

Social Science Education Learning Model Based on *Baduy Luar* Local Culture for Elementary Students

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Abstract. This study aims to analyze the role of a social studies learning model based on the local culture of the Baduy Luar community. A qualitative approach with a case study design was used to explore the culture-based learning model. Data collection was conducted through in-depth interviews with five elementary school teachers and five fifth-grade elementary school students in Lebak Regency, Banten Province. Additionally, participatory observation and documentation were carried out. The results of this study indicate that a local culture-based learning model can support a meaningful and in-depth learning process. This is evident in the students' ability to understand the way of life of the Baduy Luar community, such as preserving and respecting the environment. This learning model also encourages teachers and students to create a mindful learning environment where students can understand learning objectives and are intrinsically motivated to learn. This study has implications suggesting that a learning model based on local culture can support students' ability to construct their own knowledge and apply it in real life. Thus, the cultural values of the Baduy Luar community can serve as a foundation for students to identify and analyze situations in their surrounding environment.

Keywords: Social Science Education, Learning Model, Baduy Luar, Local Culture, Deep Learning.

1 Introduction

Education is a conscious effort aimed at humanizing human beings. Furthermore, education is geared toward enabling students to enhance their general knowledge and comprehensive understanding of their surroundings[1]. In Ancient Greece, education focused on holistic aspects such as the physical, intellectual, and moral dimensions. Additionally, education was designed to produce citizens of noble character through habits and direct observation[2]. However, in the early modern era, education began to evolve with the emergence of the tabula rasa theory, which posits that education is shaped by students' experiences and environment[3]. Consequently, education has become crucial for elementary school students. Therefore, students cannot be forced to learn; instead, they are expected to develop through direct experience. In other words, several scholars agree that knowledge arises from solving real-world problems and reflection[4]. For

this reason, education is a learning process through experience and can serve as a tool for democracy.

Regarding education, Vygotsky [5] sociocultural theory emphasizes that learning occurs through social interaction. Consequently, language and culture play a significant role. Students do not learn optimally in isolation. Therefore, new knowledge and skills emerge through conversation, collaboration, and guidance from more competent individuals. The application of this social interaction is also supported by the communication skills of both teachers and students. Previous studies have identified that communication skills can be influenced by interactions with the surrounding environment, including between students and teachers as well as between students and the surrounding community [6], [7]. Thus, the development of communication skills can be based on social constructivist learning theory, which emphasizes the interaction between teachers and students to construct their knowledge.

On the other hand, students come from a different cultural background. Consequently, their communication skills in social interactions vary. However, several studies indicate that there are issues regarding students' insufficient communication skills and weak learning independence [8], [9]. This is because learning is solely teacher-centered. Therefore, communication skills can be developed through culture-based collaborative learning. According to Lestari et al. [10] children aged 9 to 10 years are in the concrete operational stage. At this age, students have high energy levels and a strong interest in problem-solving. Additionally, they are capable of telling longer stories and engaging in simple debates. Culture-based collaborative learning can also serve as an alternative for teachers to encourage dialogue and foster appreciation for diversity among students [11].

This culture-based collaborative learning can be demonstrated by instilling local cultural values to enhance students' transferable skills. In other words, this learning model combines inquiry-based learning with the integration of local cultural values into the learning process. Yani et al. [12] this demonstrates that local wisdom values can serve as a source of values for shaping students' character. This is because a learning model based on local values can provide students with opportunities to achieve their learning objectives. Furthermore, instilling local cultural values can foster students' 21st-century skills [13]. Consequently, they develop an understanding of local values, local wisdom, value systems, and local customs. This learning model also supports deep learning as promoted by the Ministry of Basic and Secondary Education.

In Indonesia, deep learning is implemented as a step toward realizing the graduate profile [14]. The government, through the Ministry of Primary and Secondary Education, strives to continuously improve the quality of education in Indonesia. Therefore, Ministerial Regulation No. 10 of 2025 on Graduate Competency Standards for Early Childhood Education was issued. Graduate competency standards encompass eight dimensions of the graduate profile: faith and piety toward the One and Only God, citizenship, critical thinking, creativity, collaboration, independence, health, and communication—all of which students must master by the end of each educational level. Thus, teachers can apply the principles of learning that characterize deep learning, namely conscious, meaningful, and joyful learning. With these three characteristics, students can have learning experiences such as understanding, applying, and reflecting.

Alwanda et al. [15] found that there are still limitations in the context of culture and the digitization of learning media. These limitations can serve as a basis for further research, as the integration of local values into the learning process needs to be developed. This is because integrating local values into learning activities can mitigate the moral and spiritual crises emerging in the era of globalization. One subject relevant to the integration of these local values is social studies education. Systematically, social studies education is designed to be comprehensive and integrated so that students can apply social studies concepts in their daily lives[16]. Furthermore, these social studies subject also helps students understand new ideas and information in the era of globalization[17]. Therefore, social studies education is characterized as a synthetic discipline because it is capable of synthesizing relevant concepts across educational sciences and social sciences.

On the other hand, social studies education in elementary and secondary schools is certainly different because the subject is presented comprehensively and adapted to the social conditions prevailing in society[18]. Therefore, the learning model implemented must be able to improve the quality of learning to ensure global competitiveness. Given that Indonesia is a country known for its diversity, local values can serve as the foundation for social studies education[19]. Thus, students can come to know and love their region wholeheartedly[20]. The local cultural values that can be highlighted are those related to the Baduy ethnic community. Some academics note that the Baduy ethnic group is a community deeply rooted in tradition, even though it is not located in an isolated area or cut off from global technological developments. For this reason, the local values that can be studied in the Baduy community can be applied directly to social attitude competencies such as mutual cooperation.

Lyesmaya et al. [21] indicates that a values-based learning model rooted in local culture is suitable for implementation in elementary schools. However, the local cultural values that have been integrated still need to be adapted to deep learning. In addition, Widodo et al. [22] It also emphasizes the importance of local cultural values as a means of teaching tolerance and fostering students' religious knowledge. Several previous studies have also shown that there are limitations to teaching materials based on local cultural values[23][1]. Meanwhile, local cultural values can provide a contextual learning experience that is integrated with students' cultural experiences. Therefore, this study aims to conduct a more in-depth analysis of the role of a social studies learning model based on the local culture of the *Baduy Luar* community for elementary students.

2 Method

The discussion regarding the local cultural values of the *Baduy* and the learning process points toward the naturalism paradigm. This is because this paradigm is considered capable of adapting to uncertain situations. Therefore, in conducting this research study, a qualitative approach using the case study method was employed [24]. The case study focused on in this research is a descriptive case study[25]. However, the case study

used in this research has an instrumental nature, where the case raised regarding the local cultural values of the *Baduy* serves as a tool to understand issues related to Social Studies education. The use of this research approach describes and explains the application of the local cultural values of the *Baduy* in social studies education. Therefore, the method applied involves a process of identifying social and cultural events based on the experiences of the research subjects.

The case studies selected for this research were one public elementary school (SDN A) and one private elementary school (SDS A) in Lebak Regency, Banten Province. Both schools were selected based on the research requirements. The scope of the case studies covered one academic semester, with the primary unit of analysis being the learning process. Additionally, the participants in this study consisted of five fifth-grade teachers and five fifth-grade students. The approach used is descriptive, analytical, and interpretive. Thus, the aim of this study is to holistically understand the perceptions of students and teachers regarding the *Baduy Luar* culture, which has been adapted into a contextual social studies learning model. Data collection was conducted through observation, in-depth interviews, and documentation. Consequently, this study spanned four months.

Participant observation was conducted by directly observing the social studies learning process in the classroom and the students' interactions with the school environment. The observations covered aspects ranging from teachers' instructional strategies, student participation, the use of media based on local cultural values, and classroom dynamics, as well as the cultural context. Meanwhile, in-depth interviews lasted between 45 and 65 minutes. The interviews were recorded with a recording device in accordance with the participants' consent and transcribed verbatim. For this purpose, the in-depth interviews were conducted using a semi-structured approach. Thus, there were main questions, and subsequent questions developed according to the research needs. Documentation was carried out by collecting local culture-based social studies lesson plans, teaching materials, and student progress records.

The data analysis techniques used follow Mules and Huberman [26] interactive model, which includes data reduction, data presentation, and drawing conclusions—all carried out in a cyclical and interactive manner. Data reduction is performed by repeatedly reviewing interview transcripts and field notes. Subsequently, data irrelevant to the research focus is discarded. Initial coding is performed manually and covers *Baduy* cultural elements, pedagogical strategies, student responses, and implementation challenges. Meanwhile, data presentation is organized in narrative form. Conclusions are drawn by identifying patterns, themes, and relationships among categories.

3 Results and Discussions

3.1 Social Studies Education in Elementary School

In the social studies learning process, teachers are encouraged to develop communication skills so they can interact with students. These communication skills are supported

by interaction with the environment. Therefore, the development of communication skills can be based on the theory of social constructivism, which emphasizes the interaction between teachers and students in constructing knowledge. Field observations during lessons generally revealed that teachers used teacher-centered teaching strategies. Consequently, instructional media were limited to the use of PowerPoint. Additionally, teachers encountered challenges such as students' lack of independent learning. In the cognitive aspect, during the learning process, students experienced difficulty concentrating. Furthermore, students did not fully understand the material presented. This was evident in their passivity during the lesson. The material covered was related to "My Region, My Pride." During the lesson, students generally looked at one another because they did not yet understand the culture of their region.

The teaching materials used by the teacher explained that one of the local cultures in the region is related to the local cultural values of the *Baduy* people. The teacher explained the profile of the *Baduy* community. These local cultural values were then incorporated into the lesson to foster students' problem-solving and communication skills. However, most students still did not fully understand the *Baduy* community. Generally, they recognize the *Baduy* community by their clothing. This was evident when the teacher showed pictures of the *Baduy* community; the students then appeared more enthusiastic. In the learning process, the teacher predominantly used a contextual approach. During the first session, the teacher rarely used storytelling about *Baduy* legends and ecological wisdom that could be integrated with environmental-related material.

3.2 Integration of the Local Wisdom of the *Baduy Luar*

Baduy is a village in the Lebak region of Banten. The *Baduy* people are known for their steadfast adherence to their local cultural values. There are two groups: the *Baduy Dalam* and the *Baduy Luar*. The *Baduy Luar* are more open to outside cultural influences than the *Baduy Dalam*. During the second session, the teacher provided teaching materials related to the local cultural values of the *Baduy Luar*. Although the learning process became disruptive at one point, the teacher used a culturally-based cue from the *Baduy* tradition—namely, "remembering one another," as in the concept of "*pikukuh*"—to restore order. The students became enthusiastic about asking questions related to "*pikukuh*." The *Baduy Luar* community holds a unique worldview regarding how to live in harmony with fellow humans, the environment, and God. Given that fifth-grade elementary school students are typically 10 to 11 years old, they are more responsive when guided toward concrete learning and hands-on experiences. The *pikukuh* explained by the teacher helps students understand that this worldview is firmly rooted in the *pikukuh*. The *pikukuh* is a customary rule that must be obeyed and implemented by the *Baduy* indigenous community. Within the *pikukuh*, there are several concepts that are subsequently adapted to the students' cognitive abilities so that they receive concrete learning. This is supported by the results of an interview with AS, a teacher at SDS A.

"The integration of local cultural values into social studies education begins with an introduction to the culture of the *Baduy Luar*. This is followed by an

introduction to the customary rules that must be obeyed. This can also serve as a reminder for students to apply these values at school. An example of a strict customary rule is “*laangan the menunang dirempak*,” meaning that prohibitions must not be violated. This rule is relevant to the social context of students as members of the school community.” (Interview with AS, February 2026)

The interview indicates that the integration of local *Baduy* cultural values can influence student behavior at school. *Pikukuh* refers to a mandate passed down from generation to generation. “*Buyut*” signifies a form of command and prohibition. Meanwhile, ‘*Puun*’ is the highest position within the *Baduy* social structure. Thus, the first phrase, “*Buyut nu dititipkan ke Puun*” implies that these rules or prohibitions are entrusted to the *Puun* as the leader of the *Baduy Dalam* and *Baduy Luar* communities. These inherited “*Buyut*” are then implemented by the *Baduy* communities in their daily lives.

These “*Pikukuh*” are local values that embody a profound philosophy of life and can be taught to communities outside the *Baduy*. Specifically, they can be integrated into social studies education for elementary school students. The philosophy of life of the *Baduy Luar* and *Baduy Dalam*, as expressed in these “*Pikukuh*,” can be incorporated into social studies instruction. Based on the analysis of the *Pikukuh* and interviews with the *Baduy Luar* indigenous community, there are six local values of the *Baduy Luar* that can be integrated into social studies instruction in elementary schools: care for and respect for the environment, adherence to the law, honesty, cooperation and mutual assistance, simplicity, and democracy.

Table 1. Examples of educational models based on the local values of the *Baduy Luar*

Value	Purpose	Material	Method	Scoring
Care for and Respect for the Environment	Knowledge: students understand the way of life of the <i>Baduy</i> people, including their practices in preserving and respecting the environment.	1. Profile of the <i>Baduy</i> Community 2. Principles of Environmental Stewardship in the <i>Baduy</i> Community 3. Practices of Environmental Respect	Lectures and discussions; Practical activities, creative projects.	Formative: Observation, discussion, participation in creative projects
	Skills: students are able to apply the principles of care for and respect for the environment in their daily lives.			Summative: Assessment of the environmental awareness posters created by students and evaluation of students' understanding through reflective discussions
	Attitudes: Students develop an attitude of care for the environment and appreciation			
Compliance with the Law		1. The <i>Baduy</i> Customary Legal System	Lectures and discussions; hands-	Formative Assessment:

Knowledge: students understand the customary legal system in <i>Baduy</i> society and how they comply with these laws. Skills: Students are able to apply the principle of obedience to the law in their daily lives. Attitudes: Students develop a respectful attitude toward rules and laws, as well as an understanding of the importance of obeying rules in society.	2. The Application of Respect for the Law in Daily Life on activities, creative projects.	Observations during practical activities, class discussions, and participation in customary court simulations. Summative Assessment: Assessment of posters or skits created by students, as well as evaluation of understanding through reflective discussions.
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Table 1 provides an overview of the social studies learning model design, which focuses on environmental care and respect as well as adherence to the law. The *Baduy* community deeply values and protects the natural environment around them. In other words, the *Baduy* people view nature as an integral part of life and engage in sustainable practices.

“Integrating the local cultural values of the *Baduy* is no easy task. This is because the students receiving this instruction are elementary school students. They are generally active and enjoy moving around. Consequently, managing students’ concentration during the learning process poses a challenge for teachers. However, through *Baduy* cultural values, students can be shown how the *Baduy* community integrates environmental values into every aspect of their lives, making nature an integral part of their identity and existence.” (Interview with AR, February 2026)

Introducing local cultural values into the learning process is no easy task. This point is further emphasized by AR. Consequently, implementing a learning model based on local cultural values cannot be accomplished in a single session. Therefore, to implement this model, two sessions are required.

The results of this study indicate that the *Baduy* people lead a highly structured life in accordance with their customary laws. This can be seen in the rules regarding dress, social interactions, and daily activities, all of which must be strictly followed. Every community member has specific responsibilities and roles within society. They must fulfill these duties and participate in community activities such as traditional ceremonies, community service, and environmental conservation. The *Baduy* local cultural

values can serve as an alternative to address the limitations of social studies education teaching materials by incorporating local cultural values as a strategy to introduce students to diversity. Conceptually, this study demonstrates that social studies education is capable of integrating social science concepts with culture. Furthermore, this study emphasizes that the focus of social studies education lies in human activities across various dimensions of social life, consistent with the characteristics of humans as social beings. Consequently, the implemented learning model centers on human life activities.

This study aligns with Yani [12] findings, which suggest that the values of local wisdom among the *Baduy* community—such as caring for and respecting the environment, as embodied in the *pikukuh*—can shape students' character, equipping them with social skills. The learning model based on *Baduy* local cultural values also reflects the researcher's commitment in the field of education to fostering students' awareness of social and humanitarian values. Student engagement in the social studies learning process can support their cognitive and affective development. Learning is not merely about grades but also about how students interpret the values of life in their surrounding environment. This approach aligns with Utaminingsih [17] where social studies instruction emphasizes knowledge that is mutually constructed and developed, in line with constructivist theory. Thus, the cultural values of the *Baduy* community can encourage students to construct their knowledge through social interaction. Consequently, one of the teaching methods employed focuses on creative projects. In addition to creative projects, there are also practical activities that lead to cooperative learning. This cooperative learning also encourages students to actively engage through in-depth study of social studies material. One example is guiding students to understand the customary legal system within *Baduy* society and how they adhere to these laws. In other words, this learning model can guide students toward interconnected learning experiences and shape their holistic cognitive journey in understanding, applying, and reflecting.

4 Conclusions

This study concludes that integrating social studies education with a learning model based on local cultural values serves as a strategy to prepare students to develop their knowledge, understanding, and analytical skills regarding the social conditions of society. Furthermore, through an approach centered on the local cultural values of the *Baduy*, students also gain a broader and deeper understanding of diversity. As a result, students can develop the basic ability to think logically and critically and be able to solve problems in social life. Local *Baduy* cultural values such as caring for and respecting the environment, as well as adherence to the law, can provide students with the understanding needed to grasp the meaning of existing experiences. Consequently, these local cultural values can shape students' character, further encouraging them to apply these values in their daily lives.

This study has limitations regarding research methods and research subjects. Therefore, future research may employ a mixed-methods approach with different subjects. This study has implications for innovations in social studies education, as this

instructional model can encourage students to understand local ethnic cultures. Additionally, this study can serve as a reference for local governments to pass on or transfer these values across generations of students in Lebak Regency, Banten Province.

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