacy, while low scores suggest that the developed model did not succeed in enhancing <sup>16</sup>these skills. The table below illustrates how the N-Gain criteria are applied to assess the effectiveness of the Maataa local wisdom-based learning model in improving students' cultural literacy abilities.

**Table 4.** N-Gain test criteria

Interval	Criteria
$g \geq 0,7$	High
$0,3 \leq g < 0,7$	Middle
$g < 0,3$	Low

To determine the level of effectiveness of the implementation of the learning model on students' cultural literacy skills, the following table can be referred to.

<sup>30</sup>**Table. 5** Model effectiveness criteria

Percentage (%)	Interpretation
> 76	Effective
56 - 75	Quite Effective
40 - 55	Less Effective
< 40	Ineffective

## RESULTS AND DISCUSSION

### Results

#### The Condition of Social Studies Learning in Elementary Schools

In this stage, the researcher conducted a needs analysis related to Social Science (IPS) learning and the cultural literacy skills of elementary school students. The needs <sup>6</sup>analysis revealed that, in general, teachers consider Social Science (IPS) education to play an important and relevant role in building students' understanding of social, cultural, and environmental aspects of life. IPS is viewed as strategic in instilling social values, character, and expanding students' national perspectives. However, teachers face several challenges, such as the limited availability of contextual learning media and the dominance of rote memorization methods, which make learning feel less tangible

for students. Therefore, teachers hope for the development of a more interactive, contextual, and locally culture-based teaching method.

Regarding cultural literacy, the majority of teachers showed a good understanding. They consider cultural literacy important for enriching students' knowledge, fostering love for their country, and strengthening national identity. All teachers agreed that cultural literacy should be introduced from an early age, especially through IPS learning. However, its implementation is still hindered by the teachers' lack of ability to apply innovative teaching strategies, especially those based on local culture. Concerning students' understanding of cultural literacy, teachers noted that students' abilities are varied and generally not deep. Many students still struggle to connect cultural knowledge with their everyday life experiences.

Regarding the local wisdom of the Maataa tradition, most teachers had a fairly good understanding. They recognized that Maataa is a cultural tradition of the Buton people, rich in social values, mutual cooperation, and character education. This tradition is considered highly relevant to integrate into IPS learning, especially in introducing social structures, cultural values, and efforts to preserve local traditions. As a result, all teachers expressed that the creation of a Social Studies learning model grounded in the local wisdom of the Maataa tradition is essential for improving cultural literacy among elementary school students. This model is deemed important because it contains cultural values that can deepen students' understanding of social diversity and local cultures. Teachers hope that through the development of this model, students will be able to better recognize, appreciate their own culture, and build a strong character and self-identity.

### **Design and Effectiveness of Maataa-Based Social Studies Model**

The implementation of the <sup>43</sup>Maataa tradition-based social studies learning model development design refers to the Research and Development (R&D) method, adapted from Borg & Gall, as follows.

#### **1. Planning Stage**

<sup>16</sup>At this stage, researchers outline the development of a social studies learning model <sup>7</sup>noted in the local wisdom of the Maataa tradition. The development of <sup>7</sup>this model is based on the needs analysis that has been described in the sub-results of social studies learning conditions in elementary schools. The structure of social studies learning model based on Maataa tradition is as follows:

##### **a) Student Orientation to the Topic (*Pugau-Gaua*)**

Pugau-gaua is a traditional deliberation aimed at discussing all priority issues for the coming year. The tangible manifestation of pugau-gaua can be understood as a demonstration of democratic values, which in the context of learning is more appropriately interpreted as a discussion to form groups. In this stage, the teacher stimulates students to recognize the concept of cultural literacy in the material of Indonesia's social and cultural diversity through media such as videos or illustrated texts. Then, students engage in a Q&A with the teacher to deepen their understanding of the concept. Afterward, The teacher organizes the students into small groups of 4 to 6 individuals and hands out worksheets (LKPD) to each group. The students then follow the teacher's guidance on how to complete the worksheets correctly.

##### **b) Topic Selection and Determination (*Tooa*)**

Toa symbolizes the effort to choose the right time for the Maataa tradition. In this context, tooa is interpreted as a sense of curiosity. In this stage, the teacher asks



students to select a topic for investigation based on the videos or illustrated texts provided. The students then independently determine which topic they will investigate further.

c) Group Investigation Planning (Bululiano Galampa)

The concrete form of bululiano galampa in the context of learning is planning the investigation. In this stage, students engage in group discussions to divide tasks related to the investigation plan. Each group then presents their plan in front of the class, covering the subject, time, and location of the investigation. The teacher provides additional information about the sources of information available for students to support the investigation process. The teacher also reminds each group to carry out the investigation tasks according to the plan they have made.

d) Group Investigation Implementation (Bhongkaano Baghata)

Bhongkaano baghata can be understood as a marker for the commencement of an activity. In this stage, students, along with their groups, carry out the investigation activities based on the plan they have developed. The results of the investigation process are carefully recorded on the provided worksheets.

e) Report Compilation and Presentation (Pangibi/Linda Ngibi)

Pangibi/linda ngibi represents an artistic performance that depicts the community's joy over the successful implementation of the Maataa tradition. In this stage, the teacher checks the completeness of data from each group, then asks students to prepare their investigation reports. The students prepare the reports according to the teacher's instructions, ensuring they are ready for presentation. Then, students discuss within their groups to outline the main points of <sup>49</sup>their investigation results and plan the presentation flow. A representative from each group presents their investigation report in front of the class. The teacher guides the presentation to ensure it runs smoothly and orderly.

f) Discussion and Q&A (Posambua)

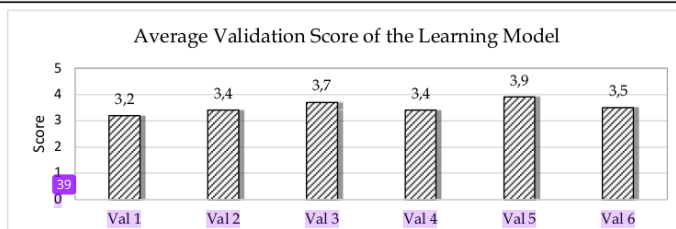
Posambua represents a joyful attitude towards sharing, socializing, being friendly, <sup>7</sup>and tolerant with one another. In this stage, after the group presentations, other groups are given the opportunity to ask questions about the presented results. The presenting group provides answers and clarifications if necessary.

g) Reflection and Evaluation (Pisampea)

Pisampea refers to remembering ancestors for their service and dedication to the community and their region. In this stage, the teacher invites students to reflect on their experiences during the investigation process. Students share their experiences, while the teacher and students from other groups provide responses and feedback as an evaluation of the activity.

## 2. Initial Product Validation Stage <sup>11</sup>

Six validators carried out the validation of the Social Studies learning model based on the local wisdom of the Maataa tradition. The validation results indicated that the IPS learning model based on the Maataa tradition is deemed suitable for implementation in the next stage.

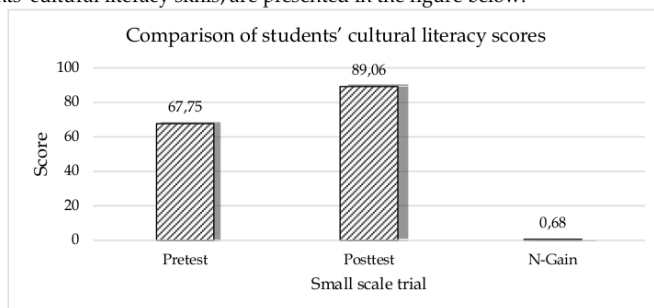


**Figure 3.** Learning model validation results

<sup>35</sup>Based on the validation analysis conducted by the six validators, it can be concluded that the development of the Maataa tradition-based learning model is highly valid, receiving an average score of 3.52 from each validator. This score falls within the range of 3.2 – 4.0, suggesting that the model is very appropriate for implementation. Based on these findings, the development of the Maataa tradition-based learning model is deemed fully suitable to move forward to the next phase.

### 3. Initial Trial Stage

A pilot <sup>20</sup>was conducted with 62 fifth-grade students from SDN 29 Buton, consisting of 30 students from class VA and 32 students from class VB. The method <sup>15</sup>used in this trial was a one-group pretest-posttest design. The data showing the difference between the average pretest and posttest scores, reflecting changes in students' cultural literacy skills, are presented in the figure below.



**Figure 4.** The average scores cultural literacy (small scale trial)

<sup>10</sup>Based on the data presented in the graph above, the average pretest score was 67.7 <sup>10</sup>whereas the posttest score increased to 89.06. This demonstrates an enhancement in students' cultural literacy skills before and after the implementation of the Maataa tradition-based local wisdom Social Studies learning model. The N-Gain test result, as shown in the graph, is 0.68, which falls into the moderate category (0.3 – 0.7), reflecting a moderate increase. Additionally, the average N-Gain percentage is 68%, which suggests that the Maataa tradition-based learning model is fairly effective, as the average score, ranging from 56 to 75, indicates a moderately effective N-Gain result.

### 4. Large-Scale Trial Phase

The large-scale trial was conducted at SDN 67 Buton, with 30 students from class VA and 33 students from class VB participating. The purpose of this trial was to assess

the effectiveness of the Maataa tradition-based local wisdom learning model in improving the cultural literacy skills of elementary school students. The trial consisted of 6 sessions, starting with a pretest to gauge the students' initial cultural literacy levels, followed by a posttest after the final session. The results from the paired sample t-test are displayed in the table below.

Table 6. T-test results

Paired Samples Test	
Pretest - Posttest	<sup>5</sup> signifikansi (2-tailed) 0.000 <sup>9</sup>

The data shown above indicates that the results from the paired sample t-test, with a significance value of 0.000 (which is less than 0.05), reveal a significant difference between the pretest and posttest scores in relation to students' cultural literacy skills. This suggests that the Maataa tradition-based Social Studies learning model has a considerable impact on improving cultural literacy among elementary school students

The comparison of pretest and posttest scores reveals a clear distinction in the average scores, including the N-Gain, highlighting the improvement in students' cultural literacy skills. The figure below displays this comparison.

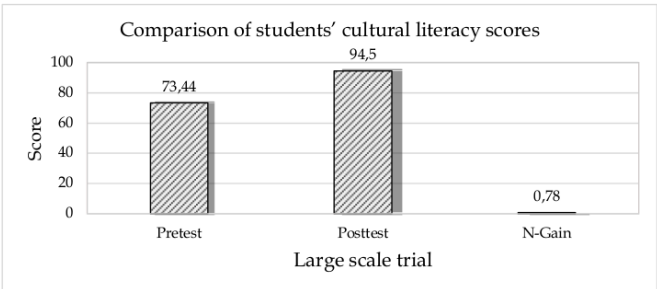


Figure 5. The average scores cultural literacy (large-scale trial)

According to the data shown in the graph above, the average score for the pretest is 73.44, while the posttest score is 94.5. This data indicates a notable improvement in students' cultural literacy skills before and after the intervention with the Maataa tradition-based IPS learning model. The N-Gain result, represented in the graph as 0.78, falls into the high category, as it exceeds 0.7, signifying a substantial increase in performance. With an average N-Gain of 78%, it can be concluded that the Maataa tradition-based learning model is effective, since this average score is above the 75% threshold for effective learning, as indicated by the N-Gain interpretation of "effective."

Based on the analysis of students' cultural literacy scores from both the pretest and posttest, it can be inferred that the use of the IPS learning model, rooted in the Maataa tradition's local wisdom, has a positive influence on enhancing cultural literacy among elementary school students.

Discussion

The findings of this study indicate that the creation of a Social Studies (IPS) learning model rooted in the local wisdom of the Maataa tradition has a significant positive effect on enhancing the cultural literacy abilities of elementary school students in Buton Regency. This finding highlights the relevance of integrating local cultural knowledge

into the education system, particularly in regions rich in cultural heritage. In Vygotsky's constructivism learning theory emphasizes that knowledge can be built through social interaction, not only from individual experiences independently but can be through others. In the context of learning, this theory puts a strong emphasis on the active role of students in building knowledge through dialog<sup>10</sup> cooperation, and the socio-cultural context in which they live. Furthermore, Patras et al. (2023) concluded that culture-based learning is effectively applied at the primary school level<sup>47</sup> an effort to instill ethical, moral, and character values, provided that there is a joint commitment from all elements of education to realize learning that is relevant to the needs of students through the integration of cultural elements.

During the initial phase of information gathering, it was discovered that while teachers acknowledge the importance of cultural literacy in education, they face challenges when trying to incorporate local culture into daily learning activities. This is primarily due to the lack of relevant learning materials and the inadequate teacher training in innovative, culture-oriented teaching methods. These challenges reflect a broader issue in educational systems w<sup>19</sup>re traditional teaching methods do not adequately address local cultural values. These findings are consistent with previous research, such as that by Purnani & Mulianingsih (2020), which pointed out that teachers often struggle with incorporating local wisdom values into Social Studies lessons at the elementary school level. These difficulties include limited understanding of local wisdom concepts, a lack of training opportunities, and a shortage of instructional materials that integrate these concepts. Similarly, a study by Firda et al. (2023) found that teachers face difficulties with their experience of local wisdom concepts, challenges in linking local values due to time constraints, and a lack of supporting facilities and infrastructure.<sup>11</sup>

In the planning phase, the researcher effectively developed the structure of the Social Studies learning model based on the Maataa tradition's local wisdom. This model integrates several key principles of Buton cultural values, such as deliberation (Pugau-Gaua), curiosity (Tooa), investigation planning (Bululiano Galampa), activity implementation (Bhongkaano Baghata), and collective reflection (Pisampea). These principles are deeply rooted in the local community and culture, making them highly relevant for the students' context. The model not only connects learning activities to local culture but also encourages students to think critically, collaborate with others, and appreciate the cultu<sup>18</sup> values passed down through generations. The integration of these cultural elements enhances the learning experience, making it more meaningful and relevant to the students' lives. This approach fosters a deeper understanding of cultural literacy, as students are encouraged to engage with the material in a more personal and relevant way. A similar study by Ramdani (2018) demonstrated that through models based on local wisdom, students can learn about character-building values both from their families and their communities, which aligns with the findings of this study.<sup>16</sup>

The product validation stage, conducted by experts, showed that the learning model based on the local wisdom of the Maataa tradition was rated "very feasible" for<sup>16</sup> implementation. The average validation score ranged from 3.2 to 4.0, which indicates<sup>11</sup> that the model concept meets the criteria for reliability and applicability in IPS learning at the elementary school level. The success of this validation phase provides a solid foundation for advancing to the next stage: field trials. In the limited trial at SDN 29 Buton, the implementation of the model resulted in a noticeable improvement in students' cultural literacy scores. The average pretest score of 67.75 increased to 89.06 on

the posttest, with an N-Gain of 0.68, which falls within the medium category. The effectiveness percentage of 68% suggests that the model is quite effective in enhancing students' cultural literacy. Even though this trial was conducted on a smaller scale, the positive results show that the Maataa tradition-based local wisdom learning model can effectively strengthen students' understanding of local culture and improve their social and cultural skills.

During a broader trial at SDN 67 Buton, the average pretest score was 73.44, while the posttest score increased to 94.5. This substantial improvement underscores the model's significant impact on students' cultural literacy. The gap between the pretest and posttest scores emphasizes how effective the learning model is in significantly enhancing students' knowledge and skills in cultural literacy. Such improvements highlight the model's effectiveness in both educational and cultural contexts, enriching students' ability to engage with and understand local cultural values.

Additionally, the N-Gain test results showed a value of 0.78, which is categorized as high since it surpasses the 0.7 benchmark. This finding is not only statistically significant but also practically meaningful, indicating that the learning model has a substantial impact on enhancing students' cultural literacy. The average N-Gain of 78% further validates the effectiveness of the learning model, exceeding the 75% minimum threshold for effectiveness set by N-Gain evaluation standards. These findings suggest that the model is highly effective in fostering cultural literacy, aligning with the goals of the research to enhance students' understanding of their cultural heritage. In line with the results research of Baharullah & Satriani (2023), concluded that the a'bulo sibatang culture-based mathematics learning model proved feasible to implement, with a high level of validity, good practicality, and obtained positive responses from students. John Dewey - Experiential Learning Theory, emphasizes that direct experience is at the heart of meaningful learning. According to him, education should depart from learners' concrete experiences and encourage their active involvement in situations relevant to everyday life. A good learning experience will stimulate reflective thinking and authentic knowledge formation. In the context of Maataa tradition-based learning, students do not just receive information, but participate directly in social and cultural processes that ultimately strengthen their understanding of local cultural values.

Based on the analysis of the pretest and posttest averages, as well as the N-Gain scores, it can be concluded that the implementation of the IPS learning model, which integrates the Maataa tradition's local wisdom, has a positive impact on improving the cultural literacy skills of elementary school students. This model not only boosts students' academic performance but also deepens their appreciation and understanding of local cultural values that are highly relevant to their everyday lives. By embedding cultural literacy within the educational process, students gain a stronger sense of connection to their heritage and community, promoting a sense of identity and belonging.

The improvement in cultural literacy skills through this model highlights that student involvement in culture-based learning provides a more authentic learning experience. This engagement increases students' emotional and cognitive connections to the material, making learning more relevant and impactful. Connecting social and cultural concepts to the realities of students' lives results in learning that is not only more engaging but also more meaningful. Values such as mutual cooperation, deliberation, and tolerance, which are embedded in the Maataa tradition, are not simply learned as theoretical concepts; they are internalized through hands-on learning activities. This process strengthens the cultural and social fabric of the students'



community, helping them internalize these values for future application. The results of this study are consistent with <sup>19</sup>the research by Nurhikmayati & Sunendar (2020), which demonstrates that combining Project-Based Learning (PjBL) with local wisdom in Social Studies education at the elementary school level enhances essential 21st-century skills, such as critical thinking, creativity, and independent learning. By incorporating local wisdom into learning, students develop crucial skills that are necessary for <sup>26</sup>navigating a globalized and multicultural world. Furthermore, Saputra et al. (2024), concluded that the application of the Problem Based <sup>12</sup>Learning (PBL) model that integrates local subak wisdom has a significant effect on improving the social studies learning outcomes of grade V elementary school students.

Overall, this study reinforces the importance of a culture-based learning <sup>53</sup>approach in building students' cultural literacy competencies in elementary schools. This approach not only strengthens students' cultural identity but also equips <sup>66</sup>them with the social skills needed for life in a diverse and multicultural society. The integration of local culture in the curriculum also contributes to preserving regional cultures and elevating <sup>65</sup>the cultural heritage of the community. By positioning students as active agents in the preservation and promotion of their cultural heritage, this model creates a sustainable impact on both educational outcomes <sup>5</sup>and cultural continuity.

Therefore, the development and implementation of the IPS learning model based on the local wisdom of the Maataa tradition should be recommended as an innovative and effective strategy for teaching Social Studies at the elementary school level, especially in regions rich in cultural heritage. This research also paves the way for further advancements, such as the development of additional local culture-based materials and teacher training programs to enhance educators' capacity to effectively manage culture-based learning. This offers the potential for expanding the application of such models in other contexts and enhancing their effectiveness in promoting cultural literacy across various educational settings.

## CONCLUSION

<sup>14</sup>**Fundamental Findings:** The Maataa local wisdom-based social studies learning model is effective in improving the cultural literacy <sup>37</sup>of elementary school students. The effectiveness of the model is reflected in the increase in <sup>40</sup>the average score obtained by students from 73.44 (pretest) to 94.5 (posttest) and the N-Gain value of 0.78 is in the high category, with the effectiveness <sup>13</sup>of learning reaching 78%, with an effective category. **Implications:** This model can be used as a social studies learning strategy to strengthen multicultural <sup>55</sup>education at the elementary school level. Integrating local cultural values into the learning process not only improves learning effectiveness, but also enhances stronger cultural literacy skills among students, especially in social studies learning. **Limitations:** This study was limited to an elementary school setting in Buton District, involving participants from relatively homogeneous backgrounds. The absence of a control group and narrow cultural coverage limits the generalizability of the findings. Additionally, the contextual specificity may not reflect the dynamics of more diverse or urban educational environments, and results should be interpreted with caution when applied to broader populations. **Future research:** It is recommended to adapt this learning model in other cultural contexts as well as involving experimental designs with control groups. Expanding the scope to include diverse geographical areas and socio-economic settings can provide more comprehensive insights into the effectiveness and adaptability of the model.



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