JURNAL DIDAKTIKA
https://didaktika.lombokinstitute.com/index.php/JPTK

Vol.4, No.2 (October – 2026)
E-ISSN: 2987-4343
pp. 56-66

Students' Perceptions of MOTEKAR Media in Deep Learning-Oriented Cultural Education at the Senior High School Level

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Abstract
Sundanese cultural literacy in secondary education is shaped by rapidly changing digital and cultural environments. This study describes senior high school students' perceptions of MOTEKAR, an analog board-game learning medium designed around mindful, meaningful, and joyful learning principles. A quantitative descriptive survey involved 160 students from four senior high schools in Purwakarta Regency who had used MOTEKAR in local-content learning. Data were collected using a five-point Likert questionnaire covering students' self-reported experiences related to cultural literacy and deep learning. The results showed positive mean responses, with cultural pride receiving the highest indicator mean (4.80). Based on the indicator values reported in Table 3, the unweighted domain means were 4.74 for perceptions related to cultural literacy and 4.55 for deep-learning experiences. Because the study relied on self-report data and purposive sampling and used a descriptive design without a pretest, comparison group, or objective cultural-literacy test, the findings reflect positive student perceptions rather than demonstrated causal effects. The results suggest that students perceived MOTEKAR as a culturally relevant and engaging medium; this educational alignment is consistent with SDG 4.7's emphasis on cultural diversity.

Article History
Received: August 2026
Reviewed: September 2026
Published: October 2026

Key Words
MOTEKAR Media,
Deep Learning,
Cultural Literacy,
Student Perceptions,
SDGs 4.7.

How to Cite: Sudarmansyah, R., Kusnadi, U., Mulyana, A., Hidayah, N., Pradeka, D., Sutisna, M. R., & Somantri, D. (2026). Students' Perceptions of MOTEKAR Media in Deep Learning-Oriented Cultural Education at the Senior High School Level. *Jurnal DIDAKTIKA,* 4(2). 56-66.

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Introduction

Education in the 21st century takes place amid rapid digital and cultural change. Studies in Indonesia suggest that young people's engagement with global media can coexist with challenges in sustaining the visibility and everyday use of local languages and cultural practices; however, such tendencies should not be assumed to characterize every student or locality (Layli et al., 2023; Sumartias et al., 2020; Sadri & Wisnu Bayu Temaja, 2025). In West Java, this issue is relevant because the Sundanese language and cultural knowledge remain important elements of local identity and formal local-content education. Accordingly, the pedagogical challenge is to create learning experiences that help students interpret local values within contemporary life.

Regional languages are one means of transmitting cultural knowledge in schools. Prior research has documented challenges related to regional-language use and cultural-literacy engagement in Indonesian education, although much of this evidence comes from settings other than senior high schools in Purwakarta (Anshory & Manshur, 2024; Nadiah et al., 2023; Saputra et al., 2025). In this study, cultural literacy is approached through students' self-

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Vol.4, No.2 (October – 2026)
E-ISSN: 2987-4343
pp. 56-66

reported recognition, appreciation, retention, and perceived knowledge of Sundanese culture rather than through an objective achievement test. This distinction is important because perceptions of learning and demonstrated competence are related but not equivalent outcomes.

Rather than assuming a local baseline deficit that was not directly measured in this study, the research is situated within local-content learning in Purwakarta Regency, where Sundanese culture can be explored through more interactive forms of instruction. Literature on culture-based learning emphasizes the value of connecting school content with learners' sociocultural contexts and moving beyond one-way information transmission (Bagea, 2023; Cyntya et al., 2025; Nisa et al., 2025). MOTEKAR was therefore examined as an alternative learning medium that combines face-to-face game interaction with Sundanese cultural content.

At the secondary-school level, cultural literacy includes the capacity to recognize, interpret, appreciate, and discuss cultural knowledge and values within contemporary contexts (Astratova & Rubene, 2024; Djafar & Djafri, 2024; Kobakhidze, 2021). This educational orientation is also compatible with Sustainable Development Goal (SDG) Target 4.7, which includes appreciation of cultural diversity among the aims of education for sustainable development (UNESCO, 2017). In the present study, SDG 4.7 is used as an educational alignment and implication, not as an outcome that was directly measured. Learning media can support this orientation when cultural content remains authentic and the learning experience is sufficiently interactive to sustain student engagement (Alsaleh, 2024; Luqmi et al., 2025; Wardani et al., 2025).

In this manuscript, Deep Learning refers to a pedagogical approach and should not be confused with the term's use in machine learning. In the Indonesian educational framework, pembelajaran mendalam is organized around learning that is mindful (berkesadaran), meaningful (bermakna), and joyful (menggembirakan), with learning experiences that encourage students to understand, apply, and reflect on knowledge (Kementerian Pendidikan Dasar dan Menengah, 2025; Rahmawati et al., 2025). This framing is compatible with broader deeper-learning literature that emphasizes authentic engagement, meaningful application, and learner agency (Fullan et al., 2018). For this survey, these principles are operationalized as students' reported attention to cultural material, perceived meaningful connections to everyday life, enjoyment, and willingness to use the medium again.

Research on game-based cultural learning has expanded, but the evidence base remains uneven across educational levels and cultural contexts. A systematic review of analog game-based learning identified potential benefits for engagement, collaboration, satisfaction, and meaningful learning, while also noting that many interventions do not clearly connect game mechanics to explicit learning objectives (Sousa et al., 2023). Indonesian studies have also developed culture-oriented board games, including Djava Dvipa for learning about Nusantara history and MONOKEBU for cultural literacy, but much of this work focuses on product development, feasibility, or younger learners (Nugroho, 2024; Sabillah & Kurnia, 2025). Thus, this study addresses a contextual and measurement-specific gap: limited evidence describes how senior high school students perceive a Sundanese cultural board game whose learning design is explicitly discussed in relation to mindful, meaningful, and joyful learning.

MOTEKAR, a Sundanese term associated with being creative and resourceful, is an analog board-game learning medium that embeds West Javanese and Sundanese cultural content in game-based classroom activities. Its educational design is intended to focus students' attention on cultural material, help them connect cultural elements with everyday life, provide an enjoyable learning experience, and encourage continued use of the medium.

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These intended functions correspond to the perception indicators presented in Table 1. The present study evaluates students' reported experiences with these design features; it does not assume that the design itself establishes learning gains.

The study was conducted in Purwakarta Regency and focused on senior high school students who had already used MOTEKAR in local-content learning. It aimed to describe students' perceptions of cultural-literacy-related experiences and the mindful, meaningful, and joyful dimensions of their learning after using the medium. Accordingly, the evidence is interpreted as a descriptive account of student responses rather than as a test of causal effectiveness.

This study brings together four elements that are less often examined in combination: an analog culture-oriented board game, Sundanese local-content learning, the senior high school population, and a perception framework linked to mindful, meaningful, and joyful learning. It therefore offers context-specific evidence about student reception of MOTEKAR and identifies implications for designing culturally responsive learning media. Claims about actual improvement in cultural literacy, long-term identity development, or comparative effectiveness require stronger designs and objective outcome measures beyond the scope of this survey.

Research Method

This study used a descriptive quantitative, cross-sectional survey design to summarize students' perceptions after they used MOTEKAR in local-content learning. The design was observational and included no pretest, control or comparison group, or experimental manipulation. The procedure comprised four broad stages: (1) identifying the cultural-learning context and preparing MOTEKAR; (2) preparing a questionnaire aligned with cultural-literacy-related and deep-learning-related indicators; (3) obtaining expert reviews of the questionnaire; and (4) administering the questionnaire after MOTEKAR use, conducting descriptive analyses, and interpreting students' responses. A survey design is appropriate for describing patterns of self-reported experience, but it does not by itself establish causal effectiveness (Creswell & Creswell, 2018).

The participants were 160 senior high school (SMA) students from four schools in Purwakarta Regency, West Java, with 40 respondents from each school, as shown in Table 2. Purposive sampling was used. Eligible participants were students in Grades X–XII who had used MOTEKAR in local-content learning at their respective schools. Because the sample was purposively selected rather than probability-based, the findings are limited to the participating students and should not be interpreted as statistically representative of all senior high school students in Purwakarta or West Java. The equal allocation of 40 respondents per school describes the sample structure but does not eliminate possible selection bias or account for the nesting of students within schools.

This study adhered to the ethical principles of educational research. Before data collection, the school principals approved the research protocol, and informed consent was obtained from all participating teachers. Student assent was obtained, and written consent was provided by parents or guardians. To protect participants' rights and privacy, respondents' anonymity and confidentiality were maintained throughout data collection and analysis. No personal identifiers were recorded, and participants were informed of their right to withdraw from the study at any time without negative consequences.

MOTEKAR was implemented consistently across the four participating schools over three 90-minute sessions. In the first session, the teacher explained the game rules and cultural context and organized students into groups of four or five. In the second session,

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students played the MOTEKAR board game, solved culture-based challenges, and discussed them with their peers. The third session focused on guided reflection, during which the teacher facilitated a class discussion about the cultural values encountered in the game. This standardized approach kept the learning experience and students' exposure to the medium consistent across all four schools.

Primary data were collected through an online Google Forms questionnaire using a five-point Likert response scale. In this study, the instrument is treated as measuring two domains of self-reported experience rather than objective competence: (1) perceptions related to cultural literacy, represented by introduction to culture, cultural pride, information retention, perceived knowledge enhancement, and an open-ended reflection item; and (2) deep-learning experiences, represented by mindful attention, meaningful understanding and connection, joyful learning, and willingness to use MOTEKAR again. Several indicators are represented by single items; therefore, results are interpreted at the item or domain level rather than as estimates of fully validated latent constructs. The questionnaire items are presented in English in Table 1.

Table 1. Blueprint of Cultural Literacy and Deep Learning Instruments

Variable	Indicators	Statement Items
Cultural Literacy	Introduction to Culture	The MOTEKAR medium has helped me learn about various local cultures.
	Affective (Sense of Pride)	The MOTEKAR game makes me proud of my own local culture.
	Information Retention	I find it easier to remember cultural information through this game.
	Knowledge Enhancement	My knowledge of Sundanese culture has grown since I started playing MOTEKAR.
	New Perspectives	Describe aspects of Sundanese culture that you have recently learned about.
Deep Learning	Mindful	I paid attention to the cultural material while using MOTEKAR.
	Meaningful	MOTEKAR has helped me gain a deeper understanding of West Javanese culture.
	Meaningful	I can connect the cultural elements in the game to everyday life.
	Joyful	Learning with MOTEKAR makes me feel happy and enthusiastic.
	Intention	I would like to use MOTEKAR again in my next lesson.

The research instrument underwent a validation process to assess its content relevance and feasibility. Three experts reviewed the questionnaire: two specialists in educational technology and one expert in Sundanese culture and language. The experts used the Content Validity Index (CVI) method to rate each item for clarity, relevance, and language accuracy. Items with a CVI score below 0.80 were revised or excluded. After the expert review, a pilot test was conducted with 20 senior high school students who were not part of the main study sample. The pilot data yielded a Cronbach's alpha coefficient of 0.82 for the overall instrument, indicating acceptable internal consistency in the pilot sample.

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Vol.4, No.2 (October – 2026)
E-ISSN: 2987-4343
pp. 56-66

To categorize students' perceptions consistently, the study established cut-off criteria for the five-point Likert scale. The interval width was calculated using the formula: Interval = (Highest Score − Lowest Score) / Number of Categories, yielding an interval of 0.80 per category. The resulting classification was as follows: 1.00–1.80 (Very Low), 1.81–2.60 (Low), 2.61–3.40 (Moderate), 3.41–4.20 (High), and 4.21–5.00 (Very High) (Creswell & Creswell, 2018). This classification provides a consistent and reproducible rule for interpreting the 'High' and 'Very High' categories across indicators.

To provide a fuller descriptive analysis, this study reports both the arithmetic mean and the standard deviation (SD) for each indicator. The SD measures the variability in students' perceptions. A lower SD indicates less variability in responses, whereas a higher SD indicates greater variability. This information helps show whether high mean scores are accompanied by relatively consistent responses or greater variation among participants.

Research Findings and Discussion

Results

The results summarize questionnaire responses from 160 senior high school students in Purwakarta Regency after they used MOTEKAR. This section describes students' reported experiences related to cultural literacy and deep learning. Because the study is descriptive and perception-based, the findings are presented as response patterns and are not interpreted as causal evidence of learning effectiveness.

The respondents came from four senior high schools in Purwakarta Regency, with the sample distribution shown in Table 2. Participation by multiple schools provides variation in school contexts within the study sample, while purposive sampling limits generalization beyond the participating students.

Table 2. Distribution of Participants by School

Aspect	Number of Schools	Respondents by School	Total Respondents
Senior High School (SMA)	4	40	160

Table 2 shows that the study included 160 respondents, distributed equally across four senior high schools, with 40 students from each school. This distribution clearly describes the participating sample. However, it should not be interpreted as evidence of population representativeness or as a basis for a statistical confidence claim because the schools and students were selected purposively.

The equal number of respondents from each school prevents any one participating in school from numerically dominating the pooled descriptive mean, but it does not remove selection bias or account for the nesting of students within schools. Accordingly, the results are interpreted as descriptive findings for this four-school sample.

Student responses were summarized using the mean score for each indicator on the five-point Likert scale. Table 3 presents the reported means and standard deviations. Because item-level response distributions are not provided, small differences among means should be interpreted cautiously. For an additional like-with-like descriptive summary, the unweighted mean of the four reported cultural-literacy indicators is 4.74, while the unweighted mean of

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Vol.4, No.2 (October – 2026)
E-ISSN: 2987-4343
pp. 56-66

the four reported deep-learning indicators is 4.55; these domain means are derived directly from the values in Table 3.

Table 3. Recapitulation of Mean Scores for Research Indicators

Variable	Key Indicators	Average Score *(Mean)*	Standard Deviation (SD)	Category
Cultural Literacy	Introduction to Local Culture	4.75	0.42	Very High
	Cultural Pride (Affective)	4.80	0.38	Very High
	Preservation of Cultural Information	4.68	0.51	High
	Knowledge Enhancement	4.72	0.45	Very High
Deep Learning	Mindful	4.52	0.55	High
	Meaningful	4.60	0.48	Very High
	Joyful	4.55	0.50	Very High
	Intention	4.53	0.52	Very High

As shown in Table 3, all reported indicator means are high on the five-point response scale, and the relatively small standard deviations indicate limited variability in responses. Cultural pride has the highest mean (4.80, SD = 0.38), followed by introduction to local culture (4.75, SD = 0.42), knowledge enhancement (4.72, SD = 0.45), and information retention (4.68, SD = 0.51). These values indicate strongly positive self-reported responses among the participating students. They suggest that students perceived MOTEKAR as supporting cultural pride and knowledge; however, they are not direct evidence of objective cultural-literacy gains because the study included neither a pretest–posttest design nor standardized objective assessments.

Among the deep-learning items, meaningful learning had a mean of 4.60 (SD = 0.48), followed by joyful learning (4.55, SD = 0.50), willingness to use MOTEKAR again (4.53, SD = 0.52), and mindful attention (4.52, SD = 0.55). The narrow range of these means and the relatively small standard deviations indicate a broadly positive response pattern with limited variability. Figure 1 compares the unweighted means of the four cultural-literacy indicators and the four deep-learning indicators, providing a like-with-like summary of student perceptions across both domains.

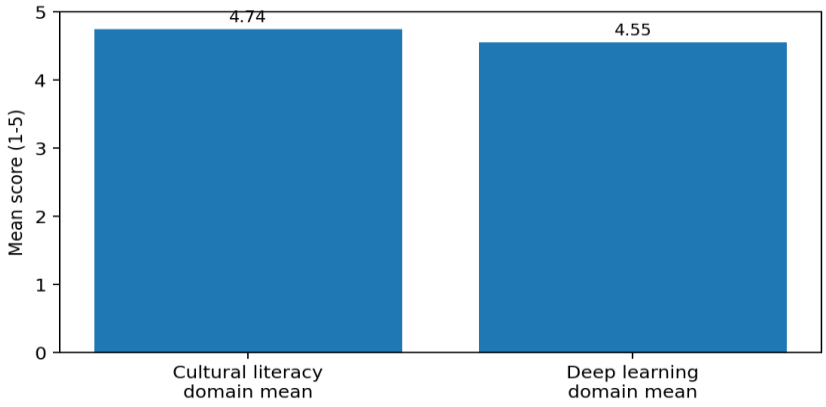


Figure 1. Descriptive Mean of Cultural-Literacy and Deep-Learning Indicator Domains

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Vol.4, No.2 (October – 2026)
E-ISSN: 2987-4343
pp. 56-66

Figure 1 summarizes the four indicator means in each domain: 4.74 for perceptions related to cultural literacy and 4.55 for deep-learning experiences. The figure is descriptive only. It does not test whether the two-domain means differ statistically, nor does it support an inference that students developed deeper identity reflection or greater cognitive maturity.

The concentration of means near the upper end of the five-point scale also requires caution. Such clustering may reflect genuinely positive experiences, but it may also be influenced by ceiling effects, acquiescence, or social-desirability bias in self-report questionnaires. The online Google Forms format limited direct interviewer interaction during response entry, but the study did not include a specific measure of response bias. The results are therefore best interpreted as highly positive perceptions within the participating sample rather than as proof of learning gains.

Discussion

The positive response pattern is consistent with the literature suggesting that analog board games can create opportunities for face-to-face interaction, turn-taking, discussion, and shared use of learning materials. A systematic review of analog game-based learning reports recurring outcomes related to engagement, collaboration, satisfaction, and meaningful participation, while also noting that outcomes depend on the quality of game design and its alignment with learning objectives (Sousa et al., 2023). In the MOTEKAR context, the survey responses are compatible with the possibility that social and tactile interaction supported engagement with cultural content, but the present design did not isolate or experimentally test that mechanism.

Studies more directly related to cultural learning show that board games can embed local or national cultural content in interactive learning activities. Nugroho (2024), for example, used a gamified board game to support learning about Nusantara history, while Sabillah and Kurnia (2025) developed a board-game medium for cultural literacy at the elementary level. Together with the broader review of analog games (Sousa et al., 2023), these studies provide a relevant basis for interpreting MOTEKAR, although they come from different educational contexts. Differences in learner age, content, design, and outcome measures mean that findings from other studies should not be assumed to apply automatically to senior high school students in Purwakarta.

The mindful-learning item indicates that students generally reported focusing on cultural material while using MOTEKAR. Within the Indonesian deep-learning framework, mindful learning emphasizes awareness and purposeful engagement in the learning process (Kementerian Pendidikan Dasar dan Menengah, 2025; Rahmawati et al., 2025). The high mean for this item is consistent with MOTEKAR's intended design, but a single self-report item cannot establish sustained attention, metacognition, or other cognitive processes beyond students' own perceptions.

The meaningful-learning responses suggest that students perceived connections between the cultural content presented in MOTEKAR and their existing knowledge or everyday context. This interpretation is consistent with culture-based learning literature, which emphasizes contextual relevance and the integration of learners' sociocultural contexts into instruction (Bagea, 2023; Djafar & Djafri, 2024; Sadri & Wisnu Bayu Temaja, 2025). The survey does not demonstrate long-term retention or transfer; it shows that students perceived the learning experience as meaningful at the time of data collection.

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Vol.4, No.2 (October – 2026)
E-ISSN: 2987-4343
pp. 56-66

The mean for joyful learning indicates that students generally found MOTEKAR enjoyable and engaging. This pattern is consistent with the broader board-game literature, in which satisfaction, engagement, social interaction, and willingness to participate are commonly reported outcomes (Sousa et al., 2023). In this study, the result should be described as a positive student experience rather than proof that MOTEKAR is more effective than other media because no comparison condition was included.

The results do not provide a basis for comparing high school students with younger learners or attributing the responses to greater cognitive maturity. The participating senior high school students reported positive experiences related to cultural literacy and deep learning. This age-specific evidence is useful because much Indonesian research on culture-oriented media has focused on elementary education; nevertheless, developmental explanations require direct comparative data across age groups.

Cultural pride received the highest means among the reported indicators. This finding suggests that the participating students responded positively to the affective dimension of learning about local culture. Cultural pride and appreciation are relevant to educational discussions of cultural diversity (Djafar & Djafri, 2024; Sadri & Wisnu Bayu Temaja, 2025), and the result is compatible with the educational emphasis of SDG Target 4.7. The study did not measure SDG indicators directly, so this connection should be understood as pedagogical alignment rather than demonstrated SDG impact.

The consistency of positive mean responses across the reported indicators among students from four schools suggests that MOTEKAR was positively received in the participating contexts. It does not establish that the medium is universally inclusive, equally suitable for all learners, or adaptable across the wider secondary-school population. Those claims would require probability sampling, subgroup analyses, accessibility evidence, and direct comparisons across settings.

The intention result should also be interpreted according to the exact questionnaire item. The item asks whether students would like to use MOTEKAR again in a future lesson; therefore, the mean of 4.53 indicates willingness to reuse the learning medium. It should not be interpreted as a validated behavioral intention to preserve Sundanese culture independently or as evidence of future cultural-preservation behavior.

Study Limitations

This study has several limitations. First, the evidence is based on self-reported responses and may be affected by ceiling effects, acquiescence, or social-desirability bias. Second, purposive sampling from four schools' limits population-level generalization. Third, the design included no pretest, control or comparison group, or objective cultural-literacy assessment, so causal effectiveness cannot be established. Fourth, the psychometric evidence is limited to expert review, CVI screening, and an overall Cronbach's alpha from a 20-student pilot; item-level validity evidence and factor structure are not reported, and several indicators are represented by single items. Fifth, although the manuscript reports standard deviations, it does not provide confidence intervals or item-level response distributions. These limitations mean that the findings should primarily inform refinement and further evaluation of MOTEKAR using stronger measurement and comparative designs.

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Conclusion

The survey shows that the 160 participating senior high school students reported highly positive experiences after using MOTEKAR in Sundanese local-content learning. Cultural pride had the highest reported indicator mean (4.80), while the deep-learning items for mindful, meaningful, and joyful learning and willingness to reuse the medium also received high mean scores. When the values in Table 3 are summarized at the domain level, the four cultural-literacy-related indicators average 4.74 and the four deep-learning indicators average 4.55. These results support the interpretation that MOTEKAR was positively received as a culturally relevant and engaging learning medium in the participating schools. They do not demonstrate causal improvement in cultural literacy, deeper identity reflection, or long-term cultural-preservation behavior. Future research should use validated multi-item measures, objective learning outcomes, dispersion statistics, broader sampling, and pretest-comparison designs. The educational relevance of MOTEKAR to SDG Target 4.7 is best framed as alignment with the goal of appreciating cultural diversity rather than as demonstrated SDG impact.

Recommendations

MOTEKAR may be used as a supplementary medium for Sundanese local-content learning. Future studies should evaluate its effectiveness using validated measures, objective learning outcomes, broader samples, and pretest–posttest comparison designs.

Acknowledgements

The authors acknowledge Universitas Pendidikan Indonesia for funding support under Contract No. 293/UN40.F7/AM.02.01/2026.

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Vol.4, No.2 (October – 2026)
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