

## Development of Local Wisdom-Based Learning Modules for Social Studies Education in Bandung City Secondary Schools, Indonesia

Rina Lestari<sup>1</sup>

<sup>1</sup>Universitas Pendidikan Indonesia, Indonesia

Dedi Kurniawan<sup>2</sup>

<sup>2</sup>Universitas Pendidikan Indonesia, Indonesia

Corresponding Author: [rina.lestari@upi.edu](mailto:rina.lestari@upi.edu)

### ARTICLE INFO

Received May 2, 2025  
Revised June 15, 2025  
Accepted June 25, 2025  
Available July 28, 2025

#### Keywords:

local wisdom, learning modules, social studies education, Bandung, culturally responsive pedagogy

### ABSTRACT

This study focuses on developing local wisdom-based learning modules for social studies education in secondary schools within Bandung City, Indonesia, addressing the critical need to integrate culturally relevant content into national curriculum frameworks. As globalization increasingly influences educational content, preserving and transmitting local cultural knowledge through formal schooling becomes essential for maintaining cultural identity while fostering meaningful learning connections. Employing Research and Development (R&D) methodology following the ADDIE model (Analysis, Design, Development, Implementation, Evaluation), this investigation developed five thematic modules incorporating Sundanese cultural elements including traditional governance systems, economic practices, environmental wisdom, social values, and artistic expressions. The modules underwent rigorous validation by content experts, instructional design specialists, and cultural practitioners, followed by pilot implementation across six secondary schools involving 180 students and twelve social studies teachers. Results demonstrate that the developed modules achieved high validity scores (content validity: 4.52/5.00; instructional design: 4.48/5.00), proved highly practical according to teacher assessments (4.61/5.00), and significantly enhanced student learning outcomes

with 87% achieving mastery levels compared to 64% in conventional instruction. Students reported increased cultural awareness, pride in local heritage, and enhanced engagement through culturally relevant pedagogy, supporting local wisdom integration as effective strategy for meaningful, contextualized social studies education.

---

## INTRODUCTION

Contemporary education faces the complex challenge of preparing students for increasingly globalized societies while simultaneously preserving cultural identities, traditional knowledge systems, and community values that define local distinctiveness and provide foundations for personal and collective meaning-making. This tension between global standardization and local particularization manifests particularly in curriculum development, where international achievement standards, transnational educational frameworks, and globalized content often marginalize indigenous knowledge, traditional practices, and culturally specific ways of knowing (Spring, 2015). Social studies education—designed to prepare citizens who understand their societies, participate effectively in democratic processes, and navigate diverse cultural contexts—represents a critical site for negotiating these competing demands, as it explicitly addresses questions of identity, heritage, values, and community belonging alongside academic content mastery (Muhsyanur, 2020, 2023a).

Indonesia exemplifies these challenges acutely, as a nation comprising over 17,000 islands, 300+ ethnic groups, 700+ languages, and extraordinary cultural diversity governed through unifying national education policies and standardized curricula (Bjork, 2005). The national curriculum framework, while acknowledging Indonesia's diversity through the national motto *Bhinneka Tunggal Ika* (Unity in Diversity), predominantly emphasizes standardized content designed for nationwide implementation, potentially underrepresenting regional cultural variations and local knowledge systems (Muhsyanur and Mustapha, 2023) (Kartini and Muhsyanur, 2025). Social studies (*Ilmu Pengetahuan Sosial - IPS*) curriculum particularly reflects this tension, as it aims to develop national identity and civic competence while also respecting cultural pluralism—goals requiring careful curriculum design that honors both unifying national narratives and diverse local cultural realities (Muhsyanur, 2024b).

Bandung, the capital of West Java province and Indonesia's fourth-largest city, presents a rich context for exploring culturally responsive social studies education. The city serves as cultural center for Sundanese civilization—Indonesia's second-largest ethnic group with distinctive language (Muhsyanur, 2025b), traditions, governance systems, artistic expressions, and philosophical orientations. Sundanese culture encompasses sophisticated local wisdom (*kearifan lokal*) including environmental management practices like *huma* (rotational agriculture) and *leuweung larangan* (protected forests), social organization principles such as *gotong*

royong (mutual cooperation) and silih asah, silih asih, silih asuh (mutual learning, caring, and protecting), and artistic traditions including angklung, wayang golek, and traditional textiles (Rosidi, 2011). Despite this rich cultural heritage, current social studies instruction in Bandung schools primarily utilizes nationally standardized textbooks and modules that provide limited representation of Sundanese perspectives, potentially disconnecting students from their cultural roots and missing opportunities for culturally relevant pedagogy.

Local wisdom integration in education has garnered increasing scholarly and policy attention globally and within Indonesia specifically. Local wisdom encompasses community-specific knowledge, practices, beliefs, and values transmitted intergenerationally, representing tested adaptive strategies for addressing environmental, social, and economic challenges within particular ecological and cultural contexts (Wagiran, 2012). In educational contexts, local wisdom serves multiple functions: it provides culturally relevant content that enhances student engagement and meaning-making, validates and preserves traditional knowledge systems threatened by modernization, develops cultural identity and pride, and demonstrates practical applications of academic concepts within familiar contexts. According to Banks (2019), culturally responsive pedagogy that incorporates students' cultural references improves engagement, motivation, and academic achievement by building bridges between home and school knowledge (Muhsyanur et al., 2021; Muhsyanur, 2023b).

Research on local wisdom integration in Indonesian education demonstrates promising outcomes while revealing implementation challenges. Studies indicate that culturally grounded instruction enhances student interest, conceptual understanding, and character development aligned with cultural values (Alwasilah et al., 2009). However, implementation faces obstacles including limited teaching materials systematically incorporating local wisdom, insufficient teacher preparation in culturally responsive pedagogy, assessment systems emphasizing standardized rather than culturally contextualized learning, and concerns about balancing local cultural content with national curriculum requirements. These challenges underscore the need for well-designed instructional materials that systematically integrate local wisdom while maintaining curriculum alignment and academic rigor.

Learning modules represent particularly effective vehicles for local wisdom integration, as they provide structured, sequenced learning experiences combining content presentation, learning activities, assessments, and resources within coherent instructional units (Muhsyanur, 2019, 2024c). According to Dick et al. (2015), effective instructional modules clearly specify learning objectives, provide scaffolded learning activities aligned with objectives, incorporate varied instructional strategies addressing diverse learning styles, include formative and summative assessments, and offer flexibility for adaptation to specific contexts and learner needs. When designed to incorporate local wisdom, modules can systematically present cultural content, guide students through culturally grounded learning activities, and assess

both academic competencies and cultural understanding – addressing the dual goals of knowledge mastery and cultural preservation.

Social studies education provides ideal contexts for local wisdom integration given the discipline's explicit focus on understanding human societies, cultures, economies, governance systems, and environmental interactions – domains where local wisdom offers rich, contextually grounded examples and perspectives. The Indonesian social studies curriculum encompasses geography, history, economics, sociology, and civics – all areas where Sundanese local wisdom provides relevant content. For instance, traditional Sundanese governance through *kasepuhan* (traditional leadership) illustrates indigenous political organization, human agriculture demonstrates sustainable resource management, traditional economic practices like *lambung paceklik* (community food security systems) exemplify collective economic cooperation, and Sundanese philosophical concepts provide frameworks for analyzing social relationships and values. Integrating such content makes abstract social science concepts concrete and personally meaningful while honoring students' cultural heritage (Muhsyanur, Inne Pelangi, 2021) (Muhsyanur, 2025a).

Despite social studies' suitability for local wisdom integration and Bandung's rich Sundanese cultural context, systematic development and validation of local wisdom-based social studies instructional modules remains limited. Existing efforts typically involve individual teachers creating ad-hoc materials or short-term projects without rigorous development processes, validation procedures, or effectiveness evaluation. This study addresses these gaps by systematically developing, validating, and testing local wisdom-based learning modules specifically designed for social studies education in Bandung secondary schools, employing established instructional design frameworks and research methodologies to ensure quality, validity, and effectiveness.

The present research responds to these needs by developing comprehensive learning modules integrating Sundanese local wisdom into secondary school social studies curriculum, following systematic instructional design processes and rigorous validation procedures (Muhsyanur Muhsyanur, 2016). Research questions guiding this investigation include: What local wisdom elements from Sundanese culture are relevant and appropriate for secondary social studies education? How can these elements be effectively integrated into learning modules aligned with national curriculum standards? What validity, practicality, and effectiveness levels do the developed modules achieve according to expert validation, teacher assessment, and student learning outcomes? How do students and teachers perceive and experience local wisdom-based social studies instruction? Answering these questions contributes both theoretical understanding of culturally responsive curriculum development and practical instructional resources supporting culturally grounded social studies education in Indonesian and similar contexts.

## **METHODE**

This study employed Research and Development (R&D) methodology following the ADDIE instructional design model comprising five phases: Analysis, Design, Development, Implementation, and Evaluation. The Analysis phase involved comprehensive needs assessment through document analysis of national and regional social studies curricula, interviews with fifteen secondary social studies teachers from Bandung City schools regarding current instructional materials and local wisdom integration practices, focus group discussions with six cultural experts and community elders knowledgeable about Sundanese traditions, and surveys of 120 secondary students assessing their awareness of and interest in local cultural content. This analysis identified gaps between curriculum content and local cultural contexts, determined priority local wisdom themes for module development, and established design specifications addressing identified needs. The Design phase translated analysis findings into detailed module blueprints specifying learning objectives aligned with national curriculum competencies, content outlines integrating Sundanese local wisdom elements, instructional strategies incorporating experiential and inquiry-based approaches, assessment instruments measuring both academic and cultural learning outcomes, and visual design incorporating culturally appropriate imagery and aesthetics (Mulyana et al., 2021).

The Development phase produced five thematic modules: (1) Traditional Sundanese Governance Systems examining kasepuhan leadership, customary law (hukum adat), and conflict resolution mechanisms; (2) Sustainable Economic Practices exploring traditional agriculture, cooperative economics, and resource management; (3) Environmental Wisdom analyzing sacred forest conservation, water management systems, and ecological knowledge; (4) Social Values and Community Life investigating gotong royong, kinship systems, and social ethics; and (5) Cultural Expression and Identity examining traditional arts, language, and identity formation. Each 40-60 page module included introduction with learning objectives and cultural context, content sections with integrated text, images, and local wisdom narratives, learning activities including field investigations, interviews with cultural practitioners, and reflective exercises, cultural vocabulary glossaries, assessment instruments, and teacher implementation guides. Modules underwent validation by content experts (n=3: university social studies education faculty), instructional design experts (n=3: curriculum and instructional technology specialists), and cultural experts (n=3: Sundanese cultural scholars and practitioners) using structured validation instruments rating content accuracy and relevance, curriculum alignment, instructional design quality, cultural authenticity and appropriateness, and language and presentation on 5-point scales. Validation feedback informed iterative revisions before Implementation.

The Implementation phase involved pilot testing across six secondary schools in Bandung (three public, three private) with twelve social studies teachers and 180 eighth-grade students (ages 13-14) over one semester. Teachers received professional development workshops (24 hours total) addressing module content, local wisdom

concepts, culturally responsive pedagogy, and implementation strategies. Each module was implemented over 2-3 weeks with 6-9 instructional hours. Data collection during implementation included classroom observations, teacher reflection journals, student learning outcome assessments (pre/post-test knowledge tests, performance assessments of cultural investigation projects, cultural awareness surveys), and student perception questionnaires. The Evaluation phase analyzed collected data using quantitative methods (paired t-tests comparing pre/post achievement, descriptive statistics for validation and practicality ratings) and qualitative methods (thematic analysis of teacher reflections, student responses, and observation notes) to assess module validity, practicality, and effectiveness. Validity was determined through expert validation scores ( $\geq 4.0/5.0$  indicating high validity), practicality through teacher usability ratings and implementation fidelity, and effectiveness through student learning outcomes compared to control groups using conventional textbooks (n=90 students, 6 teachers from matched schools) and learning gains within treatment groups. Ethical approval was obtained from relevant educational authorities, with informed consent from teachers, parents, and student assent.

## **RESULT AND DISCUSSION**

### **Module Development Process and Validation Results**

The module development process systematically integrated Sundanese local wisdom into social studies curriculum while maintaining alignment with national competency standards—a challenging balance requiring careful content selection, pedagogical design, and iterative refinement. Initial analysis identified over 150 potential local wisdom elements spanning governance, economics, environment, social organization, and culture (Muhsyanur, 2024a). Through collaborative deliberation involving researchers, teachers, and cultural experts, these elements were filtered using criteria including: curriculum relevance to specific competency standards, age-appropriateness for secondary students, accessibility for investigation and learning activities, contemporary relevance demonstrating living rather than merely historical traditions, and representation of diverse aspects of Sundanese culture. This filtering yielded 35 core local wisdom elements distributed across five thematic modules, with each element explicitly connected to specific curriculum competencies ensuring that cultural content enhanced rather than competed with required learning outcomes.

Content validation results demonstrated high expert approval of the modules' accuracy, relevance, and cultural authenticity. Content expert validators—university faculty specializing in social studies education with regional expertise—rated modules highly across all dimensions (overall mean: 4.52/5.0). Specific subscale ratings included: content accuracy and scholarly rigor (M=4.58), curriculum competency alignment (M=4.61), depth and comprehensiveness (M=4.45), and age-appropriateness (M=4.48). Validators particularly commended the modules' success in demonstrating how local wisdom exemplifies broader social science concepts—for

instance, showing how lumbung paceklik (community granaries) illustrate economic principles of resource pooling, risk management, and collective action, or how hukum adat (customary law) demonstrates indigenous legal philosophy and restorative justice principles. Minor revisions suggested by validators included adding more contemporary examples showing local wisdom's ongoing relevance, strengthening connections to national identity development alongside regional identity, and providing additional scaffolding for abstract concepts.

Instructional design validation yielded similarly positive results (overall mean: 4.48/5.0), with experts affirming that modules effectively employed varied instructional strategies, provided clear learning sequences, included appropriate assessments, and incorporated culturally responsive pedagogical principles. Specific ratings included: clarity of learning objectives (M=4.65), instructional activity quality and variety (M=4.52), assessment alignment and appropriateness (M=4.38), visual design and organization (M=4.42), and overall usability (M=4.45). Validators highlighted the modules' effective integration of experiential learning through community investigations, elder interviews, and site visits to culturally significant locations—activities engaging students in authentic cultural inquiry rather than passive content reception. These experiential components align with constructivist learning principles emphasizing active knowledge construction through interaction with authentic contexts and cultural practitioners (Vygotsky, 1978). Design revisions based on feedback included enhancing graphic organizers supporting content comprehension, adding more scaffolding for student investigations, and creating optional extension activities for advanced learners (Muhsyanur, 2018).

Cultural expert validation proved particularly critical for ensuring authentic representation and appropriate treatment of Sundanese traditions (overall mean: 4.56/5.0). Cultural validators—including university scholars of Sundanese culture, traditional leaders, and cultural practitioners—assessed: cultural content accuracy and authenticity (M=4.68), respectful and appropriate cultural representation (M=4.61), inclusion of diverse regional variations within Sundanese culture (M=4.38), contemporary relevance and living tradition emphasis (M=4.52), and potential for fostering cultural pride and preservation (M=4.58). Validators emphasized that modules successfully presented local wisdom as dynamic, evolving traditions rather than static, museumified artifacts—a crucial distinction for avoiding essentialist or romanticized cultural representation. They appreciated inclusion of critical perspectives acknowledging that traditional practices require adaptation to contemporary contexts and that cultural preservation involves selective maintenance and creative transformation rather than rigid adherence to historical forms. Minor cultural content corrections included more precise terminology for specific traditions, additional attention to gender dynamics in traditional practices, and recognition of internal cultural diversity across Bandung's sub-regions.

### **Implementation Practicality and Teacher Experiences**

Teacher implementation experiences revealed that the modules proved highly practical and valuable despite initial concerns about time requirements and cultural content preparation. Overall practicality ratings from implementing teachers averaged 4.61/5.0, with specific dimensions rated as follows: ease of understanding and use (M=4.58), time efficiency given curriculum demands (M=4.32 – the lowest but still high rating), resource accessibility and adequacy (M=4.65), alignment with teaching contexts (M=4.68), and value for enhancing instruction (M=4.85 – the highest rating). Teachers reported that while modules initially required additional preparation time for familiarizing themselves with cultural content and planning community-based activities, implementation became progressively efficient as they gained experience and developed resource networks including cultural informants and investigation sites.

Teacher reflection journals provided rich qualitative insights into implementation experiences, challenges, and benefits. A dominant theme involved teachers' own cultural learning—many acknowledged limited knowledge of systematic Sundanese local wisdom despite being Sundanese themselves, describing module implementation as professionally and personally enriching. One teacher reflected: "I grew up in Bandung but never deeply understood the philosophical foundations of traditions I observed superficially. Preparing these modules made me research and appreciate my own culture more profoundly, making me a better teacher and more culturally conscious person." This teacher learning dimension suggests local wisdom integration benefits extend beyond students to include educator cultural competence development—an important finding given that cultural knowledge cannot be taught effectively without teacher understanding and appreciation.

Teachers identified several pedagogical advantages of local wisdom-based instruction compared to conventional approaches (Muhsyanur and Mustapha, 2023). First, cultural content dramatically enhanced student engagement—teachers consistently noted higher attention, participation, and enthusiasm when lessons connected to familiar cultural contexts or involved community investigations. Second, modules facilitated deeper conceptual understanding by providing concrete, experiential contexts for abstract social science principles. One teacher explained: "When teaching economic cooperation abstractly, students memorize definitions. When analyzing how *lumbung paceklik* actually functions in villages, visiting sites, interviewing participants, they genuinely understand cooperation's mechanisms and benefits." Third, culturally grounded content validated students' backgrounds and identities, particularly benefiting students from traditional communities whose home knowledge is often devalued in formal schooling. Teachers reported that these students contributed cultural expertise to class discussions, reversing typical academic hierarchies and building confidence.

Implementation challenges centered on three primary areas. First, logistical complexities of community-based investigations including arranging site visits,

coordinating with cultural practitioners, and managing safety and permissions required substantial planning and institutional support. Some schools' administrative structures facilitated such activities through established community partnerships, while others required teachers to personally develop these connections—creating implementation variability. Second, assessment challenges emerged, as teachers initially struggled to evaluate cultural learning alongside academic achievement, requiring clearer rubrics and examples for assessing cultural investigations and reflections. Third, time management tensions arose between thorough local wisdom exploration and curriculum coverage requirements, with teachers negotiating these competing demands through selective emphasis on particularly rich examples and integrating cultural content into existing topics rather than adding separate units. Despite these challenges, all implementing teachers expressed strong commitment to continuing local wisdom integration and requested additional modules covering other social studies topics—indicating that perceived benefits substantially outweighed implementation difficulties.

### Student Learning Outcomes and Cultural Awareness Enhancement

Quantitative analysis of student learning outcomes demonstrated significant achievement advantages for students using local wisdom-based modules compared to control groups receiving conventional instruction. Pre-test analysis confirmed no significant baseline differences between experimental ( $M=58.3$ ,  $SD=12.4$ ) and control groups ( $M=57.1$ ,  $SD=11.8$ ;  $t(268)=0.82$ ,  $p=.41$ ). However, post-test results showed experimental groups achieving substantially higher mean scores ( $M=82.6$ ,  $SD=9.7$ ) compared to control groups ( $M=71.4$ ,  $SD=11.3$ ), representing a statistically significant difference ( $t(268)=8.94$ ,  $p<.001$ ,  $d=1.09$ ). Within experimental groups, paired t-test analysis revealed significant learning gains from pre to post-test ( $t(179)=24.67$ ,  $p<.001$ ,  $d=1.84$ ), with 87% of students achieving mastery level ( $\geq 75\%$ ) compared to 64% in control groups—a difference with practical significance for student success and progression.

Table 1 presents detailed achievement comparisons across specific competency domains assessed, revealing that local wisdom integration benefited particular learning areas differentially. Cultural content proved especially effective for enhancing conceptual understanding of social organization, economic systems, and governance—areas where local wisdom provided concrete examples of abstract principles. Interestingly, geographic and historical knowledge showed smaller though still significant improvements, suggesting these domains may require additional instructional strategies beyond local wisdom integration alone.

**Table 1.** Student Achievement Outcomes by Competency Domain: Experimental vs. Control Groups

Competency Domain	Experimental Group (n=180)	Control Group (n=90)	Mean Difference	t-value	p-value	Effect Size (d)
-------------------	----------------------------	----------------------	-----------------	---------	---------	-----------------

Competency Domain	Experimental Group (n=180)	Control Group (n=90)	Mean Difference	t-value	p-value	Effect Size (d)
Geographic knowledge	M=79.4 (SD=11.2)	M=73.8 (SD=12.6)	5.6	3.76	<.001	0.47
Historical understanding	M=81.2 (SD=10.8)	M=74.6 (SD=11.4)	6.6	4.88	<.001	0.59
Economic concepts	M=84.8 (SD=9.4)	M=70.2 (SD=12.1)	14.6	10.92	<.001	1.35
Social organization	M=85.6 (SD=8.9)	M=68.9 (SD=13.2)	16.7	12.34	<.001	1.48
Governance systems	M=83.2 (SD=10.3)	M=69.7 (SD=11.8)	13.5	9.87	<.001	1.21
Cultural awareness	M=88.3 (SD=7.6)	M=65.4 (SD=14.3)	22.9	15.67	<.001	2.02
Overall achievement	M=82.6 (SD=9.7)	M=71.4 (SD=11.3)	11.2	8.94	<.001	1.09

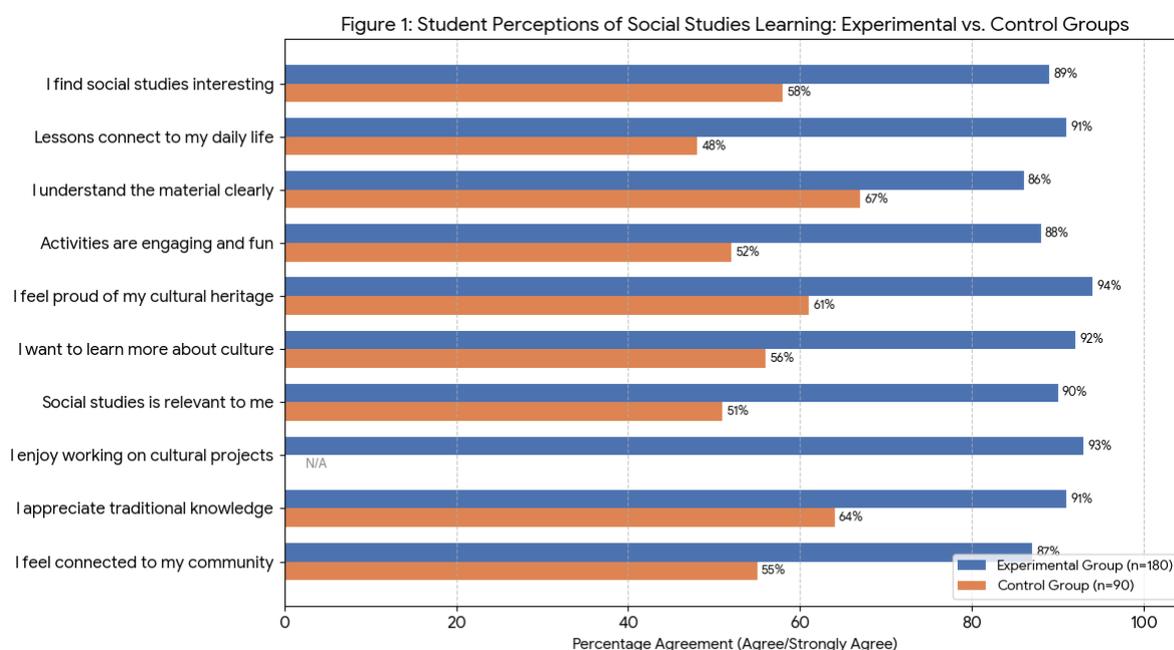
Note. Scores represent percentage correct on domain-specific assessments. All differences significant at  $p < .001$  level.

Beyond academic achievement, cultural awareness outcomes showed the most dramatic improvements—unsurprising given modules' explicit cultural objectives but still noteworthy in magnitude. Cultural awareness assessment included knowledge of local wisdom concepts and practices, ability to explain cultural significance and contemporary relevance, and expressed attitudes toward cultural heritage. Experimental group students demonstrated profound cultural awareness gains (pre-test  $M=52.1$  to post-test  $M=88.3$ , gain=36.2 points), vastly exceeding control group changes (pre-test  $M=51.8$  to post-test  $M=65.4$ , gain=13.6 points). This dramatic difference suggests conventional instruction provides some cultural exposure through general social studies content but cannot match systematic, experiential local wisdom integration for developing deep cultural understanding and appreciation.

Qualitative analysis of student reflections and perception surveys revealed multidimensional learning impacts extending beyond measured achievement. Students described developing new appreciation for traditions previously taken for granted or dismissed as backward, recognizing sophisticated knowledge embedded in practices they had considered simple or outdated. Many students reported increased curiosity about their families' and communities' cultural practices, with several undertaking independent investigations beyond school requirements. One student wrote: "Before this module, I thought traditional farming was just old-fashioned. Now I understand huma involves complex ecological knowledge about soil, water, biodiversity. I interviewed my grandfather who practiced huma and learned he is actually a brilliant environmental scientist, just not formally educated."

Such testimonials indicate local wisdom integration transforms not only cognitive knowledge but also cultural attitudes and intergenerational relationships.

Figure 1 presents student perception survey results comparing experimental and control groups across key dimensions, illustrating local wisdom integration's substantial impact on engagement, relevance, cultural pride, and learning enjoyment. The most striking differences appear in perceived relevance and cultural pride dimensions—areas directly targeted by culturally responsive pedagogy. Students in experimental groups overwhelmingly agreed that social studies connected to their lives (91% agreement vs. 48% in control groups) and felt proud of their cultural heritage (94% vs. 61%). These affective outcomes hold significance beyond immediate learning, potentially influencing long-term educational engagement, cultural identity development, and commitment to cultural preservation.



**Figure 1.** Student Perceptions of Social Studies Learning: Experimental vs. Control Groups

\*Note.\* Survey items rated on 5-point Likert scale (1=Strongly Disagree, 5=Strongly Agree).

**Agreement represents combined Agree and Strongly Agree responses. All differences statistically significant at  $p < .001$  (chi-square tests).**

Student perception data also revealed interesting patterns regarding learning preferences and experiences. Experimental group students particularly valued hands-on investigations, community interactions, and collaborative projects—

instructional approaches emphasized in local wisdom modules. Many contrasted these experiential activities favorably against conventional textbook-based instruction, describing cultural investigations as more memorable, meaningful, and enjoyable. However, some students initially felt uncertain about open-ended investigations lacking clear right answers, requiring teacher scaffolding and encouragement to embrace inquiry's productive ambiguity. This finding aligns with research on student adjustment to constructivist pedagogy, suggesting that while students ultimately benefit from active, inquiry-based approaches, transitions from conventional instruction require supportive guidance and explicit discussion of differing learning approaches and purposes (Hmelo-Silver et al., 2007).

## CONCLUSION

This research successfully demonstrates that systematically developed, rigorously validated local wisdom-based learning modules significantly enhance social studies education quality by improving academic achievement, deepening cultural awareness, and increasing student engagement through culturally responsive pedagogy connecting curriculum to students' lived cultural contexts. The developed modules achieved high validity across content accuracy, instructional design, and cultural authenticity dimensions while proving practical for classroom implementation despite initial teacher preparation requirements. Social studies educators should integrate local wisdom systematically rather than superficially through comprehensive module development addressing specific competencies, experiential learning activities connecting students with cultural practitioners and sites, and authentic assessments evaluating both academic and cultural learning. Teacher education programs must prepare educators to implement culturally responsive pedagogy through pre-service and in-service professional development addressing local cultural knowledge, instructional strategies for cultural content integration, and assessment approaches for cultural learning.

Educational policymakers should support local wisdom integration through curriculum policies explicitly valuing regional cultural content, resource allocation for module development and teacher training, and assessment systems recognizing cultural competencies alongside standardized academic achievement. Schools require institutional structures facilitating community partnerships, site visits, and cultural practitioner involvement essential for authentic local wisdom instruction. Future research should examine long-term impacts on cultural identity, civic engagement, and heritage preservation behaviors; investigate implementation across diverse regional and cultural contexts throughout Indonesia; develop modules for other subject areas and grade levels; and explore digital technologies' potential for documenting, presenting, and interacting with local wisdom in engaging, accessible formats supporting both cultural preservation and educational innovation.

## REFERENCES

- Alwasilah, A. C., Suryadi, K., & Karyono, T. (2009). *Ethnopedagogy: Landasan praktek pendidikan dan pendidikan guru* [Ethnopedagogy: Foundation of educational practice and teacher education]. Kiblat Buku Utama.
- Banks, J. A. (2019). *An introduction to multicultural education* (6th ed.). Pearson.
- Bjork, C. (2005). *Indonesian education: Teachers, schools, and central bureaucracy*. Routledge.
- Dick, W., Carey, L., & Carey, J. O. (2015). *The systematic design of instruction* (8th ed.). Pearson.
- Hmelo-Silver, C. E., Duncan, R. G., & Chinn, C. A. (2007). Scaffolding and achievement in problem-based and inquiry learning: A response to Kirschner, Sweller, and Clark (2006). *Educational Psychologist*, 42(2), 99–107. <https://doi.org/10.1080/00461520701263368>
- Kartini and Muhsyanur. (2025). The Importance of Knowing Curriculum for Teacher : A Phenomenological Study in Indonesia. *International Proceeding of Innovativescienceand Transdisciplinary Studies*, 6(1), 127–137. <https://ipistrans.lppmi.or.id/index.php/proceeding/article/view/16/16>
- Muhsyanur, Inne Pelangi, E. H. (2021). Literasi Digital: Implikatur Dalam Pemberitaan Wacana Pandemi Covid-19 Pada Portal Berita Lokal Kabupaten Wajo Berbasis Daring. *Totobuang*, 9, 47–59. <https://doi.org/https://doi.org/10.26499/ttbng.v9i1>
- Muhsyanur. (2019). *Pengembangan Keterampilan Membaca: Suatu Keterampilan Berbahasa Reseptif*. Uniprima Press, Sengkang-Indonesia/ <https://books.google.co.id/books?id....>
- Muhsyanur and Mustapha, B. (2023). Challenges and Strategies in Teaching Indonesian to Indonesian Occupied Students in Malaysia. *TRICKS: Journal Ff Education And Learning Practices*, 1(1), 32–39. <https://journal.echaprogres.or.id/index.php/tricks/article/view/6>
- Muhsyanur, M. (2018). Essence of Bugis Wajo Ethnic Life Principles in Bugis Lontaraq. *International Converences on Education, Language, and Literature*, 8(2), 70–82.
- Muhsyanur, M. (2020). Types and trust system based on the ideology of Bugis community culture on local interest values in cenning rara spells. *International Journal of Humanity Studies (IJHS)*, 4(1), 58–68. <https://doi.org/https://doi.org/10.24071/ijhs.v4i1.2652>
- Muhsyanur, M. (2023a). The Bugis People's Naming System in Bugis Ethnic Tradition. *Journal of Language and Literature*, 23(1), 67–76. <https://doi.org/10.24071/joll.v23i1.5062>
- Muhsyanur, M. (2023b). The Effectiveness of Problem-Based Learning on Critical Thinking Skills in Indonesian Language Education. *TRICKS: Journal of Education and Learning Practices*, 1(3), 12–23. <https://journal.echaprogres.or.id/index.php/tricks/article/view/36>
- Muhsyanur, M. (2024a). Ethnographic Exploration of the Utilization of Contextual Approaches in Learning Indonesian Vocabulary in Elementary Schools. *Journal of Student-Centered Learning*, 1(1), 73–84.
- Muhsyanur, M. (2024b). Implementation of Merdeka Belajar in Indonesian Language

- Learning in Senior High Schools. *Jurnal Ilmiah Insan Mulia*, 1(1), 8-14. <https://doi.org/10.59923/jiim.v1i1.170>
- Muhsyanur, M. (2024c). *Menulis Karena Tuntunan Bukan Karena Tuntutan: Kiat Menggiatkan Literasi Menulis bagi Dosen*. PT. Adikarya Pratama Globalindo, Magelang.
- Muhsyanur, M. (2025a). Digital Literation: Dening Network-Based Hoaks Language in The News A Covid-19 Pandemic Discourse in Indonesia. *INSPIRATION: Instructional Practices in Language Education*, 4(1), 20-29. <https://jurnal.uinsu.ac.id/index.php/inspiration/article/view/25790>
- Muhsyanur, M. (2025b). Resiliensi Sosial dalam Lirik “Nyanyian Rakyat Bugis”: Eksplorasi Kearifan Lokal di Tengah Perubahan Zaman. In M. K. Setya Yuwana Sudikan & R. Nasrullah (Eds.), *Seni, Sastra, dan Budaya Lokal: Pendekatan Multi-, Inter-, dan Transdisipliner* (pp. 271-280). Unesa University Press.
- Muhsyanur Muhsyanur, A. S. (2016). Peran Media Audiovisual dalam Menciptakan Pembelajaran Bahasa dan Sastra Berwawasan Koservasi Teknologi. *Konferensi Bahasa & Sastra I: Bahasa Dan Sastra Berwawasan Konservasi*, 463-466.
- Muhsyanur, Rahmatullah, A. S., Misnawati, Dumiyati, & Ghufron, S. (2021). The Effectiveness of “Facebook” As Indonesian Language Learning Media for Elementary School Student: Distance Learning Solutions in the Era of the COVID-19 Pandemic. *Multicultural Education*, 7(04), 38-47. <https://www.mccaddogap.com/ojs/index.php/me/article/view/8%0Ahttps://www.mccaddogap.com/ojs/index.php/me/article/download/8/10>
- Mulyana, Y., Akbar, Z., Zainal, H., Jiwantara, F. A., Muhsyanur, Yusriadi, Y., & Bin-Tahir, S. Z. (2021). High domestic violence during the pandemic COVID-19. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 6283-6290. <https://doi.org/10.46254/an11.20211059>
- Rosidi, A. (2011). *Kearifan lokal dalam perspektif budaya Sunda* [Local wisdom in Sundanese cultural perspective]. Kiblat Buku Utama.
- Spring, J. (2015). *Globalization of education: An introduction* (2nd ed.). Routledge.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wagiran, W. (2012). Pengembangan karakter berbasis kearifan lokal Hamemayu Hayuning Bawana (identifikasi nilai-nilai karakter berbasis budaya) [Character development based on local wisdom Hamemayu Hayuning Bawana]. *Jurnal Pendidikan Karakter*, 2(3), 329-339. <https://doi.org/10.21831/jpk.v0i3.1249>