

# The Relevance of Local Culture-Based Curriculum Development in Shaping Student Identity

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**Abstract:** Amidst the aggressive wave of globalization and the risk of monolithic value standardization, the world of education faces a serious challenge in the form of cultural alienation among students. Education is often trapped in the pursuit of technical dexterity and global rankings while ignoring the sociocultural foundations on which these institutions stand. This study aims to explore strategies for integrating local wisdom into formal education curricula as an instrument for strengthening students' identity and moral compass. This study uses a library research design with a qualitative-descriptive approach with a philosophical-pedagogical orientation. Data are sourced from educational policy documents (the Independent Curriculum), the philosophical text Lontara Turatea, and reputable scientific literature relevant to developmental psychology and educational theory. Analysis is conducted using content and thematic analysis techniques to synthesize modern educational theory with local values. Research findings indicate that Turatea's philosophical values, such as Siri' na Pacce (integrity and empathy), Acca na Lempu (intelligence and honesty), and Tangngammono (resilience), have a very strong organic relevance to 21st-century competencies. The integration of these values through the Cultural Scaffolding method (Vygotsky) and the strengthening of the Mesosystem (Bronfenbrenner) has proven to be able to break down the barriers between schools and students' social realities. This process transforms abstract material into functional and applicable knowledge through the utilization of local contexts such as agrarian and coastal economies. Internalization of local wisdom does not trigger narrow ethnocentrism, but instead strengthens national identity and increases students' self-esteem through the Global Mindset, Local Punch paradigm. The local culture-based curriculum serves as a moral anchor that equips students with cultural resilience, so they are able to compete in the global arena without losing their identity.

**Keywords:** Culture-Based Curriculum, Turatea Local Wisdom, Student Identity, 21st Century Competencies, Cultural Resilience.

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## 1. INTRODUCTION

Our world of education today seems caught in the vortex of aggressive globalization. Technological progress is inevitable, but behind it lies the risk of a monolithic standardization of values.<sup>1</sup> Often, in pursuit of global rankings and digital proficiency, we neglect the sociocultural landscape within which educational institutions operate. Signs of cultural alienation are increasingly evident, with students now far more familiar with popular foreign narratives than with the life philosophies inherited from their own ancestors.

If education is driven solely by the pursuit of technical proficiency without a strong foundation of identity, we are actually producing a fragile, cosmopolitan generation. They may be highly competitive in the international job market, but they will lack a moral compass and sense of identity. Herein lies the greatest challenge: how to reconcile the demands of the times with the obligation to maintain cultural continuity as the last bastion of national integrity.<sup>2</sup>

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<sup>1</sup> Irfan Arifin et al., "DESIGN EDUCATION AS A MEDIA TRANSMISSION OF SOCIAL VALUES BASED ON LOCAL WISDOM," *Prima Magistra: Jurnal Ilmiah Kependidikan* 6, no. 2 (2025): 81–91, <https://doi.org/10.37478/jpm.v6i2.5561>.

<sup>2</sup> Rosmalah Rosmalah, "Implementation of Local Wisdom-Based Character Education," *JIKAP PGSD: Scientific Journal of Educational Sciences* 5, no. 2 (2021): 232, <https://doi.org/10.26858/jkp.v5i2.20225>.

The educational curriculum must not become an ivory tower disconnected from the pulse of community life. South Sulawesi, particularly within the cultural heritage of Makassar, possesses an extraordinary philosophical richness that should serve as the primary foundation of the pedagogical process. Integrating local culture goes beyond simply inserting local content as a complement to class schedules, but rather integrating these values as a worldview in every subject taught.<sup>3</sup>

Take the value of *Siri' na Pacce*, for example. It's not just a term, but a foundation of morality and self-respect with deep roots.<sup>4</sup> Through *Siri'*, a person is guided to maintain dignity while cultivating a sense of shame if he falls into disgrace.<sup>5</sup> Meanwhile, *Pacce* hones empathy, an emotional intelligence that enables us to feel the pain of others' burdens. If these noble values are woven organically into the curriculum, our education will not only produce individuals with cognitive acumen, but also individuals of high integrity with authentic social sensitivity.<sup>6</sup> Therefore, education that is rooted in Makassar culture is truly a real effort to transform students into human beings who truly treat others humanely.<sup>7</sup>

This self-identity is the most crucial social capital in the competitive arena of the future. Students who live by the philosophy of intelligence intertwined with honesty will develop a strong internal filter. They will not be easily shaken amidst the storm of information disruption and ethical crises of this digital age.<sup>8</sup> Moreover, Makassar's cultural character is inclusive and very open to change. Just look at the history of Makassar sailors who braved the oceans; this spirit is actually very much in line with the spirit of healthy globalization.<sup>9</sup>

This is where the relevance of a culture-based curriculum becomes crucial. It provides roots to keep students from becoming easily swayed, while simultaneously providing wings to enable them to soar high on the world stage. By immersing themselves in the history of struggle, maritime wisdom, and the principles of *sipakatau*, *sipakalebbi*, and *sipakainge*, students' self-confidence will naturally grow.<sup>10</sup> They will not feel inferior or dwarfed in the face of foreign cultures, because they are fully aware that they are standing on the foundation of a great civilization.

This anxiety sparked the creation of this manuscript, an attempt to examine how curriculum development strategies should re-weave the essence of Makassar culture into the very fabric of formal education. The focus of this study has been deliberately streamlined for clarity, emphasizing three main pillars.

First, the process of identifying Makassar's philosophical values, which remain relevant amidst the demands of 21st-century competencies. Second, a concrete analysis of cultural integration methods, both in classroom instructional design and overall school governance. And third, a critical evaluation of the extent to which this internalization of local wisdom can serve as a bulwark for students' character and national identity, which are increasingly being battered by the tides of globalization.

Through this series of thoughts, I have high hopes for the birth of a new paradigm in our educational governance. It's time for us to embrace a fresh perspective that no longer views local culture as an outdated artifact or a mere relic of the past. Instead, culture must be restored to its rightful place: as the primary driving force guiding us toward a far more dignified future for our nation.

<sup>3</sup> Rustan Efendy et al., "Institutionalizing Bugis Makassar Local Wisdom in Islamic Religious Education Curriculum at Indonesian Islamic Higher Education," *Scaffolding: Journal of Islamic Education and Multiculturalism* 7, no. 1 (2025): 925–42, <https://doi.org/10.37680/scaffolding.v7i1.9063>.

<sup>4</sup> Hasni Hasni et al., "Integration of Bugis-Makassar Culture Value of *Siri' Na Pacce'* through Social Studies Learning in The Digital Age," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 4 (2022): 5959–68, <https://doi.org/10.35445/alishlah.v14i4.2151>.

<sup>5</sup> Asham Bin Jamaluddin et al., "Exploration of the Indonesian Makassar-Buginese *Siri'* Educational Values: The Foundation of Character Education," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): 10, <https://doi.org/10.11591/ijere.v11i1.21670>.

<sup>6</sup> Arhanuddin Salim Ismail Suwardi Wekke Yunus Salik, "CHARACTER EDUCATION IN BUGIS SOCIETY," *Ijtimaiyya: Journal of Islamic Community Development* 11, no. 1 (2018): 41–62, <https://doi.org/10.24042/ijpmi.v11i1.3415>.

<sup>7</sup> Dedi Gunawan Saputra, "Language and Literature Learning Model Based on Makassar Local Wisdom," *SOSMANIORA: Journal of Social Sciences and Humanities* 4, no. 1 (2025): 1–9, <https://doi.org/10.55123/sosmaniora.v4i1.4496>.

<sup>8</sup> Salmia et al., "Integrating *Sipakatau* and *Sipakalebbi* Values into Deep Learning Approaches for Character Education in Elementary Schools," *Journal of Local Wisdom in Education* 1, no. 1 (2025): 1–17, <https://doi.org/10.26618/vz382n59>.

<sup>9</sup> Rezky Juniarsih Nur et al., "The Power of Local Culture: Exploring the 3S (*Sipakatau*, *Sipakalebbi*, and *Sipakainge'*) as Symbols of Local Wisdom," *MIMESIS* 4, no. 2 (2023): 166–79, <https://doi.org/10.12928/mms.v4i2.8105>.

<sup>10</sup> Vikriatuz Zahro et al., "Internalization of Bugis Local Cultural Values (*Sipakatau*, *Sipakalebbi*, and *Sipakainge'*)," *PAKAR Education* 18, no. 1 (2021): 35–45, <https://doi.org/10.24036/pakar.v18i1.217>.

## 2. THEORETICAL BASIS

### Local Wisdom-Based Curriculum in Elementary Education

The implementation of a curriculum based on local wisdom is a concrete manifestation of educational decentralization that opens up opportunities for schools to absorb regional potential into the classroom.<sup>11</sup> At the elementary and junior high school levels, this scheme is not simply the insertion of new subjects, but rather a pedagogical tactic to foster students' cultural identity from an early age.<sup>12</sup>

From an axiological perspective, curriculum development in Jeneponto Regency focuses not solely on cognitive transfer but rather on strengthening social capital. The Turatea community has a unique social structure with very specific geographic challenges.<sup>13</sup> Therefore, elementary and junior high school curricula must skillfully integrate natural resources and traditions into substantive learning content. This idea aligns with Dewey's (1938) work in *Experience and Education*, which emphasized the organic link between personal experience and the educational process.<sup>14</sup> In this case, the daily lives of students in Jeneponto, which are intertwined with the agricultural and coastal sectors, are a real laboratory that is far more effective than abstract narratives that are torn from local reality.

This local wisdom-based educational effort in Jeneponto aims to ensure that the transfer of knowledge does not cause students to lose their cultural footing. This principle echoes Ki Hadjar Dewantara's philosophy regarding the nature of nature, which states that education should be able to adapt to the geographical and sociocultural circumstances in which students grow and develop.

#### a. Social Constructivism Theory (Lev Vygotsky)

Lev Vygotsky's Social Constructivism theory emphasizes that human cognitive function is rooted in social and cultural dialectics. Knowledge is not born in isolation, but rather is forged through interactions and collective activities within a cultural context. Vygotsky developed the concepts of the Zone of Proximal Development (ZPD) and Cultural Scaffolding to map the gap between a student's actual capacity and their maximum potential.<sup>15</sup> In the Jeneponto landscape, Turatea cultural instruments serve as the most powerful form of scaffolding. For example, elementary school children's economic and mathematical logic will be more quickly developed through simulations of trading local commodities like corn or salt, which are the lifeblood of the Jeneponto community.

According to Vygotsky, every civilization inherits cultural tools. For children in Jeneponto, the use of the local Makassar dialect and the internalization of the Acca na Lempu philosophy serve as cognitive tools for analyzing ethics and logic.<sup>16</sup> Weaving local wisdom into the curriculum means equipping students with instruments that are already familiar to them, so that independent thinking can be achieved without feeling alienated from the material in the classroom.

In Vygotsky's view, the relationship between students and adults, both teachers and traditional leaders, in a locally based curriculum creates a dynamic dialectical space.<sup>17</sup> In Jeneponto, community leaders or cultural practitioners can play the role of More Knowledgeable Others (MKO). These MKO figures hold a vital key to translating Turatea's noble values, initially

<sup>11</sup> Rasidi Rasidi et al., "Education Based on Local Wisdom: An Alternative Model for the Integration of Cultural Values in the School Curriculum in Indonesia," *International Journal of Contemporary Studies in Education (IJ-CSE)* 4, no. 2 (2025): 114–35, <https://doi.org/10.56855/ijcse.v4i2.1521>.

<sup>12</sup> Simone Thornton et al., "Place-Based Philosophical Education: Reconstructing 'Place,' Reconstructing Ethics," *Childhood & Philosophy* 17 (April 2021): 01–29, <https://doi.org/10.12957/childphilo.2021.54696>.

<sup>13</sup> Musamus University, Indonesia, purely@unmus.ac.id et al., "Impact of a Place-Based Education Curriculum on Indigenous Teachers and Students," *International Journal of Instruction* 11, no. 1 (2018): 311–28, <https://doi.org/10.12973/iji.2018.11122a>.

<sup>14</sup> Wwwin Kusrianto et al., "LOCAL WISDOM-BASED TEACHING MATERIALS TO SUPPORT THE INDEPENDENT CURRICULUM IN SCIENCE LEARNING: A SYSTEMATIC LITERATURE REVIEW (SLR)," *SCIENCE: Journal of Mathematics and Science Education Innovation* 5, no. 2 (2025): 783–96, <https://doi.org/10.51878/science.v5i2.5363>.

<sup>15</sup> Luis C. Moll, "Vygotsky, Education and Culture in Action / Vygotski, La Educación y La Cultura En Acción," *Studies in Psychology: Estudios de Psicología* 46, nos. 1–3 (2025): 19–41, <https://doi.org/10.1177/02109395251383356>.

<sup>16</sup> Keith S. Taber, "Mediated Learning Leading Development—The Social Development Theory of Lev Vygotsky," in *Science Education in Theory and Practice*, ed. Ben Akpan and Teresa J. Kennedy, Springer Texts in Education (Springer International Publishing, 2020), [https://doi.org/10.1007/978-3-030-43620-9\\_19](https://doi.org/10.1007/978-3-030-43620-9_19).

<sup>17</sup> Rendika Vhalery et al., "A Conceptual Model of Economics Learning Based on Local Wisdom: Integrating the Theories of Lev Vygotsky and John Dewey," *Asian Journal of Interdisciplinary Research*, June 30, 2025, 124–41, <https://doi.org/10.54392/ajir2528>.

abstract, into explicit knowledge that students can easily understand. This mechanism ensures that local wisdom narratives are not merely historical artifacts but are transformed into functional life skills. As a result, the local curriculum in primary education acts as a catalyst for the intellectual maturity of students who remain steadfast in upholding their tribal morality.

At the junior high school level, learning orientation should shift to the internalization of values. This phase occurs when external principles (such as honesty in the Lempu concept) infiltrate the individual's mental structure.<sup>18</sup> The local curriculum ensures that this process flows organically through a school climate that reflects the dignity and noble values of the Jeneponto community.

#### b. Ecological Theory of Education (Urie Bronfenbrenner)

Urie Bronfenbrenner's Ecological Systems Theory depicts child development within a complex web of environmental relationships. This paradigm is a crucial foundation for strengthening the locally based curriculum in Jeneponto Regency, given its emphasis on interconnectedness across various ecosystem dimensions, namely:<sup>19</sup>

- (i) **Aligning Microsystems and Macrosystems.** The microsystem is the student's immediate environment (school and family), while the macrosystem encompasses the broader cultural layer (Jeneponto's societal values). Here, the local curriculum acts as a balancing force to prevent disconnections or clashes of principles. If the school institution (microsystem) adopts values that conflict with the spirit of Turatea culture (macrosystem), students' character development will undoubtedly be hampered.
- (ii) **Mesosystem Synergy.** The mesosystem refers to interactions between microsystems, such as the communication network between teachers and parents. In Jeneponto, a curriculum that explores regional potential (such as horse breeding or salt pond techniques) will strengthen this mesosystem. Parents can transform into sources of knowledge for students, so that schools no longer become ivory towers isolated from the pulse of community life.
- (iii) **Protection against Cultural Alienation.** The absence of a locally based curriculum risks plunging students into alienation. Education that solely pursues global standards without being grounded in local realities will fuel the perception that their environment (Jeneponto) lacks academic merit. Bronfenbrenner emphasized that educational success is measured by an individual's ability to function optimally within their own ecosystem.
- (iv) **The Relevance of the Chronosystem in Education.** In addition to these three aspects, Bronfenbrenner also highlights the chronosystem, the dimension of time that influences the stability or change of a student's environment. The local curriculum in Jeneponto must be able to respond to the challenges of the times (digitalization) without abandoning fundamental values. Basic education must be designed to equip students with the ability to view the past (Turatean historiography) as a foundation for the future. This is crucial so that the onslaught of technology does not erode collective memory of regional identity, but instead strengthens their bargaining position on the national and global stage.

#### Turatea Cultural Philosophy as an Ethical Foundation

The curriculum development in Jeneponto should appropriately adopt the fundamental values that underpin its society, including: (i) *Siri' na Pecce*, the foundation of self-esteem intertwined with empathy. At the elementary level, this value transforms into a catalyst for achievement motivation and social responsibility.<sup>20</sup> (ii) *Cara'de na Jujuru*, where intellectual intelligence (*cara'de*) must be closely guarded by integrity (*jujuru*). This principle is the antithesis to the crisis of moral degradation in the modern era. and (iii) *Tangngammono Work Ethic*, a representation of the Jeneponto people's unwavering hard work in transforming barren land into productive land.<sup>21</sup>

<sup>18</sup> Nina Agustyaningrum et al., "Piaget and Vygotsky's Development Theories: What are the Implications for Elementary School Mathematics Learning?", *Jurnal Absis: Jurnal Pendidikan Matematika dan Matematika* 5, no. 1 (2022): 568–82, <https://doi.org/10.30606/absis.v5i1.1440>.

<sup>19</sup> Wafaa El Zaatari and Imad Maalouf, "How does the Bronfenbrenner Bio-Ecological Systems Theory Explain the Development of Students' Sense of Belonging to School?," *Sage Open* 12, no. 4 (2022): 21582440221134089, <https://doi.org/10.1177/21582440221134089>.

<sup>20</sup> Abdul Azis et al., "Inculcating Siri' Na Pacce Value in Primary School Learning," *Mimbar Sekolah Dasar* 7, no. 1 (2020): 82–92, <https://doi.org/10.17509/mimbar-sd.v7i1.22461>.

<sup>21</sup> Syafnan et al., "Implementation of Local Wisdom-Based Early Childhood Education Curriculum to Improve Early Childhood Cultural Identity," *JOURNAL OF DIGITAL LEARNING AND DISTANCE EDUCATION* 4, no. 1 (2025): 1460–67, <https://doi.org/10.56778/jdlde.v4i1.528>.

As a synthesis of the theoretical framework above, the implementation of a local wisdom-based curriculum in Jeneponto Regency is a pedagogical necessity. The combination of sharp thinking (Cara'de) and honesty (Jujuru') within a synchronized educational ecosystem will produce a generation with a "Global Mindset, Local Punch."<sup>22</sup>By strengthening the links between schools, families, and cultural roots, basic education in Jeneponto produces not only academically superior graduates but also individuals with cultural resilience amidst the tides of modernity. Ultimately, the effectiveness of this curriculum is determined by the extent to which Turatea values are instilled in every educational interaction in the classroom.

### 3. RESEARCH METHODOLOGY

#### Types and Approaches of Research

This study relies entirely on a library research design, a scientific method that focuses on literature collection techniques, in-depth analysis, data coding, and comprehensive theoretical analysis. The approach adopted is qualitative-descriptive with a philosophical-pedagogical orientation.<sup>23</sup>The emphasis of this research is not on hunting for primary field data, but rather on analytical analysis of various literary discourses, curriculum documents, recapitulations of previous studies, and local wisdom manuscripts of Turatea which have a direct relationship with the process of internalizing students' character.

#### Data source

The data construction in this study is mapped into two fundamental classifications.<sup>24</sup>:

(i) Primary Sources: Consisting of authoritative documents on education policy (especially the Independent Curriculum regulations that regulate the Local Content domain), original works on Ki Hadjar Dewantara's educational philosophy, as well as primary references related to the crystallization of Makassar-Jeneponto cultural values (such as contextual Lontara manuscripts or original historical literature on Turatea culture).

(ii) Secondary Sources: Includes articles from reputable scientific journals (indexed by Scopus and Sinta), theses, dissertations, and research reports that discuss the implementation of local wisdom-based curriculum and the dynamics of child development psychology in the ecological spectrum.

#### Data collection technique

Data collection was conducted through rigorous documentation and literature review techniques. Researchers systematically searched scientific databases (e-resources) to find texts directly related to the research variables: curriculum reconstruction, student identity, and internalization of Cara'de na Jujuru values. This step involved the use of specific keywords to ensure the validity and accuracy of the references cited.<sup>25</sup>

#### Research Instruments

In library research design, the key instrument is the researcher themselves (human instrument). The researcher holds full control as planner, data collector, analyst, and final report compiler. To maintain consistency in text analysis, the researcher is assisted by a reference checklist and a structured data categorization scheme.

#### Data Analysis Techniques

The filtered information is then analyzed using the Content Analysis and Thematic Analysis methods with the following stages:

1. Data reduction: Selecting the most essential references and eliminating literature that is outside the scope of the study.

<sup>22</sup> N. Suprpto et al., "Indonesian Curriculum Reform in Policy and Local Wisdom: Perspectives from Science Education," *Indonesian Science Education Journal* 10, no. 1 (2021): 69–80, <https://doi.org/10.15294/jpii.v10i1.28438>.

<sup>23</sup> Maiss Ahmad and Stephen Wilkins, "Purposive Sampling in Qualitative Research: A Framework for the Entire Journey," *Quality & Quantity* 59, no. 2 (2025): 1461–79, <https://doi.org/10.1007/s11135-024-02022-5>.

<sup>24</sup> Virginia Braun et al., "The Online Survey as a Qualitative Research Tool," *International Journal of Social Research Methodology* 24, no. 6 (2021): 641–54, <https://doi.org/10.1080/13645579.2020.1805550>.

<sup>25</sup> Loraine Busetto et al., "How to Use and Assess Qualitative Research Methods," in *Neurological Research and Practice*, vol. 2 (2020), <https://neurolrespract.biomedcentral.com/articles/10.1186/s42466-020-00059-z>.

- Data display: Organizing findings from various theories (Constructivism, Ecology, and Local Philosophy) into a coherent framework.
- Verification and Conclusion Drawing: Linking modern educational theory with Jeneponto's local wisdom to trigger a new synthesis in the form of a regional culture-based curriculum model.

#### Data Validity

To ensure the validity of the findings, this study relied on the Data Source Triangulation technique. Researchers compared perspectives between experts and contrasted global theories with local values to gain a comprehensive, in-depth, and objective understanding.<sup>26</sup>

## 4. RESULTS AND DISCUSSION

### Turatea's Philosophical Values in 21st Century Competencies

Referring to the results of literature searches on cultural documents and local pedagogical manuscripts, it was revealed that the essence of the main values in Turatea culture (Jeneponto) has a very high level of suitability to global competency standards.<sup>27</sup>The findings of this analysis confirm that character-building measures should not rely entirely on adopting foreign values, but can be revitalized through local wisdom. The following is a synthesis table summarizing the results of the mapping of these values.

**Table 1. Synchronization Matrix of Turatea Cultural Values with Global Competence**

Turatea Local Values	Philosophical Meaning	Century Competence 21st/Character
Siri' na Pacce	Deep self-esteem, dignity, and social empathy.	Integrity & Emotional Intelligence.
Acca na Lempu	A combination of intellectual intelligence and honesty.	Critical Thinking & Professional Ethics.
Tangngammono	Persistence, hard work ethic, and never giving up.	Resilience & Productivity.
Sipakatau, Sipakalebbi	Treat each other humanely and respect each other.	Intercultural Collaboration & Communication.

Source: Data processed from the Lontara Turatea Manuscript and Adaptation of the Partnership for 21st Century Skills (2026)

Referring to the literature presented in Table 1, it is clear that the implementation of a culture-based curriculum at the elementary and junior high school levels in Jeneponto should not be trapped in mere formality. A thorough analysis of Bronfenbrenner's theory suggests that schools must act as the pivot of the mesosystem, linking domestic values (Turatea) with future projections.<sup>28</sup>

The curriculum integration process is carried out by inserting regional contexts into science and social science materials. For example, the logic of pressure in physics or mathematical economic calculations can utilize analogies such as salt production or corn trading, which are the lifeblood of Jeneponto's economy. This step builds a cultural scaffolding (similar to Vygotsky's ideas) that helps students digest abstract material through the concrete realities of their environment.<sup>29</sup>

<sup>26</sup> Barbara DiCicco-Bloom and Benjamin F. Crabtree, "The Qualitative Research Interview," *Medical Education* 40, no. 4 (2006): 314–21, <https://doi.org/10.1111/j.1365-2929.2006.02418.x>.

<sup>27</sup> Aiman Faiz and Bukhori Soleh, "Implementation of Local Wisdom-Based Character Education," *JINoP (Journal of Learning Innovation)* 7, no. 1 (2021): 68–77, <https://doi.org/10.22219/jinop.v7i1.14250>.

<sup>28</sup> Nurul Dinda Aulia et al., "Integration of Local Wisdom in Social Studies Learning in Elementary Schools to Form a Character of Cultural Love," *Education Achievement: Journal of Science and Research*, December 29, 2024, 29–39, <https://doi.org/10.51178/jsr.v6i1.2232>.

<sup>29</sup> Baderiah Baderiah and Ahmad Munawir, "Harmonizing Local Wisdom with Islamic Values: A Guide to Character Education Development," *International Journal of Asian Education* 5, no. 1 (2024): 63–75, <https://doi.org/10.46966/ijae.v5i1.374>; Agustyaningrum et al., "Piaget and Vygotsky's Developmental Theory."

The urgency of local wisdom in instructional design in Jeneponto does not mean turning our backs on technological advancements. On the contrary, the principles of Acca na Lempu serve as an ethical filter for students as they absorb digital information. When students are equipped with intelligence (kaca'dekang) and integrity (jujuru), they become more than just content consumers, but ethical creators. This synergy transforms the classroom into a vibrant ecosystem, where devices are used to record local wisdom (for example, salt farming methods), enabling technology to become a tool for cultural preservation, not its destruction.<sup>30</sup>

To strengthen students' character, learning resources should not be concentrated solely in the classroom. School management in Jeneponto must reflect the spirit of Sipakainga (reminding each other). Principal leadership styles rooted in local culture have proven far more effective in fostering teacher loyalty and student compliance than rigid bureaucratic procedures.<sup>31</sup> Regarding the process of internalizing this culture, the stages have been described in detail in Table 2.

**Table 2. Model of Stages of Internalization of Local Culture in Student Identity**

Stages	Pedagogical Activities	Identity Achievement Target
<b>Preconditions</b>	Introduction to cultural symbols, regional languages, and history of Turatea.	<i>Awareness</i> (Identity Awareness).
<b>Habituation</b>	Implementation of Siri' na Pacce values in daily school rules.	<i>Character Building</i> (Internalization of Values).
<b>Actualization</b>	School projects based on solutions to local problems (e.g., the environment).	<i>Cultural Resilience</i> (Cultural Resilience).

Source: Researcher Synthesis based on Bronfenbrenner's Ecological Theory and Local Cultural Habituation Patterns (2026)

### The Impact of Cultural Internalization on National Identity

A crucial point that emerged from this discussion was the fact that strengthening local identity in Jeneponto does not necessarily fuel narrow ethnocentrism. In fact, in line with the Global Mindset, Local Punch paradigm, students who are firmly grounded in their cultural roots tend to be more competitive on the national and international stage.<sup>32</sup> They are equipped with a precise moral compass, so that when interacting with foreign cultures, they do not simply follow, but appear as dignified dialogue partners.

The literature on developmental psychology also confirms that children who grow up with a sense of pride in their identity, as reflected in the Turatea people's renowned courage and honesty, have significantly higher levels of self-esteem. This is the primary foundation for students in Jeneponto to avoid cultural alienation amidst the massive global digital content boom.<sup>33</sup>

Overall, this research findings underscore that the local wisdom-based curriculum in Jeneponto is not exclusive. Instead, it embodies Ecosystem-Based Education, weaving collective memories of the past with projections for the future. Through this systematic approach, students are not only trained to graduate academically but also equipped with cultural resilience.<sup>34</sup> This is where the most substantial relevance lies, positioning local identity as a moral anchor amidst the endless ocean of globalization, in order to ensure that the Turatea generation remains upright with the Ewako principles that are full of integrity.

<sup>30</sup> Nicole M. Vélez-Agosto et al., "Bronfenbrenner's Bioecological Theory Revision: Moving Culture From the Macro Into the Micro," *Perspectives on Psychological Science* 12, no. 5 (2017): 900–910, <https://doi.org/10.1177/1745691617704397>.

<sup>31</sup> Syahlia Anggita Sakti et al., "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (2024): e31370, <https://doi.org/10.1016/j.heliyon.2024.e31370>.

<sup>32</sup> Min Cheng and Steven L. Berman, "Globalization and Identity Development: A Chinese Perspective," *New Directions for Child and Adolescent Development* 2012, no. 138 (2012): 103–21, <https://doi.org/10.1002/cad.20024>.

<sup>33</sup> Duyen T. Trang and Tuppert M. Yates, "Latina Mothers' Cultural Orientation and Child Self-esteem: The Mediating Role of Cultural Socialization," *Family Process* 62, no. 3 (2023): 1114–33, <https://doi.org/10.1111/famp.12825>.

<sup>34</sup> Zhihui Zhang and Yulong Wang, "Development of National Identity Among Chinese Adolescents: Identification of Subgroups and Influencing Factors," *Psychology in the Schools* 62, no. 10 (2025): 4053–64, <https://doi.org/10.1002/pits.23594>.

## 5. CONCLUSION

Turatea's cultural principles, such as Siri' na Pacce, Cara'de na Jujuru, and Tangngamanggang, demonstrate their organic relevance to 21st-century skills. These characteristics are not merely artifacts of the past, but crucial ethical foundations for students to cultivate integrity and resilience amidst the maelstrom of globalization.

The integration of local wisdom into the Jeneponto curriculum through Vygotsky's Cultural Scaffolding technique and Bronfenbrenner's Mesosystem reinforcement has proven effective in breaking down the barriers between school institutions and students' daily lives. Adopting local contexts in instructional materials makes the learning process far more substantive and applicable.

Internalizing local values doesn't necessarily lead to exclusivism, but rather strengthens national identity. Students with a strong cultural foundation demonstrate higher levels of self-esteem, enabling them to participate globally without being detached from their identity (Global Mindset, Local Punch).