



Indonesian Literature Learning Model Based on Local Wisdom in Elementary Schools

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Abstract

Local wisdom-based Indonesian language learning is an essential approach to strengthening language competencies while fostering cultural values among elementary school students. This study aims to describe the Indonesian language learning model based on local wisdom implemented at SD Negeri 1 Namlea and to analyze its effectiveness in improving students' reading, writing, and comprehension skills. A mixed-method design was employed, beginning with a qualitative phase involving observation, interviews, and documentation to identify the learning model, followed by a quantitative phase using a pre-experimental one-group pretest-posttest design. The findings show that the developed model integrates local character values through subject instruction, local content curricula, and self-development activities. Analysis of pretest and posttest results indicates significant improvements in reading and comprehension skills, while writing skills improved but did not reach statistical significance. Overall, all students demonstrated progress in their language abilities following the implementation of the model. The study concludes that local wisdom-based learning is effective in enhancing Indonesian language competencies and is relevant for elementary education as it supports both literacy development and the cultivation of cultural character.

1. Introduction

Indonesian language instruction in primary schools constitutes a compulsory component of the national curriculum and is designed to develop students' foundational literacy competencies in a comprehensive manner. The learning framework emphasizes the cultivation of four core language skills, beginning with listening as a primary modality through which students learn to comprehend diverse

forms of spoken discourse, including commands, explanations, instructions, messages, news reports, event descriptions, and various genres of children's literature such as folktales, poems, rhymes, and dramas. This skill functions as an essential entry point for students to grasp meaning, interpret information, and formulate appropriate responses across everyday communicative situations as well as classroom-based learning activities.

Speaking, reading, and writing skills are subsequently strengthened to support students' comprehensive mastery of the Indonesian language. Speaking instruction is designed to enable learners to articulate thoughts, emotions, and information through varied forms of interaction, including simple conversations, discussions, interviews, speeches, and retellings of literary works. Reading competence is developed through exposure to multiple text types, ranging from procedural and expository texts to extended narratives and children's literary genres. Writing activities train students to express ideas in the form of simple compositions, letters, reports, dialogues, announcements, and literary texts such as stories, poems, and rhymes. Together, these four skills construct an integrated literacy foundation that not only enhances linguistic proficiency but also supports the development of critical and creative thinking, enabling students to engage meaningfully with academic tasks and broader communicative contexts.

Previous studies demonstrate that the integration of local wisdom into Indonesian language learning contributes significantly to the enhancement of literacy, motivation, and character formation among primary school students. Rahmawati and Sari (2019) found that the use of regional folktales increases reading interest and supports contextual comprehension of texts. Similarly, Yusuf (2020) emphasized that culturally grounded approaches strengthen speaking skills by enabling more natural and meaningful retellings. Hutabarat (2021) reported that writing instruction rooted in oral traditions positively influences students' creativity in producing narrative texts. Further evidence from Wulandari (2022) shows that learning media infused with local cultural elements heighten student engagement and foster a sense of belonging toward their regional identity. Lestari and Amin (2023) demonstrated that thematic learning models based on local culture effectively support listening skills, as students more readily recognize and relate to the narrative context. Most recently, Pratama (2024) affirmed that integrating local literature into the Indonesian language curriculum not only improves academic performance but also cultivates an appreciative attitude toward cultural heritage, making this approach highly relevant for contemporary instructional practice.

Abidin's analysis highlights persistent challenges in Indonesian language instruction, particularly the limited emphasis on language skills as an integrated process of literacy development. Listening, which should function as the foundational mode for comprehension, is not treated as a core cognitive skill; instead, it is often reduced to a procedural activity aimed merely at answering questions rather than cultivating reflective understanding or contributing to students' character formation. Speaking skills likewise fail to encourage the production of authentic ideas, as classroom practices tend to prioritize reading aloud over constructing arguments or articulating personal viewpoints. Reading instruction has also not succeeded in fostering critical, fluent, or expressive reading abilities, as it remains narrowly oriented toward fulfilling assessment requirements rather than developing higher-order literacy competencies.

Writing emerges as the least optimized skill, as instructional practices do not adequately guide students to articulate ideas in accordance with standardized language conventions and coherent discourse structures. A predominantly textual and repetitive learning pattern restricts opportunities for exploratory expression, thereby inhibiting the development of both linguistic accuracy and creative capacity. Moreover, the limited appeal of instructional materials further diminishes students' motivation, particularly when learning content is not meaningfully contextualized with their lived experiences or developmental needs. As a result, the quality of classroom interaction remains constrained, since the learning process fails to offer engaging and meaningful experiences that could stimulate active participation and strengthen students' overall language competence.

Based on preliminary observations conducted from 17–20 February 2024 at SD Negeri 1 Namlea, it was found that students demonstrated greater mastery of English language learning materials than those of Indonesian language instruction. Several contributing factors were identified, including limited teacher proficiency in delivering subject matter, insufficient student interest in topics perceived as unfamiliar, and the perception that Indonesian language materials were difficult to comprehend. In addition, the scarcity of adequate teaching resources hindered teachers' ability to facilitate effective learning, thereby affecting students' overall mastery of Indonesian language competencies. These conditions underscore the need for pedagogical approaches that make Indonesian language learning more accessible and meaningful. One such approach involves designing instructional materials grounded in students' local wisdom, enabling learning experiences that are contextually relevant and aligned with their cultural background.

This study is compelling to investigate because it introduces an approach that not only strengthens linguistic proficiency but also cultivates local cultural values from an early age. Literature learning integrated with local wisdom enables students to engage with regional identity through stories, traditions, and literary expressions that are closely connected to their lived experiences. Such an approach has the potential to enhance learning motivation by presenting content that is contextually relevant while simultaneously fostering character development, imagination, and appreciation for cultural heritage. Innovation in learning models grounded in local wisdom also serves as a strategic effort to sustain oral literature and local cultural practices amid the pressures of globalization, which increasingly erode traditional values. Accordingly, the purpose of this study is to describe the implementation model of Indonesian language learning based on local wisdom at SD Negeri 1 Buru Regency and to analyze the effects of this model on students' Indonesian language learning outcomes.

2. Research Method

This study employed a mixed-method approach that integrates both quantitative and qualitative methodologies in order to obtain comprehensive and accountable research findings. According to John W. Creswell, this mixed approach is more complex than merely collecting and analyzing two types of data; rather, it involves the systematic integration of quantitative and qualitative functions so that both approaches operate collectively within a single research framework. Through this integration, the strengths of each method complement one another, resulting in a more robust and rigorous research design than would be achieved through the use of either quantitative or qualitative methods alone.

This study will be conducted in Grade 6 at SD Negeri 1 Namlea, Buru Regency, involving a total of 37 students. All students will be included as research subjects and informants through a total sampling technique. The research will begin with a qualitative phase employing a phenomenological design aimed at exploring the lived experiences and instructional practices related to Indonesian language learning based on local wisdom. Data in the qualitative phase will be collected through observation sheets, interview guidelines, and documentation to investigate how local wisdom-based Indonesian language instruction is implemented by the Indonesian language teacher. In-depth interviews will be conducted with the teacher, students, and the homeroom teacher to gain a comprehensive understanding of instructional strategies, learning experiences, and contextual influences. The qualitative data obtained in this initial phase will be analyzed using the three-stage model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing or verification, to ensure systematic and credible interpretation of the findings:

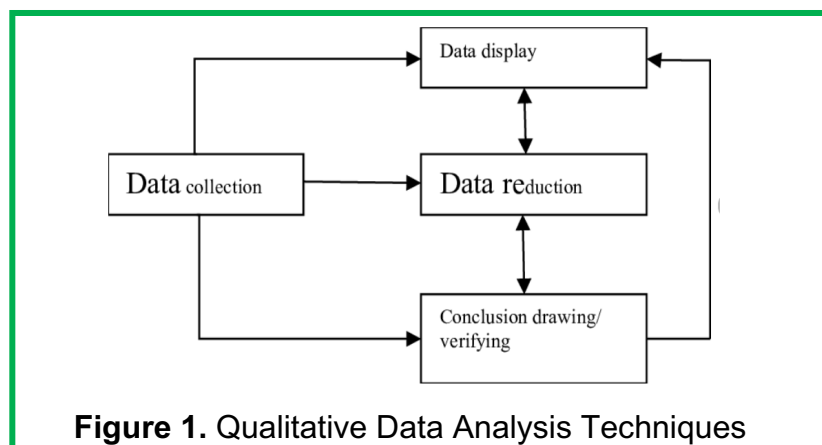


Figure 1. Qualitative Data Analysis Techniques

The data collection process involved gathering information from multiple sources concerning Indonesian language learning at SD Negeri 1 Buru Regency, which was subsequently organized as the foundational material for analysis. During the data reduction stage, all information obtained regarding the Indonesian language learning model was examined in its original form, after which relevant data were selected while irrelevant details were excluded to ensure analytical precision. The data display phase entailed presenting the findings related to local wisdom-based Indonesian language instruction in a systematic and scientific manner, without modification or omission by the researcher. Data verification and conclusion drawing were conducted by revisiting the reduced and displayed data to ensure that the conclusions derived aligned accurately with the analyzed evidence. Following the qualitative analysis, the researcher proceeded with quantitative data collection using a one-group pretest–posttest design. In this phase, data were obtained through a set of 20 test items designed to measure students' abilities and the extent of improvement in their Indonesian language learning outcomes after receiving instruction grounded in local wisdom.

The analysis of pretest and posttest data indicates a measurable improvement in students' language proficiency following the implementation of the local wisdom-based Indonesian language learning model. Pretest score distribution shows that most students initially fell within the *poor* and *very poor* categories across the three assessed language domains, reflecting a generally low level of competency at the

outset. Posttest results demonstrate a substantial shift toward the *moderate*, *good*, and *very good* categories, particularly in reading and comprehension skills, suggesting a positive learner response to the instructional intervention. The mean posttest score exceeded the pretest mean, consistent with the results of the t-test, which revealed statistically significant differences in reading and comprehension performance. In contrast, writing skills did not achieve statistical significance despite showing categorical improvement. These findings suggest that the local wisdom-based learning model is effective in enhancing most aspects of linguistic competence; however, writing remains a domain requiring additional pedagogical attention, as students exhibit more complex challenges in developing this skill.

Table 1. Score Classification

Grade	Score Range	Assessment Criteria
Very Poor	< 20	The design presented is disorganized and fails to address the problem.
Poor	21–40	The design is organized but provides insufficient problem resolution.
Adequate	41–60	The design is systematic and addresses the problem but shows limited implementability.
Good	61–80	The design is systematic, solves the problem, and is implementable, though it lacks innovation.
Very Good	> 81	The design is systematic, problem-solving, implementable, and demonstrates strong innovation.

The table outlines the criteria for evaluating learning design quality based on score ranges and the degree of effectiveness demonstrated in each category. Assessment begins with the *very poor* classification, assigned when a design is disorganized and fails to resolve the identified problem. The evaluation progresses to the *poor* category when the design is orderly yet still unable to provide an adequate solution. A design is categorized as *adequate* when it is systematically arranged and capable of addressing the problem, although its implementation remains limited. The *good* category reflects a design that is systematic, problem-solving, and implementable, despite exhibiting minimal innovation. The highest classification, *very good*, is awarded to designs that not only demonstrate systematic structure and effective problem resolution but also show strong implementability and a clear element of innovation. This evaluative framework allows for a comprehensive appraisal of learning design quality across structural, functional, and creative dimensions.

3. Results and Discussion

3.1 Results

Indonesian Language Learning Model Based on Local Wisdom

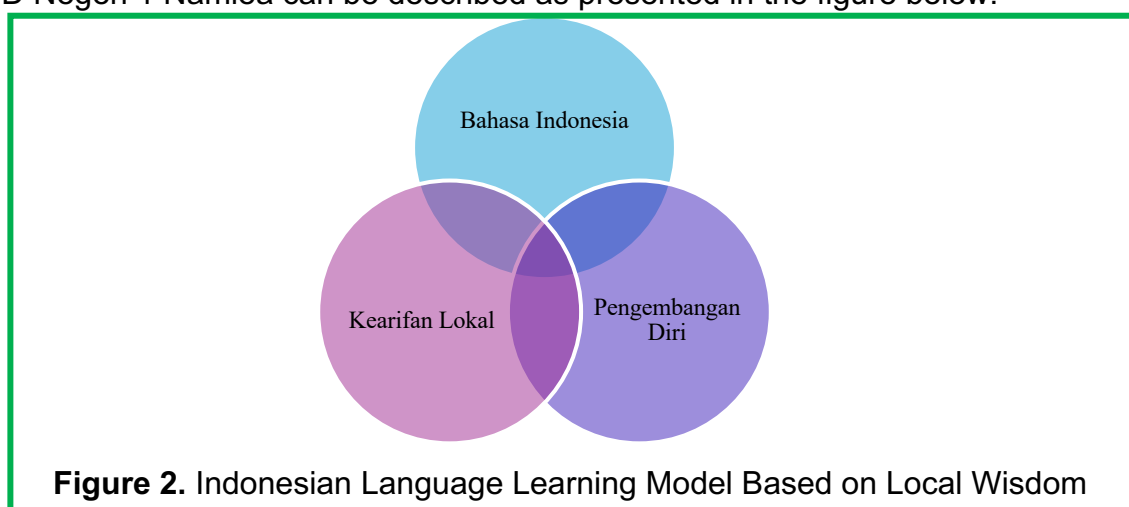
Based on the observations, interviews, and documentation carried out at SD Negeri 1 Namlea, Buru Regency, as the initial stage of this mixed-method study that began with a qualitative approach to identify the existing learning model, the findings may be presented as follows.

Indonesian language instruction at SD Negeri 1 Namlea is grounded in a psychological totality that encompasses the full range of human potential in cognitive, affective, and psychomotor domains and reflects a sociocultural totality

that operates within interactions among the family, the school environment, and the broader community. Within this holistic framework, the configuration of character formation can be grouped into four interrelated developmental domains. These include spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development. Each domain functions in a coherent and complementary manner, forming an integrated foundation for students' growth.

The strengthening of character education is guided by eighteen core values derived from religious teachings, Pancasila, cultural traditions, and national educational objectives. These values include religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democratic attitude, curiosity, nationalism, love of the homeland, appreciation of achievement, friendliness or communicativeness, love of peace, interest in reading, environmental care, social care, and responsibility. Each value is designed to shape learners who possess not only academic proficiency but also moral integrity, social awareness, and appreciation of cultural and national identity. According to the Ministry of National Education (Kemendiknas 2011:3), these values form an essential foundation for preparing the younger generation to face the challenges of a rapidly changing era while maintaining a strong sense of identity.

The establishment of eighteen national character values provides flexibility for educational institutions to determine development priorities according to the needs and contextual realities of each school. This framework allows schools to select the values most relevant to their students, local environment, and intended learning goals. Variations in the number and type of character values emphasized are natural, as each region possesses distinct needs and characteristics. Strengthening character formation can begin with values that are essential, simple, and easy to implement, such as cleanliness, orderliness, comfort, discipline, and courtesy. These values support the development of daily habits that can be nurtured consistently and sustainably within the school environment. Based on these conditions and the results of interviews, the model of Indonesian language learning based on local wisdom at SD Negeri 1 Namlea can be described as presented in the figure below.



The figure illustrates that a local wisdom–based Indonesian language learning model aligns naturally with the objectives of Indonesian language education. This alignment is evident in its capacity to support students in developing the knowledge, understanding, and skills required to address social issues encountered in their daily

lives in ways that correspond to their developmental abilities. A learning approach grounded in local wisdom reinforces this purpose by embedding cultural meaning within instruction and by fostering character formation through continuous exposure to culturally rooted experiences. Character education within a local wisdom framework can be implemented through three complementary pathways. The first involves integrating cultural values directly into subject content so that these values become part of classroom learning and everyday behavior. The second is the use of local-content subjects that explicitly highlight regional identity, traditions, and cultural practices. The third pathway centers on personal development activities that provide students with opportunities to internalize values through reflective, experiential, and community-based learning. Together, these approaches form a coherent model that strengthens both linguistic competence and cultural character.

Integrating local wisdom into Indonesian Language Subjects

Integrating local wisdom into Indonesian language instruction is intended to introduce character education values within the subject so that students not only recognize the importance of these values but also internalize them through learning experiences conducted both inside and outside the classroom. Learning activities are therefore designed not merely to ensure mastery of targeted competencies but also to guide students in understanding, appreciating, and embodying meaningful values as part of their daily behavior. At the primary school level, each subject in fact already contains elements that relate to character development.

The incorporation of character values into subject matter can be carried out by aligning these values with the appropriate basic competencies outlined in the Content Standards established in Permendiknas No. 22 of 2006. The number of basic competencies that lend themselves to character value integration varies by subject area. Once these competencies are identified, they are elaborated further in the syllabus and translated into detailed lesson plans. For example, in Grade IV materials, the standard competency “Recognizing natural resources, economic activities, and technological development within the district or province” and the basic competency “Recognizing economic activities related to natural resources and other local potentials” provide opportunities to embed a wide range of character values. These include honesty, discipline, hard work, creativity, independence, democratic attitude, curiosity, love of the homeland, appreciation of achievement, friendliness or communicativeness, environmental care, social care, and responsibility. Each of these values can be highlighted through contextualized learning activities that connect linguistic skills with cultural understanding and character formation.

Integrating into Local Content Subjects

Local content functions as a curricular component designed to develop competencies that reflect the unique characteristics and potential of a particular region, including local strengths commonly referred to as local wisdom. Instructional materials are selected and determined based on regional characteristics, potential, advantages, and the availability of land, facilities, and qualified teachers. The primary objectives of local wisdom-based learning include fostering entrepreneurial dispositions and instilling cultural values that align with the surrounding environment. Entrepreneurial values emphasized in this context include innovation, creativity, critical thinking, exploration, communication, independence, and a strong work ethic.

Cultural values encompass honesty, responsibility, discipline, environmental awareness, and cooperation.

The cultivation of these entrepreneurial and cultural values is integrated into the learning process in ways that encourage students to internalize them as attitudes and behaviors in daily life. Local wisdom-based learning may also be implemented through group tasks in which teachers assign students to observe and identify cultural practices or local resources within their communities. Direct environmental observation enables teachers to guide students toward achieving specific competencies and values through experiential engagement. Character values and abilities expected to be developed through such activities include honesty, discipline, hard work, creativity, independence, democratic attitude, curiosity, love of the homeland, appreciation of achievement, friendliness or communicativeness, environmental care, social care, and responsibility.

Integrating Self-Development Activities

Self-development activities encompass a wide range of extracurricular programs that correspond to students' interests and talents. These include extracurricular initiatives such as scouting and Paskibraka for civic training, sports activities, arts programs, and scientific engagement through academic competitions and subject-based Olympiads. Habit-formation activities are implemented through routines such as flag ceremonies and communal worship. Additional structured programs include Ramadhan boarding activities, communal iftar, the observance of Idul Qurban, role-modeling practices related to school uniform discipline, reinforcement of punctuality, cultivation of noble character values, the promotion of reading culture, the maintenance of classroom and school cleanliness, and the development of environmental awareness. Nationalism-oriented activities are carried out through the celebration of Indonesian Independence Day, Heroes' Day, and National Education Day. Students also participate in outdoor learning and training through educational visits and comparative study programs.

Local wisdom-based learning positions students at the center of the instructional process rather than the teacher, aligning with Sutarno's assertion that learning is not a passive act of receiving information but an active process of drawing from prior experiences, seeking and discovering new experiences, and constructing meaning by connecting the two. Meaning emerges from what students see, hear, feel, and experience. For teachers, teaching becomes an act of facilitating students' construction of knowledge through meaningful engagement.

Regarding the teaching of local wisdom values in primary schools, Sutarno describes four types of culture-based learning. The first is learning about culture, which treats culture as a field of study taught through specialized programs focused on culture itself. In this model, cultural content stands independently rather than being integrated into other disciplines. The second is learning with culture, which occurs when cultural elements are introduced as methods or tools for learning specific subject matter. This includes the use of cultural expressions as learning media, contexts for illustrating concepts, or applications of principles within a subject. The third is learning through culture, a strategy that enables students to demonstrate their understanding of subject matter by expressing meaning through cultural forms. The fourth is learning to be cultured, a process in which cultural values are embodied in students' everyday behavior. Together, these approaches establish a

comprehensive framework for integrating cultural understanding into classroom instruction and character development.

Effectiveness of Indonesian Language Learning Models Based on Local Wisdom

After identifying the Indonesian language learning model based on local wisdom at SD Negeri 1 Namlea, the researcher proceeded to the second stage of the mixed-method design, namely the quantitative phase, which aimed to measure the effectiveness of the model. This phase employed a pre-experimental design consisting of a single group that underwent both a pretest and a posttest. The results of these assessments may be presented as follows.

Table 2. Pretest and Posttest Results

Score Range	Classification	Pre-test						Post-test					
		Reading		Writing		Understanding		Reading		Writing		Understanding	
		F	%	F	%	F	%	F	%	F	%	F	%
80-100	Very Good	2	5.4	0	0	3	8.1	5	13.5	2	5.4	9	24.3
66-79	Good	7	18.9	8	21.6	7	18.9	7	18.9	10	27.0	11	29.7
56-65	Fair	10	27.0	9	24.3	11	29.7	15	40.5	18	48.6	11	29.7
41-55	Poor	15	40.5	12	32.4	15	40.5	10	27.0	4	10.8	6	16.2
< 40	Very Poor	3	8.1	8	21.6	2	5.4	0	0	3	8.1	0	0
Total		37	100	37	100	37	100	37	100	37	100	37	100

The table illustrates that, in the pretest phase, most students were categorized as *poor* in their reading, comprehension, and writing abilities related to Buru Island local wisdom-based materials. The aggregate pretest percentage for reading shows that 18 students (48.6 percent) fell into the *poor* category, while only 9 students (24.3 percent) were classified as *good* or *very good*. In writing, the aggregate proportion of students in the *poor* and *very poor* categories reached 20 students (53.3 percent), whereas only 8 students (21.6 percent) achieved a *good* classification. For comprehension skills, 17 students (45.9 percent) were categorized as *poor*, while only 10 students (27.0 percent) were placed in the *good* or *very good* categories. Taken together, these pretest results indicate that the proportion of students classified as *poor* or *very poor* exceeded those in the *good* and *very good* categories across all three skill areas. This distribution reflects a generally low initial level of proficiency, underscoring the need for targeted instructional interventions to strengthen students' language abilities. In contrast, the posttest results show a clear improvement in students' learning outcomes after receiving instruction through the local wisdom-based Indonesian language learning model. The aggregate posttest percentage for reading indicates that 12 students (33.4 percent) achieved *good* and *very good* classifications. In writing, 12 students (32.4 percent) reached the *good* category, while 18 students (48.6 percent) were classified as *moderate*, reflecting an upward shift from the *poor* and *very poor* classifications observed in the pretest. For comprehension skills, 11 students (29.7 percent) and 9 students (24.3 percent) were categorized as *good* and *very good*, respectively.

These percentages demonstrate that students' scores were predominantly distributed within the *good* category across all skill areas. The aggregate posttest data reveal that all respondents, representing 100 percent of the sample, experienced skill improvement after participating in local wisdom-based Indonesian language instruction. Although some students remained in the *moderate* category for reading, they nonetheless showed progress from their earlier *poor* and *very*

poor classifications, making their advancement consistent with the overall trend of improvement. The posttest distribution also indicates that writing remains the area where students experience the most difficulty, despite measurable gains. This suggests that future researchers and practitioners need to give particular attention to supporting students' development in Indonesian writing skills. Please provide the pretest and posttest mean score table, and I will present it in the same academic style and structure.

Based on the mean scores of the pretest and posttest, there is a clear difference in students' performance following the instructional intervention. The average posttest score is higher than the pretest score, indicating an improvement in students' language abilities after participating in the local wisdom-based Indonesian language learning model. This change reflects measurable progress across the assessed skill areas. The results of the t-test for students' achievement scores are presented below to further substantiate this improvement.

Table 3. T-Test Results for the pretest and posttest

Component	Testing	t Value	2-Tailed p Value	α	Remarks
Reading	Pretest–Posttest	7.342	0.00	0.05	Significantly Different
Writing	Pretest–Posttest	11.761	0.05	0.05	Unsignificantly Different
Comprehension	Pretest–Posttest	5.954	0.00	0.05	Significantly Different

Based on the table, the analysis of pretest and posttest data for reading, writing, and comprehension indicates that the calculated t-values fall below the t-table value or meet the probability threshold of $\alpha = 0.05$. This pattern demonstrates that there is a significant difference between pretest and posttest scores. The findings therefore confirm that the instructional treatment using a local wisdom-based Indonesian language learning model effectively enhances students' language abilities, particularly in reading, writing, and comprehension. The improvement observed across these skill areas suggests that the integration of culturally grounded materials provides meaningful support for students' linguistic development.

3.2 Discussion

The qualitative findings indicate that the local wisdom-based Indonesian language learning model at SD Negeri 1 Namlea is constructed through the integration of character values and local cultural elements that align with the holistic development of learners. The model draws upon four primary developmental domains—spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creative development—as a framework for cultivating language competencies that encompass cognitive, affective, and psychomotor dimensions. Character values such as religiosity, honesty, creativity, patriotism, and responsibility are incorporated systematically throughout instructional activities, social interactions, and context-based experiences within the school and community environment. Language learning is therefore not limited to the comprehension of texts but is oriented toward embedding cultural values and fostering students' social awareness. This approach renders the

learning process more meaningful, relevant, and sustainable, as students engage with language in ways that reflect their cultural identity and lived experiences.

The local context of Buru Regency provides schools with the flexibility to determine character values that should be prioritized in the learning process. The integration of these values is carried out through three complementary approaches, namely Indonesian language instruction, local-content subjects, and self-development activities. Each approach includes learning experiences that enable students to recognize cultural practices, explore their environment, and apply character values through concrete activities such as cultural observations, group projects, scouting, arts programs, and routine school-based practices. This model positions students at the center of the learning process by allowing them to construct knowledge through direct engagement with their cultural surroundings. Such a student-centered approach encourages meaning-making based on what students see, hear, and experience, thereby fostering both linguistic competence and strong character formation.

The findings of this study are consistent with Sutarno's framework, which posits that culture-based learning can take place through four forms: learning about culture, learning with culture, learning through culture, and learning to be cultured. The results reinforce the view that local wisdom provides an effective contextual foundation for enhancing students' language competence and character development. Previous studies by Rahmawati and Sari (2019), Yusuf (2020), and Wulandari (2022) similarly demonstrate that the integration of local culture increases motivation, text comprehension, creativity, and literary abilities among primary school students. This consistency in empirical evidence indicates that local wisdom-based Indonesian language instruction is not only pedagogically relevant but also grounded in a strong body of research supporting its effectiveness in improving learning quality and character development.

The quantitative findings indicate that the local wisdom-based Indonesian language learning model has a positive impact on improving students' reading, writing, and comprehension skills. The pretest score distribution shows that most students fell within the poor and very poor categories across all three language skill areas, reflecting a generally low baseline level of competence. Following the instructional intervention, the posttest results reveal a marked shift toward the moderate, good, and very good categories. The most substantial improvement appears in reading and comprehension skills, where the proportion of students achieving good and very good classifications more than doubled. This pattern suggests that learning experiences grounded in familiar cultural contexts enable students to grasp material more meaningfully and process information more effectively.

The findings also demonstrate improvement in writing ability, although the gains are not as pronounced as those observed in reading and comprehension. The t-test results confirm significant differences in reading and comprehension scores, while writing shows no statistical significance despite the posttest mean being higher than the pretest mean. This outcome underscores that writing, as a complex productive skill, requires more intensive and sustained instructional strategies, along with guided practice and adequate time for skill development. Overall, the results affirm that local wisdom-based instruction enhances student motivation, increases the relevance of learning materials, and strengthens learner engagement, thereby

contributing to more comprehensive improvements in Indonesian language proficiency.

These findings are consistent with previous studies, such as Rahmawati and Sari (2019), who reported that the integration of local culture into language learning enhances students' text comprehension and interest in learning. Yusuf (2020) similarly demonstrated that the use of local cultural contexts enables students to construct meaning more effectively in reading and comprehension activities. Wulandari (2022) and Pratama (2024) further found that local wisdom-based instruction strengthens basic literacy skills, deepens cultural appreciation, and reinforces positive character formation. The significant improvement in reading and comprehension skills observed in the present study reinforces the empirical evidence that culturally contextualized learning is highly effective in supporting the development of language competencies. Meanwhile, the challenges identified in writing align with Hutabarat's findings (2021), which emphasize the need for more creative strategies to foster productive skills. Collectively, these results indicate that the present study not only aligns with existing literature but also contributes new insights into the effectiveness of local wisdom-based learning in the primary school context.

4. Conclusion

Based on the results and discussion presented above, it can be concluded that Indonesian language learning at SD Negeri 1 Namlea is grounded in a psychological totality that encompasses the full range of human potential, including cognitive, affective, and psychomotor domains, and reflects a sociocultural totality shaped by interactions within the family, the school environment, and the broader community. The local wisdom-based Indonesian language learning model aligns naturally with the overall goals of Indonesian language education, which aim to develop students' knowledge, understanding, and skills to address social issues encountered in their daily lives according to their developmental capacities. The findings also reveal a significant difference between pretest and posttest results. This outcome demonstrates that the instructional treatment using a local wisdom-based Indonesian language learning model effectively enhances students' language abilities, particularly in reading, writing, and comprehension. The overall improvement affirms that culturally grounded learning experiences contribute meaningfully to students' linguistic development and support the formation of relevant skills needed for academic and social contexts.

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