

# INNOVATION IN LOCAL WISDOM-BASED LEARNING: DEVELOPING TEACHING MATERIALS ON JAMBI MALAY CULTURE IN PRIMARY SCHOOLS

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## ABSTRACT

This study was motivated by the lack of contextual learning materials that integrate local cultural values into elementary education, particularly related to Jambi Malay Culture. The lack of appropriate teaching resources has led to limited student understanding of local wisdom and cultural identity. Therefore, this study aims to develop innovative local content teaching materials based on Jambi Malay Culture to strengthen students' character and appreciation of their cultural heritage. The research employed a Research and Development (R&D) method using the ADDIE model, which includes five stages: Analysis, Design, Development, Implementation, and Evaluation. The participants of this study were fourth-grade students at SD Negeri 151/IV Jambi City. Data were collected through expert validation sheets, teacher and student response questionnaires, and learning achievement tests. The results of the study show that (1) the validity of the developed teaching materials was categorized as *very valid* with an average score of 3.68 out of 4, covering content accuracy, language, and visual design; (2) the practicality was *efficient* with a score of 85%, as both teachers and students responded positively to ease of use and attractiveness; and (3) the effectiveness was proven by a 27% increase in students' posttest results, indicating improved understanding of local cultural values.

Keywords: Learning Innovation, Local Wisdom, Culture, Teaching Materials, Education

## INTRODUCTION

Education in the twenty-first century requires not only mastery of academic competencies but also the development of cultural identity and moral character (Lee, 2012). In Indonesia, this paradigm is reflected in the Independent Curriculum (Kurikulum Merdeka), which promotes contextual and student-centered learning. Through this framework, schools are encouraged to design learning activities that reflect the realities and values of their local communities. One key pathway for implementing such contextualization is the inclusion of local wisdom-based learning, which enables students to explore and internalize the traditions, norms, and cultural practices of their regions (Jonassen & Slavin, 2025). However, despite this policy direction, many elementary schools continue to face challenges in integrating local wisdom into classroom instruction, resulting in a gap between curriculum expectations and classroom practice.

In Jambi Province, local culture—particularly Jambi Malay Culture—constitutes a valuable educational resource that has yet to be fully utilized. Observations conducted at SD Negeri 151/IV Jambi City revealed that the teaching materials used for local content (*muatan lokal*) are outdated, relying primarily on books published nearly three decades ago. These materials fail to reflect the current social and cultural realities of Jambi society and do not align with the student-centered, exploratory learning approach promoted by the Independent Curriculum. As a result, learning activities often remain limited to the transmission of factual knowledge rather than fostering meaningful cultural engagement.

This condition reflects an apparent discrepancy between what should occur in the learning process—namely, the development of contextual and character-based education—and what actually happens in the classroom. Ideally, learning that incorporates local wisdom should help students understand their cultural identity and practice moral values rooted in community life (Ernawati et al., 2024). However, in practice, teachers often struggle to prepare relevant materials, while students perceive local content learning as monotonous and disconnected from their everyday experiences. This gap between ideal curriculum design and classroom implementation has become a pressing issue, calling for educational innovation through the development of contextually grounded, culturally relevant learning materials.

Jambi Malay Culture embodies rich local wisdom encompassing philosophy, customs, arts, and language that have been inherited across generations. Its guiding principle, *adat bersendi syarak, syarak bersendi Kitabullah*, reflects the harmonious integration of cultural norms and Islamic values that shape the moral and social conduct of the Jambi community. These values—such as mutual respect, cooperation, and religiosity—are essential foundations for character education in elementary schools. Nevertheless, such cultural values are rarely transformed into structured learning resources. If left unaddressed, this condition risks diminishing students' connection to their cultural roots and weakening the intergenerational transmission of local identity.

Numerous studies in Indonesia have examined the role of local wisdom in supporting character education and contextual learning. For example, research on Balinese culture emphasized integrating traditional norms into classroom instruction to foster discipline and cultural awareness among students (Arnyana, 2014). Similarly, studies in West Sumatra explored the incorporation of regional arts, proverbs, and folklore to develop moral reasoning and national identity among elementary learners (Ahida et al., 2025). These findings collectively highlight the importance of local culture as an educational resource that enriches both cognitive and affective learning domains. However, most of these studies tend to emphasize the

documentation or preservation of cultural content rather than its structured transformation into comprehensive teaching materials that can be systematically applied in schools.

Within Jambi's educational landscape, the cultural richness of the Jambi Malay community is a significant yet underexploited asset for enhancing learning quality. The region is endowed with an abundance of tangible and intangible cultural heritage, ranging from traditional attire, culinary practices, and oral literature to music and customary rituals that encapsulate core values such as courtesy, religiosity, cooperation, and mutual respect. Despite this wealth of cultural resources, their integration into classroom instruction remains limited, as many educators continue to depend on conventional materials that lack contextual resonance with students' everyday experiences. Consequently, learning often appears disconnected from the social and cultural realities surrounding learners. This situation underscores the importance of implementing innovative pedagogical strategies that position local wisdom as the cornerstone of character formation and civic education.

Embedding Jambi Malay culture within elementary education is pivotal for ensuring cultural continuity while enhancing the relevance of learning to students' lives. When educational activities reflect learners' cultural contexts, they not only facilitate the internalization of moral values and strengthen students' sense of identity (Lubis & Harahap, 2025) but also correspond to the principles of the Independent Curriculum, which promotes exploration, creativity, and contextual learning (Hutaheaj, 2024; Rasidi et al., 2025). Anchoring education in local culture ultimately enables teachers to nurture critical thinking, empathy, and social awareness—key competencies that prepare students to engage meaningfully in a globalized world while safeguarding their regional heritage.

Despite its potential, there remains a significant gap between the conceptual objectives of local wisdom-based learning and its practical implementation in schools. Previous studies rarely provide detailed frameworks or empirically tested models for designing and validating teaching materials that align with curricular standards. Consequently, teachers often lack practical references for developing contextual resources that effectively incorporate cultural content. This gap underscores the need for research that not only documents cultural values but also translates them into pedagogically sound teaching materials suitable for elementary students. The absence of such structured models within the Jambi context makes this study both relevant and timely for advancing culturally responsive educational innovation.

To address the aforementioned gap, this study adopts a Research and Development (R&D) approach using the ADDIE model—an instructional design framework comprising five systematic stages: Analysis, Design, Development, Implementation, and Evaluation. This model

is widely recognized for its effectiveness in producing educational products that are valid, practical, and responsive to user needs. Through the ADDIE framework, this research not only documents cultural elements but also transforms them into structured, engaging, and pedagogically relevant learning materials. The novelty of this study lies in its integration of Jambi Malay cultural values into a curriculum-aligned teaching material that has been empirically validated for classroom use. Unlike previous studies that treat culture as a peripheral supplement, this research positions local wisdom as the central pillar of learning design—linking cultural identity with character formation and 21st-century learning skills. Theoretically, this study contributes to the development of culturally responsive pedagogy in Indonesian primary education. At the same time, practically, it provides teachers with a tested model for integrating local wisdom into daily learning activities, thereby strengthening both educational relevance and cultural preservation.

## LITERATURE REVIEW

The concept of local wisdom-based learning has received considerable attention in recent years as an essential approach to developing culturally relevant and character-oriented education. Local wisdom refers to the values, beliefs, and knowledge systems that guide community life and social interaction, serving as a foundation for preserving moral and cultural identity (Tohari, 2025). In education, it serves as a bridge between formal learning and students' lived experiences, enabling them to internalize values rooted in their local environments. By integrating cultural content into school subjects, learning becomes more meaningful, contextual, and reflective of the learners' social reality (Saripudin & Komalasari, 2016). This approach resonates strongly with the goals of the Independent Curriculum (Kurikulum Merdeka) in Indonesia, which emphasizes flexible, student-centered learning that nurtures moral and cultural competencies alongside academic achievement.

Local wisdom-based learning is closely linked to constructivist theory, which posits that knowledge is actively constructed through experience and social interaction. In this context, culture provides the framework through which students interpret their world and make sense of new information. Learning that incorporates local traditions, symbols, and social values encourages students to engage cognitively and affectively, thereby enhancing critical thinking, empathy, and civic responsibility (Mayprema & Rajeswati, 2023). Such learning not only transfers knowledge but also shapes the learners' worldview, instilling pride in their cultural identity while fostering respect for diversity.

The integration of local wisdom into education also supports the broader national objective of character education as outlined in Indonesia's educational philosophy. Cultural

values such as cooperation (*gotong royong*), respect for elders, honesty, and religiosity are integral components of the nation's moral foundation. Embedding these values into teaching materials ensures that the learning process contributes to both intellectual and moral development (Sukarno & Riyadini, 2024). Moreover, local wisdom serves as a counterbalance to the homogenizing effects of globalization, helping young learners maintain a sense of belonging and rootedness in their cultural heritage while preparing them to participate responsibly in a global society.

Jambi Malay Culture embodies a comprehensive system of values that governs social behavior, ethics, and communal relationships. Rooted in the philosophy *adat bersendi syarak, syarak bersendi Kitabullah*, it represents the harmonious balance between custom and religion, which forms the moral foundation of Jambi society. The core values of this culture, courtesy, cooperation, religiosity, and respect for elders, are essential for fostering civic and moral character in students. These values are expressed through various cultural forms, including oral traditions, traditional attire, dance, music, and ceremonies, each of which carries distinct moral and aesthetic lessons. When introduced through education, these cultural elements not only enrich students' understanding of their local identity but also serve as tools for internalizing ethical conduct and strengthening interpersonal harmony.

Incorporating Jambi Malay cultural values into elementary education is also consistent with the vision of the Profile of Pancasila Students (Profil Pelajar Pancasila), which promotes faith, morality, independence, and cooperation as core competencies of the national curriculum. Through contextual learning experiences such as Reading local stories, composing Malay pantun, or exploring traditional crafts, students can connect school learning with real-life cultural practices. Previous research has shown that exposure to regional culture in learning increases motivation, empathy, and a sense of belonging among students. Therefore, integrating Jambi Malay cultural wisdom into learning materials is not only a cultural preservation effort but also a pedagogical strategy to enhance engagement, relevance, and character formation in primary education.

Developing effective teaching materials requires a systematic process that aligns pedagogical goals with learners' needs and contextual realities (Krajcik et al., 2008). Teaching materials serve as both a medium of knowledge transfer and a facilitator of skill and value formation. According to experts in instructional design, well-developed materials should meet the criteria of validity, practicality, and effectiveness, ensuring that they are not only theoretically sound but also applicable in classroom settings (Astuti et al., 2024). In the context of local wisdom-based education, the development process must consider cultural relevance, linguistic

accessibility, and student engagement. This ensures that learners can relate to the material emotionally and intellectually, fostering meaningful and lasting learning experiences. Integrating local culture into teaching materials thus demands careful attention to cultural accuracy, aesthetic presentation, and pedagogical adaptability.

One of the most widely used frameworks for developing educational products is the ADDIE model, which consists of five stages: Analysis, Design, Development, Implementation, and Evaluation. This model provides a flexible yet structured approach to instructional development, allowing continuous improvement at each stage (Budoya et al., 2019). During the *analysis* stage, learning needs and contextual challenges are identified; in the *design* stage, learning objectives, content, and strategies are planned; in the *development* stage, the product is created and validated; in the *implementation* stage, classroom application is focused on; and in the *evaluation* stage, the product's quality and effectiveness are ensured. The ADDIE model is particularly suitable for developing teaching materials grounded in cultural content because it allows iterative refinement and stakeholder involvement—teachers, students, and cultural experts—throughout the process. Applying this model in the context of Jambi Malay Culture provides a theoretically robust and empirically testable framework for producing educational innovations that are both pedagogically effective and culturally authentic.

## METHODOLOGY

This study employed a Research and Development (R&D) approach to produce educational products in the form of local content teaching materials on Jambi Malay Culture for elementary school students. The R&D method was chosen because it enables systematic development, testing, and refinement of a product to ensure its quality and usability in the learning process. The research followed the ADDIE model, consisting of five interconnected stages: Analysis, Design, Development, Implementation, and Evaluation. Each stage was conducted sequentially yet iteratively to obtain valid, practical, and effective teaching materials. The study aimed not only to create a product but also to test its feasibility through expert validation and empirical classroom implementation.

The research was conducted at SD Negeri 151/IV Jambi City, one of the elementary schools implementing the Independent Curriculum. This site was selected based on accessibility and relevance, as preliminary observations indicated a lack of teaching materials that reflect the cultural identity of the Jambi Malay community. The participants consisted of fourth-grade students and classroom teachers who were directly involved in testing and evaluating the developed teaching materials. Data were collected through several instruments: (1) expert validation sheets to assess content, language, and design aspects; (2) teacher and student

response questionnaires to measure practicality; and (3) learning achievement tests (pretest and posttest) to determine the effectiveness of the developed materials. Additionally, documentation and observation were used to ensure contextual accuracy during the implementation phase.

Data analysis was conducted using a quantitative descriptive technique. Expert validation scores were analyzed by calculating mean values and categorizing them according to predetermined criteria: very valid, valid, quite valid, or less valid. Practicality was determined by calculating the percentage of positive responses from teachers and students. At the same time, effectiveness was analyzed by comparing pretest and posttest results using gain scores to measure improvement in students' understanding of local cultural values. Qualitative feedback from validators and teachers was also considered to support product revisions. The triangulation of quantitative and qualitative data ensured that the final product met the standards of validity, practicality, and effectiveness, thus providing a reliable and culturally grounded innovation for local content learning in primary schools.

## RESULT AND DISCUSSION

The development of local content teaching materials based on Jambi Malay Culture was carried out through a systematic process following the ADDIE model, which consists of five stages: Analysis, Design, Development, Implementation, and Evaluation. In the analysis stage, the researcher conducted observations and interviews with teachers at SD Negeri 151/IV Jambi City to identify the learning needs and challenges in implementing local content education. The findings revealed that existing teaching resources were outdated and lacked contextual relevance to students' cultural environment. Teachers found it challenging to connect cultural content to learning objectives, while students were less motivated because the materials did not reflect their daily experiences. These conditions justified the development of innovative, culturally grounded teaching materials that align with the principles of the Independent Curriculum, emphasizing contextual, value-based, and student-centered learning.

In the design stage, the structure and components of the teaching materials were developed based on the curriculum's learning outcomes and the cultural characteristics of Jambi Malay society. The materials were designed to include thematic units that integrate moral values, local traditions, and interactive learning activities. Each unit introduces key aspects of Jambi Malay Culture—such as local greetings, folk stories, dances, pantun (rhymed verses), traditional clothing, and culinary heritage—accompanied by reflective exercises that promote moral understanding. Visual elements were designed with bright colors and culturally relevant illustrations to enhance engagement and comprehension. The design process also ensured

linguistic accessibility and inclusivity, enabling the materials to be effectively used by both teachers and students with diverse learning abilities.

Picture 1. Cover of teaching materials



Picture 2. Contents of teaching materials

**PETA KONSEP**

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graph TD
    A[ALAM DAN KEARIFAN EKOLOGIS JAMBI] --> B[Ekologis Alam Jambi]
    A --> C[Kearifan Alam dan Kehidupan Manusia]
    B --> D[Sungai]
    B --> E[Danau]
    C --> F[Cara Melestarikan Alam Jambi]
    C --> G[Dampak Kerusakan Alam]
  
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**KATA-KUNCI**

Alam, Sungai, Danau

**PERTANYAAN PEMIKIR**

- Bisakah peran mentah atau bermanfaat di sungai?
- Apa saja yang bisa kita lakukan di sungai?
- Sungai besar apa yang sering kita dengar?
- Kenapa sungai itu penting sekali untuk kehidupan orang Jambi?
- Apa yang akan terjadi kalau tiba-tiba semua sungai di Jambi jadi kotor atau kering?

**Ekologis Alam Jambi**

Eksistensi alam Jambi terdiri dari danau, sungai, danau, dan rawa. Dua perintis ekologi utama yang akan kita pelajari adalah Sungai Batanghari dan Danau Sipin. Sungai Batanghari adalah urat nadi kehidupan yang mengalirkan air dan membawa manfaat bagi bangsa. Sungai Batanghari merupakan sumber air bagi kehidupan ekosistem air tawar yang unik untuk terdapat kota. Mempertahani alam untuk memenuhi perlengkapan kita memang tidak bagi alam dan masyarakat Jambi, serta berbagaimana peran kita sebagai siswa untuk memelihara kelestariannya.

**1. Sungai Batanghari**

Nama Sungai Batanghari berasal dari bahasa berasa, "Batang" berarti "panjang" atau "panor", sedangkan "hari" berarti "hari" atau "matangan". Jadi, secara harafiah, "batang pohon matangan" atau "batang matangan".



Beberapa mitos, legenda dan mitos yang menarik tentang sungai besar di Negeri Jambi ini

Harapan Kepuasan

Hari Setelah berlalu – tahun lamanya, kemudian

segera pergi mendaki Sungai

Petang Hari, akhirnya menjadi Batang Hari.

Nama Sungai Batanghari berasal dari bahasa Melayu yang berarti "panjang". Sungai Batanghari merupakan salah satu sungai yang berada di provinsi Jambi dan peran sungai ini dalam menyediakan sumber daya bagi masyarakat di sekitarnya. Namun, peringatan untuk menjaga dan memelihara sungai ini agar mungkin memiliki variasi dan interpretasi yang berbeda tergantung pada cinta dan tradisi lokal.

Sungai Batanghari memiliki peran penting dalam ekosistem dan kehidupan masyarakat di sekitarnya. Selain berfungsi sebagai sumber air untuk pertanian dan transportasi yang penting,

Picture 3. Contents of teaching materials

**PETA KONSEP**

**KATA KUNCI**

Pakaian Melayu, Fungsi Pakaian, Ketentuan Memakai Pakaian

**PERTANYAAN PEMANTAU**

- Pakaian kental merah yang memakai baju adat Jambi saat acara-acara banting, misalnya pemakaman atau festival budaya? Sebutkan juga tujuan dan waktunya!
- Menurut kalian, apakah baju adat laki-laki dan perempuan Melayu Jambi itu sama? Apa ya perbedaannya?
- Mengapa setiap daerah di Indonesia punya pakaian adat yang berbeda-beda? Kira-kira, apa makna di balik keindahan pakaian adat Melayu Jambi?

**A) Pakalan Melayu Jambi**

Pakaian Melayu atau baju Melayu adalah pakaian tradisional Melayu yang digunakan oleh masyarakat Melayu. Meskipun jauh dinilai sebagai pengaruh rendah terhadap masyarakat pada masa lalu, pakaian upacara resmi, pakaian upacara adat, dan pakaian upacara pemakaman.

**1. Pakalan Hanan**

Pakaian hanan adalah pakaian yang digunakan dalam aktivitas sehari-hari, misalnya bekerja, bermain, atau saat di rumah. Pakaian ini biasanya dibuat dari katun katun yang agak longgar dan sedemana.

Pakaian hanan dibedakan dengan beberapa jenis yaitu pakaian hanan masa kanan-kanan, pakaian hanan orang dewasa, dan pakaian hanan orang tua dan setengah baya.

Pakaian hanan dibentuk dengan menggunakan alat-alat disebut syarik. Dikungung adalah Maksudnya, pakaian hanan berpedoman pada ketentuan menduduk atau (hukum kynan) dan atau pahit dalam adat.

**2. Pakalan Upacara**

a) Pakaian Upacara Resmi

Pakaian upacara resmi adalah pakaian yang digunakan untuk menghadiri kegiatan-kegiatan formal kerajaan, pemerintahan, ataupun adat. Pakaian upacara resmi ini dibentuk dengan perincian dan aksesoris yang menekankan pada pakaian tersebut. Pakaian upacara resmi ini dibentuk dengan bagian pakaian resmi tali-tali dan pakaian resmi untuk perempuan.

The development stage resulted in a prototype of printed teaching materials titled *Budaya Melayu Jambi untuk Sekolah Dasar*, which underwent validation by three experts: a content expert, a language expert, and a media design expert. Validation aimed to ensure that the materials met the standards of clarity, relevance, and pedagogical appropriateness. Expert feedback was collected using a Likert-scale validation sheet, and average scores were calculated to determine the validity of each component. The results of this validation process are summarized in Table 1, which presents the mean scores for each validation aspect.

Table 1. Results of Expert Validation on Jambi Malay Culture Teaching Materials

Aspect Evaluated	Mean Score	Category	Description
Content Validity	3.72	Very Valid	Material relevance and cultural accuracy ensured
Language	3.60	Very Valid	Appropriate grammar and readability
Media/Design	3.72	Very Valid	Attractive layout and visual quality
Average	3.68	Very Valid	Meets validation standards

The validation results indicate that the teaching materials achieved a very valid category, with an overall mean score of 3.68 on a four-point scale. Experts agreed that the content accurately represented the cultural characteristics of Jambi Malay society and was pedagogically appropriate for fourth-grade students. Minor suggestions included refining several illustrations to depict better local attire and improving sentence clarity in certain sections. These revisions were incorporated before the implementation phase. The high validity score indicates that the developed materials align with both educational standards and local cultural values, supporting previous findings that integrating cultural identity into teaching materials enhances contextual relevance and student engagement (Dewi et al., 2025).

The practicality of the developed teaching materials was tested through limited implementation involving fourth-grade students and class teachers at SD Negeri 151/IV Jambi City. During the implementation stage, the researcher collaborated with teachers to apply the *Budaya Melayu Jambi* teaching materials in classroom learning for several sessions. Learning activities included Reading and interpreting local folktales, composing pantun, exploring traditional clothing and cuisine, and discussing moral values embedded in local customs. After implementation, both teachers and students were asked to provide feedback using practical questionnaires designed to assess ease of use, attractiveness, clarity of presentation, and the contextual relevance of the materials.

The collected data were analyzed quantitatively, and the results of the practicality assessment are summarized in Table 2.

Table 2. Results of Practicality Test on Jambi Malay Culture Teaching Materials

Respondent Group	Mean Score (%)	Category	Description
Teachers	86%	Very Practical	Easy to implement, culturally relevant, and engaging
Students	84%	Very Practical	Enjoyable and easy to understand
Average	85%	Very Practical	Suitable for classroom application

The results presented in Table 2 show that the developed materials achieved an efficient level, with an overall mean score of 85%. Teachers stated that the material structure and learning activities were well-organized and easily integrated into thematic learning. The inclusion of cultural examples and moral lessons helped them connect the learning content to students' real-life experiences. Furthermore, teachers appreciated the visual design, which they found attractive and motivating for students. Students, on the other hand, expressed enthusiasm and enjoyment when engaging with the material, noting that it felt "close to home" because it reflected their own cultural environment.

These results indicate that the developed teaching materials effectively support student-centered, contextual learning, as promoted by the Independent Curriculum. The positive responses from both teachers and students demonstrate that culturally grounded materials can enhance learning motivation, understanding, and participation. This finding aligns with the results of previous research by Wahyuni et al (2024), who reported that learning resources incorporating local wisdom increase student engagement and foster pride in regional identity. The practicality outcomes also highlight the importance of developing instructional materials that are not only pedagogically sound but also culturally resonant, ensuring that education remains meaningful, relevant, and identity-affirming for young learners.

The effectiveness of the developed teaching materials was evaluated using pretest and posttest instruments administered to fourth-grade students before and after the implementation of learning activities. The tests were designed to measure students' understanding of cultural knowledge and moral values, and their ability to apply lessons from Jambi Malay traditions in daily life. The pretest assessed students' baseline knowledge of local culture, and the posttest measured learning gains following the instructional intervention. Data analysis employed the normalized gain (N-gain) formula to determine the degree of improvement in students' comprehension and cultural awareness.

The summary of the test results is presented in Table 3, showing the comparison between pretest and posttest mean scores and their corresponding effectiveness categories.

Table 3. Results of Pretest and Posttest on the Effectiveness of Teaching Materials

Assessment Type	Mean Score	Gain Score	Effectiveness Category	Description	
Pretest	68.2	—	—	Students' initial understanding was moderate.	
Posttest	86.5	0.57	Effective	Significant improvement in comprehension	
Average	—	0.57	Moderately High Gain	Materials effectively improved cultural understanding	

The data in Table 3 indicate a significant improvement in students' learning outcomes after the use of the developed teaching materials. The mean pretest score of 68.2 suggests that students initially had only a moderate grasp of Jambi Malay cultural knowledge. After learning with the new materials, the mean posttest score increased to 86.5, with a normalized gain (N-gain) of 0.57, indicating a moderately high effect size. This improvement demonstrates that the materials effectively enhanced students' understanding of cultural content and their ability to internalize moral and social values embedded in local traditions.

These findings are consistent with prior research emphasizing the effectiveness of local wisdom-based learning in improving students' comprehension, motivation, and character development (Torro et al., 2021; Nugroho et al., 2022; Jamaah et al., 2024). By connecting abstract moral lessons to tangible cultural practices, the materials made learning more relatable and emotionally engaging. Students not only remembered facts about Jambi Malay traditions but also demonstrated behavioral changes, such as increased politeness, cooperation, and respect during classroom discussions. This outcome supports the argument that contextual and culture-based education fosters holistic learning—encompassing cognitive, affective, and psychomotor domains—thereby achieving the broader goals of the Independent Curriculum (Fahri et al., 2025; Khotele, 2024).

The improvement in students' learning outcomes indicates that the developed materials effectively bridged the gap between curricular expectations and classroom realities. Teachers observed higher motivation and participation, especially during storytelling and discussions using local folktales and *pantun*, demonstrating how culturally relevant materials enhance comprehension and retention. Integrating local wisdom thus supports the achievement of the *Profil Pelajar Pancasila* by fostering moral integrity, social awareness, and appreciation of national culture. Overall, the Jambi Malay Culture teaching materials fulfilled the criteria of validity, practicality, and effectiveness. Expert validation confirmed their suitability for elementary students, and practicality tests showed that teachers and learners found them engaging and easy

to use. The effectiveness test revealed a 27% increase in posttest scores, reflecting a deeper understanding of cultural values. These findings affirm that embedding local identity in instructional design not only improves academic outcomes but also strengthens students' sense of belonging and pride, positioning local wisdom as a cornerstone of contextual and character-based education within the Independent Curriculum.

Beyond its empirical findings, this study provides meaningful implications for both educational theory and classroom practice. Theoretically, it enriches the discourse on culturally responsive pedagogy, emphasizing the importance of situating learning within students' sociocultural realities. Practically, it offers teachers a validated model and prototype that can be adapted to various regional contexts across Indonesia. The Jambi Malay Culture materials demonstrate that cultural content, when systematically designed using the ADDIE model, can transform traditional learning into an engaging, identity-affirming process. This innovation thus contributes not only to the preservation of local culture but also to the realization of holistic education, where academic skills, moral character, and cultural awareness are developed in balance. Future research is encouraged to expand this model through digital platforms or cross-regional adaptations to strengthen local wisdom-based learning further nationwide.

## CONCLUSION

This study concluded that the development of Jambi Malay culture-based teaching materials using the ADDIE model successfully produced an educational resource that is valid, practical, and effective for elementary students. The validation process confirmed the material's cultural and pedagogical appropriateness. At the same time, the practicality test indicated positive responses from both teachers and students, showing that the materials were engaging and easy to apply in classroom settings. The product's effectiveness was further demonstrated by a 27% increase in students' posttest scores, reflecting significant improvement in their understanding and appreciation of local cultural values. Overall, this research highlights that integrating local wisdom into teaching materials can strengthen contextual learning, promote character formation, and foster cultural identity among learners. The developed model offers a replicable framework for educators seeking to implement culturally responsive learning aligned with the goals of the Independent Curriculum and the Profile of Pancasila Students, ultimately contributing to the preservation of Indonesia's rich cultural heritage through meaningful education.

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