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Integration of Local Wisdom in Civic Education Learning: A Systematic Literature Review of Cultural Values, Learning Strategies, and Civic Competencies

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ABSTRACT: Civic Education plays a fundamental role in developing citizens' knowledge, skills, and dispositions necessary for responsible participation in democratic societies. In Indonesia, local wisdom provides culturally relevant resources for integrating civic values into educational practices. However, existing research remains fragmented regarding the cultural values, pedagogical approaches, and civic competencies associated with local wisdom-based learning. This systematic literature review aimed to synthesize evidence on the integration of local wisdom into Civic Education and related civic learning contexts in Indonesia. Following the PRISMA 2020 guidelines, a qualitative thematic synthesis was conducted using studies published between 2020 and 2025. Searches of Google Scholar and supplementary ERIC-indexed records, completed on 8 November 2026, identified 27 records, of which 14 studies met the inclusion criteria. These comprised eight qualitative empirical studies, three literature- or document-based analyses, one quantitative survey, and two quasi-experimental studies. The findings identified recurring cultural values, including mutual cooperation, solidarity, tolerance, respect for diversity, responsibility, deliberation, honesty, discipline, cultural identity, and environmental awareness. Major pedagogical approaches included curriculum contextualization, folklore and digital storytelling, habituation, teacher modeling, collaborative learning, and community-based activities. Civic dispositions emerged as the most frequently emphasized learning outcomes, whereas civic knowledge and skills received less consistent assessment. Based on these findings, an integrative framework was proposed to connect local wisdom, cultural values, pedagogical strategies, and civic competencies. Although quasi-experimental evidence suggested potential educational benefits, the findings remained context-specific, with limited longitudinal and cross-regional validation. This review highlights the potential of culturally responsive Civic Education while emphasizing the need for more rigorous and comparative research to establish its long-term effectiveness.

KEYWORDS: Civic education; local wisdom; cultural values; learning strategies; civic competencies; systematic literature review

1. Introduction

Civic Education plays a fundamental role in preparing individuals to become informed, responsible, and active members of democratic societies. Beyond developing an understanding of political institutions, democratic principles, citizenship rights, and civic responsibilities, Civic Education seeks to cultivate the knowledge, skills, and dispositions necessary for meaningful participation in public and community life. Civic knowledge encompasses an understanding of democratic systems, social institutions, and citizenship principles, whereas civic skills involve critical thinking, communication, deliberation, collaboration, and participation in collective decision-making. Civic dispositions, meanwhile, reflect the attitudes and values that support responsible citizenship, including tolerance, integrity, social responsibility, respect for diversity, and commitment to the common good. These interconnected dimensions highlight the importance of educational approaches that integrate cognitive learning with practical experience, character formation, and meaningful engagement with students' sociocultural environments [1–5].

In culturally diverse societies, the effectiveness of Civic Education depends partly on its ability to connect universal democratic principles with the social experiences and cultural identities of learners. Indonesia provides a particularly relevant context because its diverse ethnic communities, languages, customs, and traditions embody a wide range of values associated with social cooperation, collective responsibility, and peaceful coexistence. Local wisdom, commonly understood as knowledge, values, practices, and traditions developed and maintained within particular communities, offers valuable educational resources for contextualizing civic concepts. These resources include customary practices, oral traditions, folklore, community rituals, traditional arts, local philosophies, and environmentally oriented cultural practices. Such expressions of local wisdom frequently emphasize mutual cooperation, solidarity, tolerance, respect for others, deliberation, responsibility, and cultural continuity. Previous studies have demonstrated the relevance of local wisdom for character education, curriculum development, and culturally responsive learning materials [2–8].

The integration of local wisdom into Civic Education offers opportunities to connect abstract citizenship concepts with familiar cultural practices. For example, traditions emphasizing collective decision-making may provide meaningful contexts for discussing democratic participation and deliberation, while community cooperation can illustrate social responsibility and collective action. Similarly, local narratives and cultural practices emphasizing tolerance and mutual respect may support discussions of diversity and social cohesion. Nevertheless, the educational value of local wisdom cannot be assumed solely from the presence of cultural content in instructional materials. Effective integration requires teachers to identify relevant cultural values, interpret their relationship with civic concepts, and design learning activities that encourage students to examine, discuss, practice, and critically reflect on those values. Without such pedagogical processes, local wisdom risks becoming supplementary cultural information rather than a meaningful foundation for developing civic competencies.

Previous research has examined the contribution of local wisdom to character development, citizenship learning, and educational practices across different Indonesian communities. Several studies have identified cultural values embedded in traditional practices

and examined their relevance to character formation and social responsibility [4, 9, 10]. Other investigations have explored the integration of local traditions into Civic Education curricula, classroom activities, and culturally contextualized learning resources [6, 11–15]. These studies have provided valuable insights into the educational potential of local wisdom within particular geographical and institutional settings. However, differences in research designs, cultural contexts, instructional approaches, and assessment methods have resulted in a fragmented body of evidence. Consequently, it remains difficult to determine which cultural values are most frequently emphasized, how these values are translated into pedagogical strategies, and which dimensions of civic competence are supported by the reported educational practices.

An additional conceptual challenge concerns the inconsistent interpretation and measurement of civic learning outcomes. Existing studies frequently employ terms such as character development, moral values, civic attitudes, citizenship competence, and civic dispositions without clearly distinguishing their conceptual boundaries. Although these constructs are related, they do not necessarily represent equivalent educational outcomes. Civic knowledge concerns what students understand about citizenship and democratic life, civic skills reflect their capacity to apply that understanding through participation and interaction, and civic dispositions represent the values and attitudes that guide responsible civic behavior. Distinguishing these dimensions is essential for evaluating whether local wisdom-based learning contributes primarily to value recognition and character formation or also supports measurable improvements in civic understanding and participatory competencies. Furthermore, studies documenting cultural values or describing instructional activities do not necessarily provide empirical evidence of changes in students' civic competencies.

Although previous literature-based discussions have identified opportunities for integrating local wisdom into Civic Education, their emphasis has generally remained on particular cultural resources, instructional practices, or educational contexts. For example, Atmaja [6] discussed the potential application of local wisdom in Civic Education, while other studies examined specific traditions and culturally oriented instructional materials [11, 15]. More recent quasi-experimental investigations have explored the educational potential of Balinese folklore and digital storybooks in Civic Education [16, 17]. Despite these contributions, a systematic synthesis connecting cultural values, pedagogical strategies, and differentiated civic learning outcomes remains limited. In particular, the existing literature provides insufficient comparative understanding of how local wisdom is transformed from a cultural resource into a structured learning experience and how its educational contributions are supported by different types of research evidence.

The research gap therefore lies in the absence of a sufficiently integrated synthesis of the relationships among local wisdom, cultural values, pedagogical strategies, and civic competencies in Indonesian Civic Education. Previous studies have generally examined these elements individually or within specific cultural contexts, making it difficult to identify common patterns and distinguish context-specific findings from broader educational implications. Moreover, limited attention has been given to comparing the methodological characteristics of existing studies and differentiating descriptive evidence from empirical assessments of learning outcomes. Addressing these limitations is necessary to establish a clearer understanding of the educational potential of local wisdom and to identify priorities for future research.

The novelty of this review lies in its integrative and competency-oriented synthesis of existing evidence. Rather than treating local wisdom merely as a source of cultural content or character values, this review systematically examines four interconnected dimensions: the forms of local wisdom incorporated into educational settings, the civic values represented within these traditions, the pedagogical strategies used to facilitate learning, and the civic knowledge, skills, and dispositions addressed in the reported outcomes. By comparing findings across 14 studies published between 2020 and 2025, including qualitative, quantitative, literature-based, and quasi-experimental investigations, the review identifies recurring educational patterns while recognizing differences in cultural contexts and methodological approaches. Furthermore, it proposes an integrative conceptual framework explaining how local wisdom may contribute to civic learning through culturally contextualized pedagogical processes.

Accordingly, this systematic literature review aimed to critically synthesize existing research on the integration of local wisdom into Civic Education and related civic learning in Indonesia**.** Specifically, the review sought to: (1) examine the methodological, educational, and geographical characteristics of studies published between 2020 and 2025; (2) identify the principal cultural values represented in local wisdom-based educational practices; (3) analyze the pedagogical strategies employed to integrate these values into civic learning; and (4) evaluate the reported contributions to civic knowledge, civic skills, and civic dispositions. Based on this synthesis, an integrative framework was developed to clarify the relationships among cultural resources, instructional approaches, and civic competencies. The findings are expected to provide a stronger conceptual foundation for culturally responsive Civic Education and inform future research on the effectiveness of local wisdom-based learning across different educational and cultural contexts.

2. Materials and Methods

2.1. Review Design.

This study employed a systematic literature review to identify, evaluate, and synthesize research on the integration of local wisdom into Civic Education and related civic learning contexts, following established systematic review procedures [18, 19]. The review was guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) reporting framework [20]. The PRISMA-S guidelines were also considered to ensure transparent reporting of information sources, search strategies, publication restrictions, and study selection procedures [21]. The review included journal articles published between January 2020 and December 2025. A qualitative thematic synthesis was adopted because the included studies employed heterogeneous research designs and reported diverse educational outcomes that were unsuitable for quantitative meta-analysis [19, 22].

2.2. Information Sources and Search Strategy.

The initial literature search was conducted using Google Scholar in August 2026, followed by a supplementary search of ERIC-indexed records on 8 November 2026. The supplementary search identified two additional eligible journal articles that were not captured in the initial Google Scholar dataset. Both articles were cited as [16]: the first investigated Balinese folklore-based Civic Education, while the second examined the effectiveness of Balinese culture-based

digital storybooks in Pancasila Education. Accordingly, the review incorporated studies identified through both Google Scholar and ERIC-indexed records. However, Scopus and Web of Science were not searched, which may have resulted in the omission of relevant publications indexed in other databases [23].

The Google Scholar search strategy incorporated three conceptual domains: Civic Education, local wisdom or cultural values, and educational practices or character development. The Indonesian-language search terms included “Pendidikan Kewarganegaraan,” “PKn,” “kearifan lokal,” “nilai budaya,” “pembelajaran PKn,” “pendidikan karakter,” and “integrasi budaya lokal.” The principal Boolean search string was:

("Pendidikan Kewarganegaraan" OR "PKn") AND ("kearifan lokal" OR "nilai budaya") AND ("pembelajaran" OR "pendidikan karakter")

The supplementary ERIC search employed three search strings: (1) “civic education” AND “local wisdom” AND Indonesia; (2) “The Implementation of Balinese Folklore-Based Civic Education for Strengthening Character Education”; and (3) “Effectiveness of Digital Storybooks Based on Balinese Culture for Enhancing Cultural-Civic Literacy and Pancasila Education Outcomes”. Searches were restricted to journal articles published between 2020 and 2025. The two additional ERIC-indexed articles were assessed using the same eligibility criteria applied to the Google Scholar records.

2.3. Eligibility Criteria.

Studies were eligible for inclusion if they were scholarly journal articles published between January 2020 and December 2025 and were available in full text. Eligible studies were required to address Civic Education (Pendidikan Kewarganegaraan/PPKn) or educational practices directly related to civic values and competencies. They also had to examine local wisdom, cultural values, customary practices, or other locally embedded cultural resources within educational or civic learning contexts. Furthermore, studies were required to report learning processes, cultural values, or educational outcomes associated with civic knowledge, civic skills, civic dispositions, or character development. Studies were excluded if they were duplicates, published outside the specified period, or classified as books, book chapters, conference proceedings, theses, dissertations, or non-scholarly publications. Articles were also excluded if they discussed local culture without a clear educational or civic learning connection, did not address civic-related outcomes, or were unavailable in full text.

2.4. Screening and Study Selection.

The study selection process followed the identification, screening, eligibility assessment, and inclusion stages outlined in PRISMA 2020 [20]. The initial Google Scholar search identified 25 records, all of which underwent title and abstract screening. Seven records were excluded because they did not address Civic Education, did not examine local wisdom or cultural values, or were inconsistent with the review objectives. Full texts were sought for the remaining 18 records; however, three reports could not be retrieved. Consequently, 15 full-text articles underwent eligibility assessment, of which three were excluded because of insufficient alignment with the review scope or inadequate research information. The remaining 12 studies met the inclusion criteria.

The supplementary ERIC search identified two additional eligible studies, increasing the final number of included studies to 14. Two authors independently participated in literature identification, screening, and data extraction using the predefined eligibility criteria. Any differences in screening decisions were resolved through discussion and consensus without involving a third reviewer. References used exclusively for theoretical background or methodological justification were excluded from the PRISMA study count.

Figure 1 illustrates the study selection process according to PRISMA 2020. Of the 25 records identified through Google Scholar, seven were excluded during title and abstract screening, three full-text reports could not be retrieved, and three additional reports were excluded following eligibility assessment. Twelve studies from Google Scholar and two supplementary ERIC-indexed studies were included in the final qualitative synthesis, resulting in 14 eligible studies.

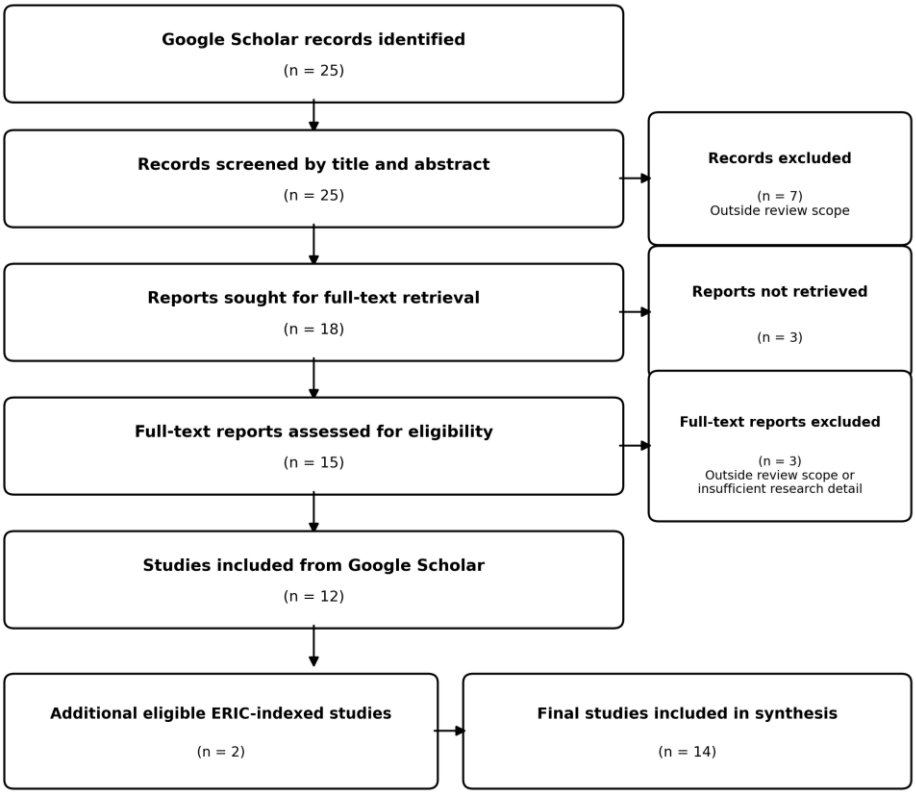

Figure 1. PRISMA 2020 Study-Selection Flow for the 14 Included Studies (12 from Google Scholar and Two From ERIC).

2.5. Data Extraction.

A structured data extraction matrix was developed to systematically organize information from the 14 included studies. The extracted information comprised: (1) author names and publication year; (2) geographical location; (3) participants or documentary sources; (4) educational level or learning context; (5) research design and data collection methods; (6) forms of local wisdom; (7) identified cultural values; (8) pedagogical strategies; (9) reported civic or character-related outcomes; and (10) methodological limitations or implementation challenges. For literature-based and documentary studies, the matrix recorded the documents, cultural expressions, and published materials used as the primary sources of analysis. This standardized procedure facilitated systematic comparisons across studies with different research designs and educational contexts.

2.6. Coding and Thematic Synthesis.

The extracted findings were analyzed using a three-stage thematic synthesis approach adapted from Thomas and Harden [22]. In the first stage, relevant statements concerning local cultural practices, cultural values, learning activities, and educational outcomes were identified as meaning units and assigned initial codes. Four deductive coding domains were established based on the review objectives: (1) forms of local wisdom, (2) cultural values, (3) pedagogical strategies, and (4) civic competencies. Additional inductive codes were developed when findings could not be adequately classified within the initial categories.

In the second stage, conceptually related codes were compared across studies and organized into descriptive categories. For example, mutual assistance, cooperation, and togetherness were grouped within a broader category of relational values, whereas tolerance and respect for diversity were retained as related but distinct concepts. Pedagogical activities were coded separately from the cultural values they were intended to communicate. This distinction enabled the synthesis to differentiate cultural content from the instructional processes through which civic learning was facilitated.

In the third stage, descriptive categories were integrated into higher-order analytical themes and examined in relation to three dimensions of civic competence: civic knowledge, civic skills, and civic dispositions. Civic knowledge was identified when studies addressed students' understanding of citizenship, Pancasila, democratic principles, rights and responsibilities, social norms, or cultural diversity. Civic skills were identified when studies examined communication, dialogue, deliberation, collaboration, problem-solving, or civic participation. Civic dispositions were identified when studies addressed attitudes and behavioral orientations, including responsibility, tolerance, solidarity, honesty, discipline, respect, and concern for the community.

The coding process explicitly distinguished cultural values from demonstrated civic competencies. For instance, deliberation was initially classified as a cultural value and was associated with civic knowledge when a study addressed students' understanding of democratic decision-making. It was classified under civic skills only when students' participation in discussion or collective decision-making was described or assessed. Similarly, *gotong royong* (mutual cooperation) was categorized as a relational cultural value and linked to civic dispositions when associated with solidarity or responsibility, or to civic skills when collaborative participation was examined. This analytical distinction prevented the presence of cultural values from being interpreted automatically as evidence of measurable civic learning outcomes.

Throughout the synthesis, differences in research designs, evidence types, and outcome reporting were retained. Descriptions of cultural values, proposed instructional strategies, and empirically measured educational outcomes were treated as distinct forms of evidence. This approach supported a more critical interpretation of the findings and reduced the risk of overstating the educational effectiveness of local wisdom-based Civic Education.

2.7. Study Quality and Risk-of-Bias Appraisal.

No formal study quality or risk-of-bias assessment instrument was applied. Instead, methodological characteristics, including research design, participant selection, data collection

procedures, and outcome reporting, were extracted and considered during the thematic synthesis. Consequently, the findings were interpreted as a qualitative synthesis of the available literature rather than a formally graded assessment of evidence certainty or causal effectiveness. This limitation was considered when interpreting the reported contributions of local wisdom-based learning to civic knowledge, skills, and dispositions.

3. Results and Discussion

3.1. Characteristics, Methods, and Geographical Distribution of the Included Studies.

The review included 14 studies published between 2020 and 2025, representing diverse research designs and educational contexts. Eight studies employed empirical qualitative or descriptive approaches, including interviews, observations, ethnographic investigations, and case studies. Three studies primarily used literature, documentary, or content analysis; one employed a quantitative survey; and two adopted quasi-experimental designs [4, 6, 9–17, 24–26]. The two quasi-experimental studies provided particularly relevant intervention evidence because they evaluated folklore-based and digital storybook-based approaches to Civic Education [16, 17]. The included studies represented various geographical and cultural contexts across Indonesia, including Magelang and Borobudur in Central Java, Dayak Kanayatn and Malay communities in West Kalimantan, Sundanese cultural communities in West Java, Mandar traditions in West Sulawesi, Manado in North Sulawesi, Pacitan in East Java, Pekalongan in Central Java, Imogiri in Yogyakarta, Amfoang in East Nusa Tenggara, and Buleleng and Jembrana in Bali [4, 9–17, 24–26]. Although this geographical diversity provided insights into different cultural traditions, the included studies did not constitute a nationally representative sample. Several regions were represented by only one study, and no cross-national comparisons were available.

The studies also differed in their educational settings and methodological objectives. Community-based investigations of Nyangahatn, Tepung Tawar, and Nguras Enceh primarily documented cultural values and social practices that could inform civic learning. In contrast, studies conducted at SDN 001 Campalagian, SMP Negeri 1 Pacitan, senior high schools in Manado, and primary schools in Bali examined educational practices or learning outcomes more directly [9, 10, 12–14, 16, 17, 24]. Literature-based investigations of Sundanese expressions, Batik Pekalongan, and local wisdom integration mainly provided curricular interpretations rather than direct measurements of student learning [6, 11, 15]. These methodological differences indicated that the included studies did not evaluate equivalent educational interventions. The two quasi-experimental studies provided more direct evidence of educational outcomes. Sanjaya et al. (2021) examined Balinese *satua* (folklore)-based Civic Education and reported higher post-test scores in cognitive, affective, and psychomotor domains, supported by a significant multivariate result [16]. Dharma et al. evaluated Balinese culture-based digital storybooks and reported effect sizes of 0.849 for cultural-civic literacy and 0.872 for Pancasila Education learning outcomes [17]. However, both investigations involved primary-school students in Bali and contained inconsistencies in their descriptions of sample sizes or class allocation. These reporting limitations reduced confidence in the precision and reproducibility of the reported effects without necessarily invalidating the overall findings. Table 1 summarizes the characteristics of the 14 included studies, including geographical locations, participants or documentary sources, educational levels, research designs, forms of local wisdom, and reported civic-related outcomes. The comparison highlights the

methodological diversity of the evidence base and distinguishes studies documenting cultural values from those examining educational practices or assessing student outcomes [4, 6, 9–17, 24–26].

Table 1. Characteristics of the 14 Studies Included in the Systematic Review.

Study location	Participants/sample	Educational level	Research design	Local wisdom	Key findings	Ref.
Magelang, Central Java	Community figures	Community	Descriptive qualitative	Borobudur, Gejog Lesung, Gunung Tidar	Responsibility, discipline, patriotism, tolerance, honesty, cooperation, humility, non-violence	[4]
Indonesia	Secondary literature	Civic Education	Literature and content analysis	Customs, folklore, traditional games	Civic understanding, identity, responsibility, cooperation	[6]
Lingkonong, West Kalimantan	9 community informants	Community	Qualitative interviews and observation	Dayak Kanayatn Nyangahatn	Social interaction, communication, cultural continuity; no student assessment	[9]
Sepinggan, West Kalimantan	Community leaders and residents	Community	Descriptive qualitative	Malay Tepung Tawar	13 cultural values; civic outcomes not assessed	[10]
Sundanese communities	42 proverbs and expressions	Junior secondary	Document analysis	*Paribasa* and *babasan*	12 character-value categories linked to civic competencies	[11]
Campalagian, West Sulawesi	4 informants	Elementary	Qualitative ethnography	Mandar Metabe' and Mepuang	Respectful communication, character development, habituation	[12]
Manado, North Sulawesi	10 students, 4 teachers	Senior secondary	Qualitative classroom study	Local multicultural values	Cooperation, diligence, responsibility, multicultural awareness	[13]
Pacitan, East Java	Students and teachers	Junior secondary	Descriptive qualitative	Local wisdom in Pancasila Education	Civic skills and dispositions; teaching and resource constraints	[14]
Pekalongan, Central Java	Published literature	School curriculum	Literature review	Batik Pekalongan	Honesty, collaboration, responsibility, curriculum integration	[15]
Buleleng, Bali	360 Grade VI students, 18 classes*	Elementary	Quasi-experimental; MANOVA	Balinese *satua*, Tri Hita Karana	Improved cognitive, affective, psychomotor outcomes	[16]
Jembrana, Bali	114 Grade V students*	Elementary	Quasi-experimental; MANOVA	Balinese digital storybooks	Improved cultural-civic literacy and learning outcomes; effects: 0.849, 0.872	[17]
Imogiri, Yogyakarta	Community participants	Community	Qualitative case study	Nguras Enceh	Cooperation, tolerance, multicultural attitudes, national identity	[24]
Kampung Naga, West Java	Students, teachers, indigenous leaders	Elementary	Quantitative survey; PLS-SEM	*Gotong royong*, deliberation, environmental respect	Positive association with civic understanding (R^2 = 0.65)	[25]
Amfoang, East Nusa Tenggara	Elementary students	Elementary	Descriptive qualitative	Offerings, blankets, honey collection, oral traditions	Pancasila understanding, cultural identity, inclusive attitudes	[26]

The characteristics of the included studies revealed considerable variation in research design, educational setting, and outcome assessment. In Sanjaya et al. (2021), the participants section reported 360 students across 18 classes, whereas the procedural description referred to two experimental and two control classes [16]. Similarly, Dharma et al. reported 114 students

in the effectiveness analysis, while the population description referred to six classes of 28 students [17]. These inconsistencies should be considered when interpreting the strength and reproducibility of the intervention findings.

Table 2 presents a cross-study synthesis of recurring cultural values, pedagogical strategies, and civic competencies. The findings indicate that cooperation, tolerance, responsibility, deliberation, cultural identity, and environmental stewardship were associated with different educational approaches. Civic dispositions were the most consistently discussed outcomes, whereas civic knowledge and skills were addressed less consistently. The synthesis distinguishes competencies explicitly reported or assessed in the included studies from broader educational implications inferred from their findings [4, 6, 9–17, 24–26].

Table 2. Cross-Study Synthesis of Cultural Values, Pedagogical Strategies, and Civic Competencies.

Cultural value cluster	Pedagogical strategies	Civic knowledge	Civic skills	Civic dispositions	Ref.
Cooperation, solidarity, and togetherness	Collaborative learning, experiential activities, school routines, and community participation	Understanding collective responsibility and social interdependence	Cooperation, coordination, problem-solving, and participation	Solidarity, mutual assistance, and social responsibility	[12, 13, 15, 24]
Tolerance and respect for diversity	Multicultural learning, storytelling, cultural narratives, and community-based discussions	Understanding cultural diversity, pluralism, and national identity	Dialogue, listening, perspective-taking, and respectful discussion	Tolerance, openness, respect, and inclusive attitudes	[6, 11, 13, 24, 26]
Responsibility, honesty, and discipline	Habituation, teacher modeling, school programs, and curriculum integration	Understanding civic duties, social norms, and responsible conduct	Self-management and accountable participation	Responsibility, honesty, discipline, humility, and integrity	[4, 6, 12, 14, 15]
Deliberation and communication	Proverbs, customary practices, community learning, and collaborative discussion	Understanding deliberation and collective decision-making	Communication, negotiation, reasoned discussion, and collaboration	Respect for differing opinions and peaceful conflict resolution	[9, 11, 13]
Cultural identity and heritage preservation	Curriculum contextualization, folklore, digital storybooks, and cultural engagement	Understanding cultural heritage, Pancasila values, and cultural-civic literacy	Cultural interpretation and participation in cultural activities	Cultural belonging, heritage appreciation, and inclusive national identity	[6, 10, 11, 15–17]
Environmental awareness and stewardship	Place-based learning, community knowledge, and environmental activities	Understanding environmental responsibility and community–environment relationships	Participation in collective environmental activities	Environmental awareness, care, and responsibility	[4, 25]

3.2. Cultural Values Represented in Local Wisdom.

The thematic synthesis identified several recurring cultural values relevant to Civic Education, although their expression varied across Indonesian cultural contexts. The most prominent cluster comprised mutual cooperation, solidarity, togetherness, and mutual assistance. These values were identified in community traditions and educational practices emphasizing collective responsibility and social participation [4, 9, 12, 13, 16, 17, 24]. The Balinese studies highlighted the educational relevance of folklore and cultural-civic literacy, while the Kampung Naga survey identified mutual cooperation, deliberation, and environmental respect as important predictors of civic understanding [16, 17, 25]. Although closely related, cooperation primarily refers to collective action, whereas solidarity emphasizes shared concern and responsibility.

A second cluster included tolerance, respect for diversity, deliberation, and peaceful coexistence. The Nguras Enceh tradition was associated with cooperation, multicultural attitudes, and national identity [24], while Sundanese proverbs reflected values relevant to fairness and collective decision-making [11]. Balinese folklore and digital storybooks provided structured educational contexts for addressing civic knowledge, attitudes, and cultural-civic literacy [16, 17]. In contrast, studies of Dayak Kanayatn Nyangahatn and Malay Tepung Tawar primarily documented cultural continuity and community relationships [9, 10]. These findings demonstrated that similar civic values may emerge through different cultural practices, but their educational significance must be interpreted within the relevant sociocultural contexts.

The third cluster concerned ethical and personal dispositions, including responsibility, honesty, discipline, humility, respect for elders, and non-violence. The Magelang study identified these values across local historical, artistic, social, and environmental traditions [4]. Similarly, the Mandar study demonstrated how Metabe' and Mepuang were reinforced through school routines, respectful communication, and teacher modeling [12]. These findings suggested that repeated cultural practices within educational environments may provide opportunities for developing civic dispositions, although their long-term effectiveness was not directly established.

Cultural identity and heritage preservation represented another important theme. Studies of Malay Tepung Tawar and Amfoang traditions emphasized the continuity of cultural knowledge and local identity [10, 26]. Sundanese proverbs were associated with character values relevant to the Civic Education curriculum [11], while Balinese folklore and digital storybooks demonstrated how cultural narratives could be transformed into structured learning resources [16, 17]. Environmental responsibility was also identified in the Magelang and Kampung Naga contexts, where local knowledge and environmental practices were connected with collective responsibility and respect for shared resources [4, 25].

Despite these recurring themes, the reviewed studies differed considerably in how cultural values were identified and interpreted. Several studies documented cultural values without examining whether students acquired corresponding civic competencies. For example, the identification of 13 cultural values in the Tepung Tawar tradition demonstrated the presence of civic-relevant cultural content but did not establish measurable changes in student learning [10]. Therefore, cultural values should be distinguished from demonstrated educational outcomes when evaluating the contribution of local wisdom to Civic Education.

3.3. Learning Strategies for Integrating Local Wisdom.

The included studies identified several pedagogical approaches for integrating local wisdom into Civic Education. The first involved curriculum contextualization, through which local cultural resources were connected with specific learning objectives and civic concepts. Studies of Sundanese proverbs demonstrated their relevance to Civic Education competencies, while Atmaja [6] identified customary practices, folklore, traditional games, and customary law as potential instructional resources [11]. Similarly, the Amfoang study connected local traditions with Pancasila values and character development in elementary education [26]. These approaches illustrated how culturally familiar materials could support contextualized civic learning.

The second approach involved storytelling and culturally based instructional media. Folklore, proverbs, traditional games, and digital storybooks were used to communicate civic

values through narratives and familiar cultural experiences [6, 11, 15–17]. Sanjaya et al. [16] examined structured Balinese *satua*-based instruction involving story interpretation, character identification, moral reflection, and formative assessment. Dharma et al. [17] evaluated digital storybooks incorporating Balinese cultural elements through a quasi-experimental design. These studies suggested that culturally relevant narratives could support civic learning when accompanied by structured activities encouraging interpretation, reflection, and discussion.

The third approach emphasized habituation and teacher modeling. The Mandar study described the integration of Metabe' and Mepuang into routine school activities, classroom interactions, and teachers' exemplary behavior [12]. Unlike isolated instructional activities, habituation involved repeated exposure to culturally grounded values through everyday educational practices. This approach appeared particularly relevant to civic dispositions, although its effectiveness was not assessed through controlled intervention methods.

Collaborative and experiential learning constituted a fourth approach. Local wisdom-based multicultural learning in Manado emphasized cooperation, diligence, responsibility, and opportunities for student participation [13]. Research on Batik Pekalongan also proposed engaging students with local cultural practitioners and integrating traditional knowledge into curriculum activities [15]. These approaches offered opportunities to develop communication, cooperation, and participatory skills. However, standardized assessments of these competencies remained limited.

The fifth approach involved community-linked learning, which connected classroom activities with local cultural practices and community knowledge. Studies of Nyangahatn, Tepung Tawar, Nguras Enceh, and Amfoang highlighted the importance of cultural traditions and community participation in preserving local values [9, 10, 24, 26]. Such practices could provide meaningful contexts for civic learning, although their integration into formal education would require collaboration with local communities and sensitivity to cultural interpretation and ownership.

Overall, the findings suggested that meaningful integration of local wisdom required more than presenting cultural examples. Effective pedagogical processes involved identifying relevant cultural values, connecting them with civic concepts, facilitating student participation, and encouraging reflection. The Balinese quasi-experimental studies provided examples of structured interventions using folklore and digital storybooks, although their findings remained limited to primary-school settings in Bali [16, 17]. These approaches demonstrated the potential of culturally contextualized learning while highlighting the need for broader empirical evaluation.

3.4. Contributions to Civic Knowledge, Civic Skills, and Civic Dispositions.

The synthesis identified three interconnected dimensions of civic competence: civic knowledge, civic skills, and civic dispositions. Civic knowledge refers to students' understanding of citizenship principles, democratic institutions, rights and responsibilities, social norms, Pancasila values, and cultural diversity. The Kampung Naga survey reported a positive association between local-wisdom values and students' understanding of Civic Education [25]. Sanjaya et al. [16] assessed cognitive outcomes through folklore-based instruction, while Dharma et al. [17] evaluated cultural-civic literacy and Pancasila Education learning outcomes. The Amfoang study also discussed students' understanding of Pancasila values, whereas Atmaja [6] examined the potential of local cultural resources for explaining

citizenship concepts [26]. Collectively, these findings suggested that local wisdom could support the contextualization of civic knowledge, although differences in assessment methods limited direct comparisons.

Civic skills encompass communication, dialogue, deliberation, collaboration, problem-solving, and participation in civic activities. These competencies were discussed in studies involving multicultural learning, collaborative classroom activities, and community-based cultural practices [9, 13, 15, 24]. Sanjaya et al. [16] included civic social skills in their quasi-experimental assessment and reported more favorable outcomes among students receiving folklore-based instruction. However, most other studies described opportunities for participatory learning without directly measuring skill development. Therefore, the available evidence supported the potential of local wisdom-based approaches to facilitate civic skills rather than demonstrating consistent improvements across educational contexts.

Civic dispositions refer to relatively enduring attitudes and behavioral orientations that support responsible citizenship. These include tolerance, solidarity, responsibility, honesty, discipline, respect for diversity, cultural appreciation, and concern for the community. Civic dispositions were the most frequently discussed competency dimension across the reviewed studies [4, 12–17, 24, 26]. Sanjaya et al. [16] assessed affective outcomes alongside cognitive and psychomotor dimensions, while Dharma et al. [17] examined cultural sensitivity, respect for diversity, and attitudes toward cultural preservation. The Mandar study demonstrated the relevance of habituation and teacher modeling [12], whereas the Nguras Enceh study identified cultural values associated with multicultural attitudes and national identity [24].

Although civic knowledge, skills, and dispositions are closely related, they represent distinct educational outcomes. Understanding deliberation reflects civic knowledge, participating in collective decision-making demonstrates civic skills, and respecting different opinions represents civic dispositions. Several reviewed studies discussed these dimensions collectively under broader concepts such as character development or citizenship values. Distinguishing them is essential for interpreting the available evidence and identifying areas requiring more rigorous assessment [12, 13, 16, 17, 24].

3.5. Integrative Synthesis and Proposed Framework.

The cross-study synthesis identified four interconnected components: local wisdom, cultural values, learning strategies, and civic competencies. Local wisdom encompasses cultural resources such as customary practices, oral traditions, rituals, traditional arts, folklore, digital cultural narratives, and community knowledge. Cultural values represent the meanings derived from these resources and selected for educational purposes. Learning strategies translate these values into meaningful educational experiences through curriculum contextualization, folklore-based instruction, digital storybooks, habituation, teacher modeling, collaborative learning, and community-based activities. Civic competencies constitute the intended learning outcomes, comprising civic knowledge, skills, and dispositions [4, 6, 9–17, 24–26].

The proposed framework does not assume that exposure to local traditions automatically improves civic competencies. A single cultural practice may represent multiple values, while similar values may be communicated through different pedagogical approaches. Educational effectiveness depends on the relevance of cultural content to learning objectives, appropriate interpretation by teachers and community members, and opportunities for student participation and critical reflection. Therefore, the framework represents a conceptual synthesis of

relationships identified in the literature rather than an experimentally validated causal model [6, 12, 13, 16, 17].

Figure 2 illustrates the proposed integrative framework connecting local wisdom, cultural values, learning strategies, and civic competencies. The framework emphasizes the mediating role of pedagogical strategies in transforming cultural resources into meaningful learning experiences. Civic competencies are differentiated into knowledge, skills, and dispositions, providing a conceptual foundation for curriculum development and future empirical assessment [4, 6, 9–17, 24–26].

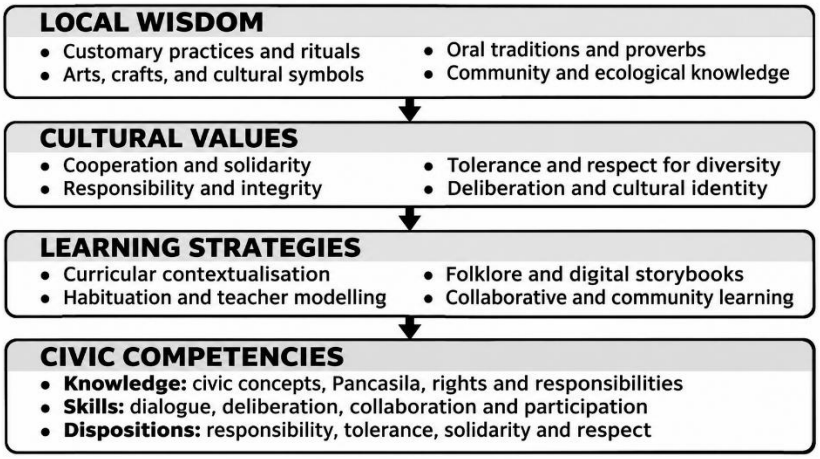

Figure 2. Proposed Framework Linking Local Wisdom, Cultural Values, Learning Strategies, and Civic Competencies.

The framework also explains the greater emphasis on civic dispositions within the reviewed literature. Most studies examined cultural practices, ethical values, and behavioral orientations, whereas fewer directly assessed civic knowledge or skills. Although two quasi-experimental studies reported favorable cognitive, affective, psychomotor, and cultural-civic literacy outcomes, their assessment methods and intervention formats differed [16, 17]. Evidence concerning long-term competency development and observable civic skills remained limited. Consequently, the framework provides a basis for developing more comprehensive instructional approaches and assessment instruments addressing all three dimensions of civic competence.

3.6. Limitations of Existing Evidence and Educational Implications.

The reviewed studies revealed several methodological limitations that should be considered when interpreting the findings. Of the 14 included studies, only three employed quantitative approaches: one survey [25] and two quasi-experimental investigations [16, 17]. Although the quasi-experimental studies reported favorable outcomes for Balinese folklore-based instruction and digital storybooks, both involved primary-school students in Bali. Consequently, their findings cannot be readily generalized to other cultural contexts or educational levels. Furthermore, the absence of longitudinal studies limited understanding of the sustainability of civic learning outcomes. Future investigations should employ rigorous mixed-methods, quasi-experimental, and longitudinal designs with clearly defined sampling procedures and comparable assessment measures.

The assessment of civic competencies also varied considerably across the included studies. Civic dispositions, particularly responsibility, tolerance, solidarity, and cultural

identity, were more frequently discussed than civic knowledge and skills. Inconsistent terminology and assessment indicators further complicated comparisons among studies. Future research should distinguish these three competency dimensions and employ validated instruments supported by classroom observations, interviews, student work, and performance-based assessments. Civic skills, in particular, should be evaluated through observable activities such as dialogue, deliberation, collaboration, problem-solving, and community participation [13, 14, 16, 17, 25].

Digital learning represents another promising area for further investigation. One study evaluated Balinese culture-based digital storybooks and reported favorable outcomes for cultural-civic literacy and Pancasila Education [17]. However, the findings were limited to a single geographical and educational context. Other studies identified insufficient digital learning resources as an implementation constraint [14]. Future investigations should examine interactive cultural media, digital archives, virtual community engagement, and locally developed educational applications. Particular consideration should be given to cultural authenticity, community participation, accessibility, and the preservation of cultural meanings in digital learning environments.

The geographical distribution of the included studies also warrants consideration. Although the evidence represented several Indonesian regions, many cultural and linguistic communities remained underrepresented. Furthermore, the studies primarily examined individual traditions or educational settings, limiting direct comparisons across cultural contexts. Comparative and multi-regional investigations could provide a clearer understanding of how similar civic values are expressed and taught across different communities while preserving their cultural distinctiveness [4, 9–17, 24–26].

The relationship between pedagogical strategies and measurable civic competencies also requires further empirical examination. Several studies identified cultural values or proposed instructional approaches without directly assessing their effects on student learning. Future research should evaluate how specific teaching strategies translate local cultural values into civic knowledge, skills, and dispositions. Classroom-based interventions, comparative instructional designs, and performance assessments could provide stronger evidence of educational effectiveness across different learning environments [6, 11–15, 24, 26].

From an educational perspective, the findings suggest three priorities. First, teachers should align local cultural resources with explicit Civic Education objectives and distinguish cultural values from intended learning outcomes. Second, schools should integrate local wisdom through collaborative learning, critical discussion, reflection, and community participation rather than treating cultural traditions as supplementary instructional materials. Third, assessment strategies should evaluate civic knowledge, skills, and dispositions separately to provide a comprehensive understanding of student development. These approaches may strengthen culturally responsive Civic Education while maintaining alignment with formal curriculum requirements [6, 12–17, 26].

4. Conclusions

This systematic literature review synthesized 14 studies examining the integration of local wisdom into Civic Education in Indonesia. The findings demonstrated that local wisdom provides culturally relevant resources for developing civic competencies when cultural values

are systematically incorporated into pedagogical practices. The proposed integrative framework connects four components: local wisdom, cultural values, learning strategies, and civic competencies. Across the reviewed studies, civic dispositions, particularly responsibility, tolerance, solidarity, respect for diversity, and cultural appreciation, were the most frequently emphasized outcomes. Civic knowledge was addressed through culturally contextualized learning, whereas civic skills received less consistent assessment. Two quasi-experimental studies reported promising educational outcomes, although their findings were limited to specific primary-school settings in Bali. The findings highlight the importance of aligning local cultural resources with curriculum objectives through storytelling, collaborative learning, habituation, teacher modeling, and community engagement. Educators should incorporate critical reflection and competency-based assessments to ensure that cultural learning extends beyond the recognition of traditional values. Nevertheless, the evidence remained methodologically heterogeneous and geographically uneven. The restricted database coverage and absence of formal risk-of-bias assessment further limited the strength of the synthesis. Future research should employ rigorous experimental, longitudinal, and cross-regional designs, develop validated measures of civic competencies, and evaluate digital learning approaches across diverse cultural settings. Overall, local wisdom offers a promising foundation for culturally responsive Civic Education, although stronger empirical evidence is required to establish its long-term educational effectiveness.

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Author Contributions

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Data Availability Statement

All data analyzed in this systematic literature review were obtained from previously published studies cited in the manuscript. The extracted data and supporting materials are available from the corresponding author upon reasonable request.

Competing Interests

The authors declare that they have no financial or non-financial competing interests that could have influenced the conduct, analysis, interpretation, or reporting of this study.

Declaration of AI-Assisted Technologies

The authors declare that no generative artificial intelligence (AI) tools were used in the research process or preparation of this manuscript.

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