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The Implementation of the Policy on Strengthening Cultural Values and Local Wisdom in Elementary Schools

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ABSTRACT

Technological advances in the era of globalization have caused a shift in social values, which has the potential to reduce the younger generation's understanding and appreciation of their cultural heritage. In response to this situation, the Baubau City Government has established policies, but elementary school students' awareness and understanding of preserving Buton's cultural values and local wisdom are still minimal. This study comprehensively examines the implementation of policies to strengthen cultural values and local wisdom in elementary schools in Baubau City, using a qualitative approach with a case study method. Data was obtained through observation, in-depth interviews, and documentation at three elementary schools. The data shows that the policy has been integrated into intracurricular and extracurricular activities and the creation of school culture through the instillation of discipline and school rules, with several obstacles found, including limited resources and suboptimal monitoring, evaluation, and accountability. These findings provide effective input for the formulation of policies and guidelines for the sustainable implementation of strengthening Buton's cultural values and local wisdom.

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Keywords
Baubau City
Cultural Values
Education Policy
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Local Wisdom

Introduction

Strengthening cultural values and local wisdom among elementary school students is an important strategy in shaping the character of the younger generation, amid the current trends of globalization and technological development. The city of Baubau, rich in tradition, culture, and the history of the Buton Sultanate, has formulated a policy to integrate cultural values and local wisdom into its education program. In practice, this has not had a significant impact on the understanding and awareness of the younger generation in Baubau City, including a lack of interest in local culture, low knowledge of local cultural identity, a lack of local cultural activists, and a lack of awareness of the importance of local culture. This phenomenon highlights the need to review school programs in realizing policies for the preservation of cultural values and local wisdom in schools.

Several previous studies have examined the culture and local wisdom of Buton, but have not had a significant impact on the management of cultural values and local wisdom preservation, because existing studies generally focus only on normative philosophical cultural studies, literature, and macro conceptualization of culture[1],[[2],[3]. There are also studies on local wisdom learning, but they only focus on the local wisdom values of traditional Buton clothing for early childhood education[4]. Research examining all activities related to the implementation of policies to strengthen cultural values and local wisdom at the elementary school level in Baubau City is still limited, and in fact, does not yet exist. This gap in research has the potential to reduce the quantity and quality of recommendations that contribute to the formulation of evidence-based policies and their implementation strategies.

This study examines and describes in detail the implementation of policies to strengthen cultural values and local wisdom in elementary schools, as well as the supporting and inhibiting factors encountered. The results of this study provide strategic recommendations for strengthening the scientific knowledge base and supporting the formulation of policies, strategies, and implementation of sustainable programs on strengthening cultural values and local wisdom in Buton in elementary schools in Baubau City.

Literature Review

A. Policy Background

The government has established a cultural advancement policy by granting local governments the authority to record, document, and maintain objects of cultural advancement by: preserving their noble values and wisdom; using them in everyday life; preserving their diversity; revitalizing and preserving the cultural ecosystem for each object; and passing on cultural promotion objects to the next generation[5]. Local governments have the right to establish regional policies in carrying out their assistance duties [6], including in formulating strategies for preserving regional cultural values and local wisdom, both in the community and

educational environments. The integration of cultural values and local wisdom into educational programs is considered important because it is a strategic means for cultural preservation and inheritance [7],[8],[9], the formation of students' identity, personality, and character [10],[11],[12], and the strengthening of national character [13].

For the effectiveness and sustainability of the strengthening of cultural values and local wisdom program for students in Baubau City, it is important to conduct research to identify in depth the implementation of existing policies and the supporting and inhibiting factors experienced by schools. The results of this study can make a significant contribution to stakeholders by aligning policies and improving implementation strategies for strengthening cultural values and local wisdom in the school environment.

One form of integrating cultural values and local wisdom into education programs is through curriculum development programs. Primary and secondary education curricula must include local content [14]. Local content equips students with the attitudes, knowledge, and skills to recognize and love their natural, social, cultural, and spiritual environment, as well as to preserve and develop the strengths and wisdom of their region that are useful for themselves and their environment to support national development [15].

The maintenance and development of the Wolio language, literature, and script are mandated to be carried out by regional cultural and educational agencies, to raise awareness, nurture and shape personality, and refine the feelings, character, manners, and attitudes of the Buton tribe in accordance with Buton customs and culture [16]. The implementation of the local content curriculum of the Wolio language and Wolio script in elementary and junior high schools is aimed at increasing students' knowledge and pride, as well as positive attitudes towards their history and culture [17],[18].

Schools have the authority to autonomously and flexibly manage activities that strengthen cultural values and local wisdom, in accordance with the principles of school-based management [19]. Flexibility in this context refers to the ability of schools to manage, utilize, and optimize the use of available resources [20],[21]. Three models of education policy can be used in schools, namely the formulation model, the analysis model, and the implementation model. The education policy implementation model applies a top-down and bottom-up model [22], meaning that all regulations related to general education policies are determined by the central government, while local governments and schools are given the authority to develop various policies and implementation strategies. Every policy implementation needs to be modified to take into account various factors that facilitate effective policy implementation [23]. Education policy can be designed to utilize local wisdom as part of an inclusive education

program in character development for students to overcome social and cultural gaps among students [24].

Local governments and schools have a strategic role in formulating policies and strategies in accordance with their authority and utilizing their resources to support the preservation of local culture and wisdom through various programs.

B. Previous Studies

Local content-based education is implemented in three ways, namely integration into relevant subjects, local content subjects, and skills subjects [25]. Local content curriculum values of local culture can be incorporated into school subjects and extracurricular activities [26]. Character values are instilled in students at school through the integration of intracurricular, cocurricular, and extracurricular activities [2],[13],[27]. The reinforcement of noble cultural values is applied through integration in learning, extracurricular activities, and student habits.

First, the integration of cultural values and local wisdom into general subjects is a strategic instrument in building student character through the learning process at school [28]. The use of culture-based and local wisdom-based learning media is one of the strategies for shaping student character [5],[9]. Cultural preservation is carried out through the development of strategies and learning media based on local wisdom in science learning [6]. The integration of local wisdom in education not only supports the preservation of cultural heritage but also encourages the relevance and sustainability of education [8]. The inheritance of culture/history can foster national identity and patriotism through the integration of heritage into the formal curriculum of basic education [13]. The integration of local wisdom in education not only supports the preservation of cultural heritage but also promotes the relevance and sustainability of education [24]. The key to successfully integrating cultural values into learning practices is the level of teacher education and professional development [12]. The integration of cultural values and local wisdom into general subjects requires creativity and innovation from teachers, as it requires the ability to develop teaching materials, media, learning aids, approaches, strategies, and learning models.

Second, the establishment of local content as a subject is a form of implementing the preservation of cultural values and local wisdom. The procedure for developing a local cultural content curriculum, in terms of educational, recreational, and competitive aspects, is carried out through the following stages: identification of various local cultural activities in schools; benefits and objectives, materials used, and technical aspects of the activities, identification of local content curriculum figures; various local cultural activities, and formulation of character education based on local culture [29]. Regarding the material, competency standards, and basic competencies for each type of local content can be determined by the educational unit itself

[30]. The implementation of the local content curriculum provides students with knowledge, skills, and behaviors so that they have a good understanding of the environment and the needs of the community in accordance with the values/ rules that apply in their region in supporting regional and national development, as well as maintaining and building the potential of each region based on its cultural diversity as part of Indonesia's cultural roots [31],[32]. Local governments and schools work together to preserve the nation's traditional and cultural values by applying local wisdom in the teaching of local content in schools [33]. The cultivation of cultural values and local wisdom in Baubau City can be done through the establishment of Wolio language and literature education and teaching as local content subjects in primary and secondary education [16]. Competency standards, basic competencies, and minimum indicators are set by the region, and educational units are required to develop and design Wolio language and Wolio script local content learning programs in accordance with the characteristics, needs, and conditions of the school and implement them in learning activities [17]. Local governments are given the authority to determine local content subjects based on cultural values and local wisdom to be implemented in educational institutions under their jurisdiction.

Third, the implementation of strengthening local wisdom values can be done in various ways in extracurricular programs, including folk tales, traditional games, and local community activities [34]. Strengthening moral, social, and cultural values derived from local wisdom in basic education can be done through traditional games [35]. Fourth, the formation of school culture is instilled in students as a local content education program whose content and delivery media are linked to the natural environment, social environment, cultural environment, and local development needs [36],[27],[30].

The implementation of strengthening cultural values and local wisdom in schools is carried out through four programs, namely: integration into relevant subjects, establishment of local content subjects, extracurricular activities, and formation of school culture and discipline. This study is relevant to research in several countries around the world, including the Philippines, which examined the development and implementation of Indigenous Peoples' Education (IPEd) policies, integrating local culture/ wisdom into basic education and emphasizing the importance of community participation in strengthening student identity and character [37]. In Australia, it examines the importance of integrating Indigenous local values into the education and learning curriculum in schools [38].

C. Supporting and Inhibiting Factors

The policy of strengthening cultural values and local wisdom in education programs can be said to be successful if it has strong support in its implementation in educational units,

including: cooperation between educators and educational staff, facilities and infrastructure, culture and environment, and the community environment [39]. The implementation of policies needs to be supported by the readiness of resources in schools and the active role of the community [40]. Education management cannot be separated from education policy itself because the two work synergistically [41]. Funding for the implementation of the Wolio Language and Wolio Script Local Content Curriculum is supported by the School Revenue and Expenditure Budget, the Baubau City Revenue and Expenditure Budget, and other legitimate and non-binding sources of revenue [17]. Supporting factors for the implementation of policies to strengthen cultural values and local wisdom in education programs are the availability of funds, human resources, infrastructure support, the supporting capacity of the school environment, the creation of stakeholder collaboration, and active community participation.

The inhibiting factors in the implementation of policies to strengthen cultural values and local wisdom in the school environment include: the lack of a needs analysis stage before designing the syllabus and local content material; monotonous learning media; and a school culture that is not yet supportive [42]. Schools find it difficult to develop local content curricula due to a lack of/ no teacher resources that can develop curricula in schools [43]. Other inhibiting factors include teachers, students, the environment, and student character [39].

The implementation of strengthening cultural values and local wisdom in schools, despite having sufficient support, still faces several obstacles, including: a lack of planning documents, limited resources, teacher readiness and creativity, student interest, learning resources and media, and obstacles in the form of the existing school climate/culture, as well as the support of the educational environment.

Materials and Methods

This study examines the implementation of policies to strengthen cultural values and local wisdom in elementary schools, using a qualitative descriptive method with a case study approach in three elementary schools in Baubau City. Data collection was conducted from December 2024 to April 2025, through in-depth interviews, observation, and documentation [44], as well as Focus Group Discussions (FGD). A clear description is shown in Table 1.

Table 1. Data Collection Technique

Technique	Aspect	Brief Description
Interview	Participants	School principals (key informants), teachers, students, and officials from the Baubau City Education Office.
	Participants' Roles	School principals: policy and implementation strategy; Teachers: teaching practices; Students: reception and learning experience; Education Office: regulation and supervision.

Technique	Aspect	Brief Description
	Interview Duration	30–60 minutes per interview; shorter for students (10–20 minutes).
	Number of Informants	22 interviews, conducted until data saturation was reached; consisting of 3 principals, 12 teachers, 6 students, and 1 Education Office official.
	Sampling Technique	Non-probability sampling using purposive sampling, supported by snowball sampling.
	Ethical Considerations	Informed consent, confidentiality of participants' identities, non-maleficence, and transparency in reporting.
Observation	Observation of Natural School Activities	Classroom learning activities, extracurricular programs, and daily habituation activities within the school environment.
Documentation	Document Review	Regional and mayoral regulations of Baubau, school regulations, School Operational Curriculum, school programs, teacher task distribution, lesson plans (RPP), teaching materials, and school profile.

The validity and reliability of the research data were ensured through triangulation of sources, triangulation of tools, and triangulation of time. The data were analyzed using Miles and Huberman's interactive qualitative analysis model, namely data reduction, data presentation, and conclusion drawing/ verification [45].

Results

Interviews with officials from the Education and Culture Office revealed that the Baubau City government considers it important to strengthen cultural values and local wisdom through the education process because schools are strategic institutions in the early inheritance of identity and character building of students. To preserve the historical wealth and cultural values of Buton, the Baubau City Government issued Regional Regulation No. 2 of 2022 concerning the preservation and development of the Wolio language, literature, and script, and Mayor Regulation No. 17 of 2023 concerning the Implementation of the Local Content Curriculum for the Wolio Language and Script for Elementary and Junior High Schools. The Baubau City Education and Culture Office has implemented these policies through various programs.

Observations have revealed various forms of strengthening cultural values and local wisdom by the Education and Culture Office, including training teachers in the Wolio language, holding art and culture appreciation competitions for students in early childhood education, elementary school, and junior high school. The program for the coaching, preservation, and development of the Wolio language, literature, and script is implemented through seminars,

dialogues, focus group discussions, and research involving cultural experts, community/ cultural activist groups, schools, and universities in Baubau City.

The results of the document review, based on the report of the Baubau City Regional Cultural Promotion Inventory Expert Team, contain cultural values and local wisdom. Table 2 shows the summary of document review findings on cultural values and local wisdom.

Table 2. Summary of Document Review Findings on Cultural Values and Local Wisdom

Category	Details of Findings
Oral Traditions	19 folk tales; 6 epics; 6 myths; pantuns (traditional poems); rapalan (traditional rhymes); 21 oral histories
Manuscripts	15 religious manuscripts (Islam); 6 legal manuscripts; 7 historical manuscripts (hikayat); 4 genealogy manuscripts; 5 primbon manuscripts; 2 medicinal manuscripts; 4 traditional ceremony manuscripts; 17 kabanti manuscripts
Customs	3 customs on environmental management; customs in dispute resolution
Rites	7 human life cycle rites; 9 religious rites; house rites; 3 agricultural rites; 3 sea rites; Santiago rites
Traditional Knowledge	6 types of crafts: clothing (5 types of children's clothing, 13 types of adult clothing); healing methods; traditional foods and beverages (staple foods, vegetables, side dishes, snacks, traditional drinks); habits related to nature and the cosmos
Traditional Technology	Various traditional technologies are practiced by the community
Arts	11 types of dance; 4 types of music; 3 types of literature; architecture; carving and decoration; 4 types of traditional makeup; design
Languages	Wolio, Cia-cia, Pancana, Liwuto Pasi
Folk Games	9 folk games: pebudho, pelojo, pekaleko, pekasedhe-sedhe, pekatende, edha, pekabhawa-bhawa
Traditional Sports	Various forms of traditional sports

Based on a review of Mayor Regulation No. 17 of 2023, several provisions were found regarding the implementation of the local content curriculum, including: the application of the Wolio language local content curriculum for elementary schools, the systematics of the Wolio language local content curriculum covering competency standards, basic competencies, and minimum indicators, guidance and supervision, financing, and provisions for implementation in schools starting in January 2023. See Table 3.

Table 3. Provisions in Baubau Mayor Regulation No. 17 of 2023 on Local Content Curriculum

Regulatory Aspect	Provisions
Implementation of Local Content Curriculum	The Wolio language local content curriculum is applied at the elementary school level.
Curriculum Structure	Covers competency standards, basic competencies, and minimum indicators.
Guidance and Supervision	Includes mechanisms for coaching and supervision of curriculum implementation.
Financing	Specifies provisions for funding the implementation of the local content curriculum.
School Implementation Timeline	Implementation begins in January 2023.

The results of interviews with school principals revealed that the strengthening of cultural values and local wisdom has been implemented in several programs, namely the establishment of a local content curriculum for the Wolio language, in accordance with the characteristics of each educational unit. The local content for the Wolio language is formulated in the school's operational curriculum, which is determined by a decree from the school principal and approved by the Office of Education and Culture. Regarding the appointment of teaching staff, the principal has assigned classroom teachers as teachers of the Wolio language local content. In its implementation, all teachers are directed to integrate cultural values and local wisdom into general subjects according to their respective creativity, carry out extracurricular programs, and habit-forming programs through school rules and culture. To ensure the implementation of school policies, the principal conducts monitoring through school and classroom supervision, as well as evaluation of the implementation of annual programs. Meanwhile, the principal has not yet received systematic monitoring and evaluation, as well as a periodic accountability reporting system, for the implementation of the local content curriculum from the Education and Culture Office.

Interviews with teachers revealed that the strengthening of cultural values and local wisdom is carried out through the Wolio language local content learning process, based on an assignment letter from the principal. Buton cultural values and local wisdom are also integrated into general subjects, including: Cultural Arts and Crafts (*Seni Budaya dan Prakarya* or SBDP), Natural and Social Sciences (*Ilmu Pengetahuan Alam dan Sosial* or IPAS), Religion, and others. In the SBDP, teachers teach traditional dances and songs from Buton and create projects on Buton's traditional foods and crafts. Teachers not only introduce dance movements, song lyrics, or skills in making traditional crafts and food, but also instill the values contained therein. See Table 4.

The school establishes student discipline when entering school and classrooms, ethics in meeting or interacting with teachers, and behavioral habits while at school and after school. This advice is continuously conveyed to students through morning assemblies by each teacher on duty.

Specifically for Wolio language learning, classroom teachers admit to difficulties in implementing it because they do not have a local content curriculum guideline from the Baubau City Education and Culture Office to serve as a reference for teachers in formulating competency standards, basic competencies, and minimum learning achievement indicators. Teachers also have limited understanding/skills in the Wolio language, and difficulty reading Wolio script and Latin-based Wolio writing, as well as limited sources of literature on the history, culture, and local wisdom of Buton.

Table 4. Integration of Cultural Values in Teaching and Learning Activities

Cultural Component	Description of Learning Activities	Values Instilled
Galangi Dance	Teachers teach the movements, meaning, and context of the Galangi welcome dance.	Hospitality; respect for others; togetherness in welcoming guests.
Tanah Wolio Song	Students learn the lyrics, melody, and cultural context of the traditional song.	Strengthening identity, moral and social values; love, pride, and respect for ancestral land; unity of the Buton community.
Traditional Handicrafts	Teachers guide students to create woven fans and miniatures of *Banua Tada* (traditional Buton houses) using cardboard, bamboo sticks, or ice-cream sticks.	Creativity, appreciation of cultural heritage, craftsmanship, patience, and precision.
Traditional Foods	Students learn the process of making various traditional foods such as *kasuami, kapusu, kapusunosu, kabuto, lapa-lapa, kambewe, waje,* and *sako-sako*.	Understanding local culinary traditions, cooperation, discipline, and cultural appreciation.
Cultural-Based Scouting Activities	Scouting programs integrate Buton life philosophy, arts, handicrafts, and sports.	Development of cultural interest and talent; character building; love of tradition; teamwork.

The solutions that classroom teachers have taken so far include: relying solely on textbooks and not developing additional materials, and asking for help from fellow teachers who understand the Wolio language. Teachers acknowledge that this situation has resulted in a monotonous and ineffective Wolio language learning process, with students only memorizing what they learn and being unable to apply it in social interactions.

The results of student interviews revealed that students found it difficult to learn the Wolio language due to the difficulty of understanding the meaning of words/sentences and pronunciation, as they rarely use Wolio in communication. The everyday language used by students at school, at home, and in their social environment is Indonesian. When teachers give them homework assignments to complete at home, students ask their parents/family for help in completing them. Students also admitted to receiving general lesson material related to regional songs, crafts, and traditional foods, regional dances, and simple traditional practices. Students are quite active and enjoy project-based and problem-based learning, especially in extracurricular activities at school. Students are enthusiastic about participating in extracurricular activities that nurture their interests and talents because they are considered interesting, challenging, and promising for sustainable life skills, such as scouting, singing, dancing, traditional games, making handicrafts, and preparing traditional foods. Regarding school discipline, students perform well and orderly, such as time discipline, dressing appropriately, greeting and kissing the teacher's hand when entering and leaving school or entering and leaving the classroom, maintaining the cleanliness of the classroom and school environment, and doing community service with teachers.

Classroom observations show that when teaching the local content of the Wolio language, teachers monotonously present the material and only focus on the Wolio language book, without developing the material from other sources. As for the integration of cultural values and local wisdom in general subjects, teachers do this through a thematic approach. Table 5 explains this result.

Table 5. Integration of Cultural Values and Local Wisdom in General Subjects

Subject/ Theme	Integration Approach	Cultural Elements Incorporated	Values Emphasized
Religious Education – Theme: Morals and Ethics	Teachers connect moral teachings with local cultural practices.	Respecting parents, appropriate behavior, and speech toward elders, peers, and younger individuals in the Buton tradition.	Respect, politeness, social harmony, and moral responsibility.
IPAS (Science, Environment, Social, and Culture) – Theme: Humans, Culture, and Civilization	Teachers integrate lessons with the historical and cultural heritage of Buton.	Buton palace fort; *malige* (traditional Buton houses); traditional clothing; relics of the Buton Sultanate; *posuo* tradition; *dhole-dhole*.	Cultural identity, historical awareness, appreciation of heritage, and environmental awareness.
Indonesian Language – Theme: Folklore and Fairy Tales	Teachers use local stories as learning materials.	Buton folk tales such as *Wa Ndiu-dhiu* and *La Ndoke-Ndoke te La Kolo-kolopua*.	Imagination, moral lessons from stories, and pride in local oral traditions.

The integration carried out by teachers is limited to the introduction and mention of general examples, without in-depth study. For SBDP, there is a greater emphasis on project-based learning models, namely building students' knowledge through real experiences, through the practice of painting, traditional Buton costume design, singing, lawati dance, kalegoa dance, galangi dance, and the making of woven crafts and miniatures of malige (traditional Buton houses) and traditional Buton food.

Observations of extracurricular programs revealed the cultivation of student interests and talents, including dance, song, sports, traditional games, and marching bands with Wolio instruments, as well as visits to historical sites of the Buton sultanate. Students participated in various Buton art and culture appreciation competitions at the Baubau City level, including: marching band competitions with Wolio instruments, dance, folk tales, and speeches using the Wolio language. Students also successfully performed the Galangi dance representing Southeast Sulawesi Province in a national dance competition for students and won an award. Project-based learning and talent development programs are considered quite good and popular among students because, in their implementation, schools/teachers collaborate with parents, and in certain agendas, they involve practitioners, activists, and the Buton arts and culture community in Baubau City. The emergence of student interest in this program is due

to the opportunity to perform in various cultural, arts, and sports contests at the local, provincial, and national levels, although, on the other hand, the school still has limitations such as funds, teacher resources, infrastructure, and partnerships.

Observations in the school environment found that school discipline habits and culture are implemented in several programs, including: the existence of Wolio Day in the school environment (one day a week speaking Wolio), the use of Wolio language inserts and cultural values/local wisdom in the morning assembly material by the teacher on duty, and as the opening and closing of the learning class by the teacher. Cultural values are also reinforced through a dress code, whereby students wear traditional Buton clothing on Wednesdays and Thursdays, and through the formation of attitudes in line with the PO-5 local wisdom values of Buton in the school environment and in the classroom. PO-5 is an acronym for five PO, namely: (1) Po-maamasiaka (Loving One Another); (2) Po-piapiara (Caring for One Another); (3) Po-maemaeaka (Respecting One Another); (4) Po-angka-angkataka (Uplifting One Another's Dignity and Tolerance); (5) Po-bincibinciki Kuli (Caring for Each Other's Feelings). These five philosophies have a broader, noble meaning that governs the entire school community. Their implementation includes the application of the 5S culture, which is an acronym for greeting, politeness, courtesy, smiling, and greeting. To increase compliance among all school members, advice on strengthening cultural values and local wisdom is also emphasized through morning assembly speeches by teachers on duty. In addition, it is written in the form of posters and displayed at a number of points around the school and in classrooms, as shown in the image below.



Fig. 1. Dress Code with Buton Cultural Touch



Fig. 2. Local Wisdom Values of Buton (PO-5)



Fig. 3. Student Attitude Formation Guidelines (S5)

The document review found that the strengthening of cultural values and local wisdom is formulated in the School Operational Curriculum (KOS), in Chapter II on Learning Organization, by establishing local content subjects in Wolio Language and SBDP, with the

following time allocation: Wolio Language subject (2 lessons/week), and SBdP subject 4 lessons/week consisting of 3 lessons/week for intracurricular and 1 lesson/week for project learning, applicable for grades 1, 2, 3, 4, 5, and 6. The implementation of the curriculum is supported by the formulation of lesson plans and project plans. Specifically for Wolio language learning, teachers do not have the lesson plan documents because they do not have local content curriculum guidebooks. The project plan guidelines are quite clear, including: students are grouped and given the task of compiling a series of rhythmic movements consisting of low impact, high impact, and ending with low impact accompanied by musical creations (their own series) with a time allocation of 3 weeks, which will then be performed when leading the PO-5 gymnastics on Friday morning of the fourth week. Another project plan is for students to work in groups to make plans, find data related to local snacks/food, engage in dialogue with the local Wolio community, and compile reports, with a time allocation of 3 weeks.

The results of the School Operational Curriculum review also include the strengthening of cultural values and local wisdom in compulsory extracurricular activities for students, namely scouting, which is held every Friday and integrates traditional games, and elective extracurricular activities according to the interests, talents, and potential of students, namely regional dances, which are scheduled for every Saturday morning. To ensure the implementation of the intracurricular and extracurricular programs, a decree from the Principal regarding the Distribution of Teachers' Workloads and Additional Duties is issued every year, as well as the establishment of school rules and regulations.

A review of the Wolio language textbook found that the material covers linguistic knowledge, but the example sentences and language usage contain meanings and values of morality, ethics, manners, grammar, and diction for interacting with elders, peers, and younger people, and contain moral messages and educational values through folk tales based on local Buton wisdom. However, the teacher's guidebook used in schools has been a book published by the Buton Regency Education and Culture Office in 1998, because the Wolio Language Local Content book from the Baubau City Education and Culture Office is currently being finalized by the Drafting Team.

The findings of this study show that the implementation of the policy to strengthen Buton's cultural values and local wisdom in elementary schools in Baubau City has been implemented through three main programs, namely: intracurricular programs, extracurricular programs, and school culture creation programs through habituation in the school environment.

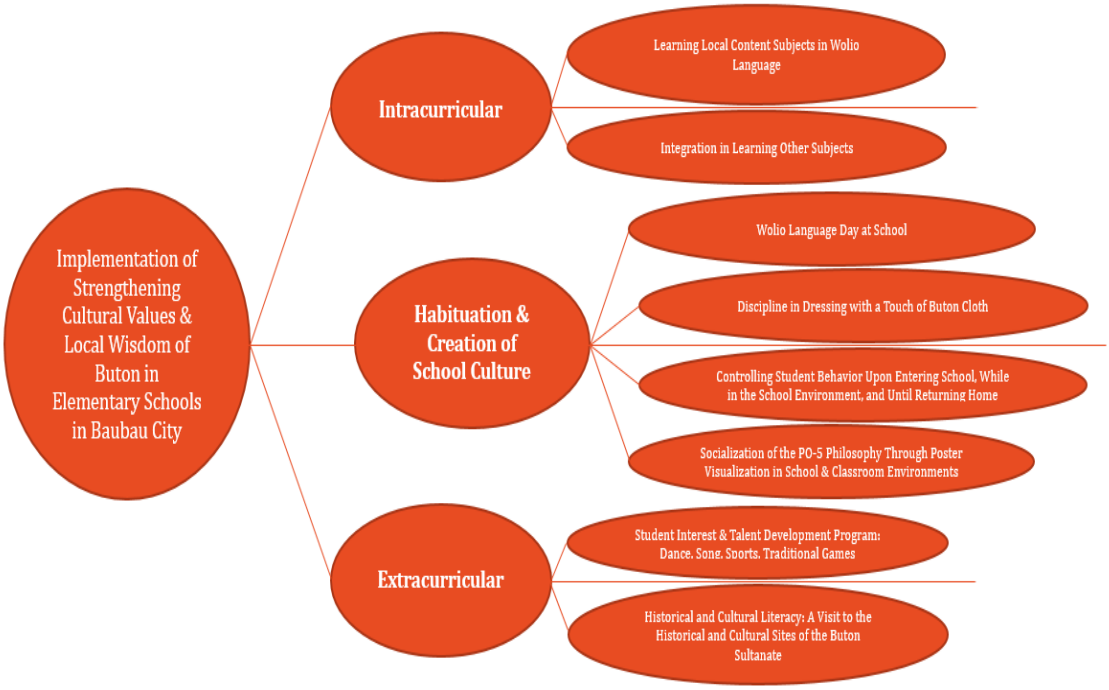


Fig. 4. Concept Map of Research Findings

These findings are in line with Tohri's research, which explains that local wisdom values have the potential to be integrated holistically into the curriculum, both in co-curricular, intracurricular, and extracurricular aspects[13]. This is further reinforced by the findings of Rozaki and Apriani [39] that the strengthening of noble cultural values is implemented through integration into learning, extracurricular activities, and habits in students' daily lives. However, in its implementation, a number of obstacles were found that impacted the efficiency and effectiveness of the program's success. The supporting and inhibiting factors for the implementation of strengthening cultural values and local wisdom are shown in Table 6 below.

Table 6. Implementation of Cultural Values and Local Wisdom Reinforcement in Schools

Type of Program	Implementation	Supporting Factors	Inhibiting Factors
Intracurricular Program	1. Classroom teachers implement the reinforcement of cultural values and local wisdom through local content learning of *Bahasa Wolio* for grades 1–6. 2. Teachers integrate Buton's cultural values and local wisdom into every learning process and subject matter, such as Cultural Arts and Handicrafts, Religion, IPAS (Science,	1. The Baubau City Government policy (Mayor Regulation No. 17 of 2023) on the implementation of the *Bahasa Wolio* local curriculum in elementary schools. 2. The existence of an operational school curriculum document officially set by each school. 3. Competency development	1. The absence of a comprehensive *Bahasa Wolio* local curriculum guide that includes competency standards, basic competencies, minimum indicators, supervision systems, and evaluation mechanisms for schools. 2. Classroom teachers assigned to teach *Bahasa Wolio* have limited skills and

Type of Program	Implementation	Supporting Factors	Inhibiting Factors
	Environment, and Social Studies), or other general subjects, using project-based learning and thematic development according to their creativity.	programs for *Bahasa Wolio* teachers. 4. Strong commitment among principals, teachers, parents, and the local cultural community	understanding of the language. 3. Teachers face difficulties in developing themes, references, teaching materials, and learning resources for *Bahasa Wolio.*
Habituation and School Culture Development Program	1. Implementation of "*Bahasa Wolio Day*" (a day of speaking Wolio) for all school members. 2. Enforcement of school discipline and dress codes, such as wearing Buton-inspired attire on Wednesdays and Thursdays 3. Delivering *Buton* life philosophy and local wisdom messages by on-duty teachers; and maintaining student discipline during arrival, school hours, and dismissal. 4. Reinforcement and promotion of the *PO-5* philosophy and other Buton local wisdom values through awareness programs and posters displayed around the school.	1. Supportive policies from the Baubau City Government, including Regional Regulation No. 2 of 2022. 2. School policies on discipline and code of conduct. 3. Strong collaboration and cooperation among principals, teachers, education staff, and parents.	1. Most teachers have limited proficiency and fluency in *Bahasa Wolio.* 2. Many students also lack understanding and the ability to speak *Bahasa Wolio.* 3. Limited maintenance of posters and school media promoting discipline, cultural values, and local wisdom.
Extracurricular Program	1. Development of students' interests and talents through Buton-based cultural activities in collaboration with relevant stakeholders, including dance, singing, sports, traditional games, and marching band performances featuring Wolio songs. 2. Educational visits to historical sites of the Buton Sultanate to enrich students' knowledge.	1. Regional Regulation of Baubau City No. 2 of 2022. 2. Coaching programs and art–cultural talent appreciation contests for students, organized by the city government or art–cultural communities. 3. The existence of historical and cultural heritage sites from the Buton Sultanate.	1. Limited operational funding for developing students' interests and talents. 2. Limited external funding sources outside the school. 3. Lack of facilities and infrastructure for interest and talent development activities based on local wisdom.

From the perspective of policy and its implementation in schools, there are several provisions that have not yet been fully realized, as presented in Table 7.

Table 7. Policy Analysis Based on the Level of Availability/Implementation in Schools

Reviewed Policy	Findings
Regional Regulation of Baubau City No. 02 of 2022 concerning the Preservation and Development of Wolio Language, Literature, and Script. 1. Article 8, Paragraph 2(d) states that: "The development of the Wolio language shall be carried out through the preparation of teaching materials for Wolio language instruction in primary, secondary, and equivalency education programs."	1. The school has not yet received the *Bahasa Wolio* teaching materials (textbooks) from the Baubau City Education and Culture Office.
Mayor Regulation No. 17 of 2023 concerning the Implementation of the Local Content Curriculum for Wolio Language and Script in Elementary and Secondary Schools. 1. Article 5: The competency standards and basic competencies for the local content of Wolio Language and Script, as referred to in Article 4, serve as the guidelines for implementing learning activities in every elementary and junior high school. 2. Article 6, Paragraph 2: The Education Office shall evaluate the success level of the Wolio Language and Script local curriculum implementation each academic year at the elementary and secondary levels. 3. Article 8, Paragraphs 2 and 3: School principals are accountable for the implementation of the local content curriculum to the Mayor of Baubau through the Education and Culture Office. 4. Article 9, Paragraph 1: Funding for the implementation of the Wolio Language and Script local curriculum shall be sourced from the School Budget, the Baubau City Regional Budget, and other legitimate non-binding sources.	1. The school has not yet received the *Implementation Guidelines for the Wolio Language and Script Local Curriculum*, which should include the structure, competency standards, basic competencies, and minimum indicators. 2. The school has not yet received a regular evaluation from the Education and Culture Office to measure the success level of the local curriculum implementation. 3. The school has not yet submitted reports on the accountability of the local curriculum implementation to the Mayor of Baubau through the Education and Culture Office, as there are no established guidelines for implementation, evaluation, and reporting. 4. The school has not yet received funding from the Baubau City Regional Budget to support the implementation of the Wolio Language and Script local curriculum.

The findings above indicate that there are four policy provisions for strengthening cultural values and local wisdom that have not been realized. Therefore, the Baubau City government needs to improve the realization of existing policies and formulate sustainable policies and implementation guidelines so that the strengthening of cultural values and local wisdom of Buton can be implemented effectively and efficiently, because the policy of strengthening cultural values and local wisdom in several countries in the world has become an important topic. In the Philippines, for example, there is a study on the development and implementation of Indigenous Peoples Education (IPEd) policies, by integrating local culture/wisdom into basic education and emphasizing the importance of community participation in strengthening students' identity and character [37]. In Australia, the

importance of integrating local Indigenous values into the education curriculum and learning in schools is studied [38].

Conclusion

The strengthening of cultural values and local wisdom in elementary schools in Baubau City is carried out through a combination of intracurricular and extracurricular strategies, as well as efforts to cultivate a school culture rooted in local traditions. Intracurricular implementation includes establishing the Wolio language as a local content subject and integrating cultural elements into SBDP, Religious Education, IPAS, and other general subjects. Extracurricular activities further nurture students' culture-based interests and talents, ensuring that local wisdom becomes part of their creative and social development. In addition, the creation of a school climate grounded in Buton cultural norms is supported by consistent habits and disciplinary practices. These initiatives are strengthened by supportive government policies, continuous improvement of teacher competence, and recognition of students' talents and interests aligned with the Buton cultural heritage.

Limitations and Suggestions

The research team acknowledges several limitations that may influence the results and the extent to which the findings can be generalized. These limitations underscore the need for more comprehensive and diverse data sources, as well as the potential value of employing mixed-methods approaches in future research. They also point to the importance of stronger partnerships between school principals and relevant stakeholders to address resource constraints that may hinder implementation. Teachers are encouraged to adopt more innovative and creative approaches in developing teaching materials, learning resources, and media grounded in local wisdom. Furthermore, the Baubau City Government and other local governments are advised to enhance monitoring, evaluation, and accountability mechanisms related to the implementation of local content, while also formulating sustainable policies and guidelines to strengthen teacher competencies and ensure adequate budget support.

Conflict of Interest

The authors declare that there is no conflict of interest.

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