International Journal of Learning Reformation in Elementary Education
Vol. 5, No. 02, pp. 773-792
journal.iistr.org/index.php/IJLREE
DOI: 10.56741/IISTR.ijlree.002116



Integrating Indigenous Knowledge "Sedekah Ramo" into Elementary Social Studies

A Culturally Responsive Teaching Approach

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ARTICLE INFO

Article history
Received 02 March 2026
Revised 05 May 2026
Accepted 06 June 2026

ABSTRACT

Indigenous knowledge, known as "sedekah ramo," refers to the local knowledge of the Bulang Tengah Suku Ulu community in Musi Rawas, South Sumatra. "Sedekah ramo" is closely related to various concepts in social studies learning. The integration of local wisdom into social studies education is important for creating contextual and meaningful learning. However, studies on its application through the CRT approach in elementary schools remain limited. This study aims to describe the integration of IK "sedekah ramo" as a source of IPS learning through the CRT approach for fifth-grade students at SD Negeri 1 Bangun Jaya. The research used a qualitative descriptive case study design, with data collected through observation, interviews, and documentation. The primary participants consisted of one fifth-grade social studies teacher and twenty-five fifth-grade students. Data analysis was systematically conducted using the interactive model developed by Miles, Huberman, and Saldaña, which encompasses data condensation (reduction), data display, and conclusion drawing. The research results show that integration is carried out through lesson planning, the implementation of CRT-based learning that builds an inclusive and participatory environment, the evaluation of cognitive, affective, and psychomotor aspects, and the assessment of the success of integrating local knowledge into social studies learning. This research is expected to serve as an alternative to social studies learning grounded in local culture through the CRT approach and to enrich social studies instruction grounded in indigenous knowledge in multicultural elementary schools with limited learning facilities.

Keywords
Culturally Responsive Teaching
Elementary Social Studies
Indigenous Knowledge
Sedekah Ramo

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Introduction

Indonesia is renowned for its rich cultural diversity. Regional culture develops within every ethnic group in Indonesia [1]. The cultural values that have developed in each of these tribes are not only a national identity, but also have great potential as a source of learning in elementary schools [2]. Introducing cultural values from an early age is believed to foster an appreciative attitude toward diversity and encourage the preservation of local culture [3]. Therefore, schools have a strategic role in instilling cultural values through learning activities [4].

Cultural values can be instilled by integrating indigenous knowledge (IK) into learning [5]. Learning that integrates IK not only enriches teaching materials but also supports the formation of students' character [6]. Learning that integrates IK will be more meaningful because students will not only understand learning as simply remembering, memorizing, and mastering theory, but it can also be implemented in daily life [7]. Learning based on IK enables students to engage directly with cultural elements that are relevant to their lives [8].

To preserve the IK of the Indonesian nation, various strategies must be implemented, including integrating IK values into the educational curriculum. This approach ensures that the teaching and learning activities conducted by educators and students meet the intended objectives. Furthermore, it is essential to introduce subjects that foster a sense of patriotism in students, particularly through social studies learning. Learning social studies requires a harmonious blend of local, national, and global wisdom values. Elementary school social studies learning is one of the most relevant subjects when linked to cultural values [9]–[10]. Fundamentally, social studies learning is closely tied to human life, encompassing all aspects of human behavior and needs [11]. Social studies learning materials directly intersect with community life, making local cultural values a learning resource for students in schools.

Education and culture influence each other dynamically. Indigenous knowledge is one form of this connection. UNESCO defines Indigenous Knowledge as an understanding, skill, and philosophy born of local communities' long experience with their environment [12]. In learning, Indigenous Knowledge can enrich the curriculum and closely connect academic knowledge with real community experiences [13], thereby fully integrating cognitive, social, and spiritual aspects. Social studies learning grounded in indigenous knowledge is a contextual approach that uses local knowledge as the primary learning resource [5]. Indigenous

knowledge offers a profound understanding of local culture, social practices, beliefs, customs, and history that have evolved within the community. By integrating Indigenous knowledge into social studies learning, students not only understand social concepts theoretically but also relate them to real-life experiences in their environment, making the teaching more meaningful, relevant, and empowering of local culture.

However, the implementation of social studies learning grounded in indigenous knowledge, especially at the elementary school level, remains a relatively rare focus of research. Previous studies frequently emphasize that adequate learning facilities strongly influence the success of integrating local cultural values [3], [14]–[15]. Consequently, a significant research gap exists regarding pedagogical practices in schools that face the dual challenges of high cultural diversity and limited technological infrastructure.

This study addresses this gap by investigating SD Negeri 1 Bangun Jaya, located in a transmigration area in South Sumatra, where students come from diverse cultural backgrounds, including Javanese, Lampung, and Riau. Despite lacking technology-based facilities, the school uniquely utilizes the local indigenous knowledge of "sedekah ramo"—a tradition embodying cooperation, social solidarity, and gratitude—to contextualize social studies material [16]. Culturally responsive teaching (CRT) is a pedagogical approach that incorporates cultural elements to make learning meaningful for all students, regardless of their backgrounds.

Therefore, to provide an analytical understanding of this pedagogical transformation and move beyond descriptive analysis, this study addresses the following central research question: How does the teacher construct meaningful and contextual social studies learning through the integration of "sedekah ramo" indigenous knowledge using CRT in a multicultural classroom with limited digital facilities? To explore this comprehensively, the research specifically examines: (1) how the CRT approach bridges the values of "sedekah ramo" with the elementary social studies curriculum; (2) how this integration transforms the engagement and social understanding of students from diverse backgrounds; and (3) what strategies the teacher employs to overcome facility limitations by utilizing authentic community practices as primary learning resources.

Literature Review

A. Social Studies Based on Indigenous Knowledge in Elementary Schools

Indigenous Knowledge (IK), also known as local or traditional knowledge, is a collection of values, skills, and practices that have evolved through community experience [17]. This knowledge is acquired intergenerationally within a society through interactions with the natural and social environments [18]. IK represents the unique traditional insights of a region that continue to live and develop within the local community [19]. Based on this definition, IK

reflects a society's values and social realities. IK aligns with Social Studies education, which helps students recognize their social environment, starting with their immediate surroundings.

Social Studies learning based on IK integrates instructional materials with the community's values, traditions, and local knowledge [20]. The objective is for students to understand their socio-cultural environment, appreciate regional heritage, and form an identity and character consistent with societal values. The development of Social Studies materials can incorporate social realities familiar to students, thereby making social concepts easier to understand through experiences in their daily lives [21].

This approach provides a strong foundation in the social values that grow and develop within local society. Local knowledge demonstrates how a community understands, manages, and maintains social, cultural, and environmental relationships [22]. Instruction does not rely solely on textbooks but utilizes IK as a meaningful learning resource. In this way, Social Studies serves as a means of cultural preservation, character building, and identity strengthening from an early age.

The integration of IK into Social Studies offers two primary benefits: strengthening learning to make it more meaningful and contextual, and preserving local culture as a heritage to be safeguarded [23]. IK significantly contributes to Social Studies by providing relevant, contextually appropriate content [24]. Therefore, the use of local knowledge in Social Studies needs to be systematically developed to create learning experiences closer to students' lives.

B. IK Sedekah Ramo as a Tradition and Source of Social Studies Learning

Traditions and cultural values play an essential role in social studies learning in elementary schools. This role is not only a source of knowledge but also a means of shaping character, national identity, and an appreciation for diversity from an early age [25]. Integrating cultural values in social studies plays an essential role in shaping students' personalities [26]. Research shows that cultural values support character development and significantly increase student engagement [27]. Thus, strengthening cultural values in social studies learning not only connects the subject matter to students' lives but also improves their personalities.

The Sedekah Ramo tradition in Bangun Jaya Village, South Sumatra, is one example of local knowledge that can be used as a source for social studies learning in elementary schools. This tradition is performed to express gratitude for the harvest or for specific achievements in community life. In its implementation, the community gathers to share food, labor, and resources in an atmosphere of cooperation and solidarity [28].

From this activity, various cultural values emerged, such as togetherness, cooperation, mutual help, and gratitude, which are closely aligned with the objectives of social studies learning in introducing society's social and cultural life. These values can be introduced to students through direct involvement in the Sedekah Ramo activities, helping them understand

the importance of cooperation, caring for others, and appreciating tradition. Thus, Sedekah Ramo serves not only as a community tradition but also as a learning tool that can foster awareness of the importance of culture.

C. Integrating IK Sedekah Rame into Social Studies Learning in Elementary School through CRT Approach

CRT is a learning approach that considers students' cultural diversity [29] and aims to increase their interest and motivation in learning about culture [30]. By implementing the CRT approach, teachers can connect social studies lessons in elementary school with students' experiences and cultures. For example, teachers can incorporate the IK Sedekah Ramo, which teaches cooperation, caring, and responsibility. These values can be taught through simulations, question-and-answer sessions, discussions, or community projects, making learning more relevant and meaningful for students.

The "sedekah ramo" as an IK is described as a form of community culture passed down through generations and practiced in Bangun Jaya Village, Bulang Tengah Suku Ulu District, Musi Rawas Regency, South Sumatra. The core values contained in the "sedekah ramo" include: 1) solidarity and cooperation. This value is a practice that involves all members of the community; 2) gratitude and balance. This value expresses appreciation for the harvest and reflects a harmonious relationship with Allah SWT, and 3) sharing economy, which is the value of sharing for the less fortunate, reflecting the ethos of Al-Ma'un.

The stages in implementing CRT include: (1) recognizing students' cultural backgrounds, (2) connecting culture with curriculum content, (3) creating an inclusive learning environment, (4) using teaching strategies appropriate for students' characteristics, (5) encouraging active participation, (6) conducting responsive evaluations, and (7) continuously developing teacher competence [31]–[32]. Therefore, CRT becomes a relevant approach for integrating the IK of sedekah ramo into social studies learning in elementary schools.

The relationship among IK sedekah ramo, social studies learning, and the CRT approach is mutually reinforcing, with each component reinforcing the others. IK Sedekah Ramo provides rich context and content for social studies learning. Social studies learning serves as a theoretical framework for analyzing IK. The CRT approach becomes a methodology for bridging and integrating IK Sedekah Ramo into the social studies learning context, in a way that is contextual and inclusive [33]. The integration of these three aims to produce a social studies learning design that is contextual (because it is relevant to students' lives) and inclusive (because it values and empowers community cultural identities within learning).

Material and Methods

This research employed a qualitative descriptive case study design [34] to provide an in-depth examination of how local cultural values are pedagogically integrated into elementary

education [3], [19], [35]. The study is grounded in culturally-based learning theory, which serves as the analytical framework for investigating the integration of the "sedekah ramo" indigenous knowledge into social studies instruction. The research was conducted at SD Negeri 1 Bangun Jaya, Bulang Tengah Suku Ulu (BTS Ulu) District, Musi Rawas Regency, South Sumatra, in the first semester of the 2025/2026 academic year. This specific site was purposively selected as a unique instrumental case study because it represents a transmigration area characterized by high cultural diversity (encompassing students of Javanese, Lampung, and Riau descent) that operates with limited technological learning facilities. This specific context provides an ideal setting to observe how authentic local traditions can serve as primary learning resources, substituting for digital media.

Participants were selected using a purposive sampling technique to ensure they could provide rich, relevant information regarding the study's focus. The primary participants consisted of one fifth-grade social studies teacher and twenty-five fifth-grade students. The teacher was specifically chosen because they actively and deliberately implement the CRT approach to connect social studies materials with local cultural values. The students were included to observe their engagement, interactions, and responses to the culturally integrated learning process.

Data were collected through three complementary methods to ensure comprehensive coverage: non-participant observation, structured interviews, and documentation. Observations were conducted directly in the classroom to monitor the step-by-step implementation of the CRT approach during social studies lessons. Structured interviews were conducted with the teacher and selected students to explore their underlying perspectives, pedagogical decision-making, and personal experiences regarding the integration of "sedekah ramo". Documentation, including lesson plans, activity photographs, and field notes, was collected to corroborate the observational and interview data.

Data analysis was systematically conducted using the interactive model developed by Miles, Huberman, and Saldaña, which encompasses data condensation (reduction), data display, and conclusion drawing [36]. Moving beyond basic description, the data condensation phase involved transcribing interviews and meticulously coding the field notes to identify emergent themes. These themes were then categorized into the seven foundational stages of the CRT framework (e.g., connecting culture to curriculum and building an inclusive environment). During the data display phase, the categorized data were analyzed to interpret how specific cultural values of "sedekah ramo"—such as cooperation, social solidarity, and gratitude—were pedagogically translated into students' social understanding. Finally, conclusions were drawn by cross-referencing the interpreted data to answer the central research question. To ensure the credibility and trustworthiness of the findings,

methodological triangulation was rigorously applied by cross-verifying the data obtained from observations, interviews, and documentation [37].

Results and Discussions

The cultural value of "sedekah ramo" is integrated into the fifth-grade social studies curriculum at SD Negeri 1 Bangun Jaya through the stages of CRT. The analysis of the integration of the cultural value of "sedekah ramo" in this research draws on the theory of culture-based learning as its primary foundation. The integration of these cultural values is carried out systematically through seven stages of CRT, namely understanding and recognizing the students' culture, connecting culture with the curriculum content, building an inclusive learning environment, using teaching methods appropriate to the students, encouraging active student involvement in the learning process, responsive evaluation, and teacher reflection for continuous professional development.

A. Knowing and understanding the culture of the students

The initial phase of constructing meaningful, contextually relevant social studies learning through CRT requires a deep foundational understanding of students' cultural backgrounds. Based on the findings presented regarding students' culture (Table 1), the teacher strategically bridges the formal curriculum with the local context by initiating lessons through authentic oral traditions.

Table 1. Findings on recognizing and understanding students' culture

Category	Findings
Exploring students' culture	The teacher explores the students' cultural backgrounds through stories and conversations.
Students' response	Students gain the confidence to share the cultural experiences they are familiar with.
Classroom cultural diversity	Students originate from the multicultural regions of Java, Lampung, and Riau, yet they interact through the local culture of "sedekah ramo".
Students' understanding of their culture	Students understand the "sedekah ramo" culture because they are accustomed to observing it in their surrounding community.

Specifically, the data shows that the teacher explores the students' cultural identities through "stories and conversations." By deliberately relying on these narrative methods and dialogic interactions rather than on digital media, the teacher effectively overcomes the school's facility limitations, using students' lived experiences and voices as the primary educational resource. This pedagogical strategy is highly effective because the findings indicate that students already possess a foundational understanding of the "sedekah ramo" culture, as they are "accustomed to witnessing the tradition in their surrounding community life." Consequently, the community's authentic social practice serves as a tangible, living laboratory

that effortlessly bridges theoretical social studies concepts with the students' everyday realities.

Furthermore, the data reveal a compelling pattern regarding how this indigenous knowledge integration transforms student engagement and social understanding within a highly diverse educational setting. The classroom is characterized by significant multicultural diversity, with students from distinct regional backgrounds, specifically Java, Lampung, and Riau. However, rather than this diversity resulting in cultural fragmentation or isolation, the findings highlight a crucial relationship: these diverse students seamlessly "interact through the local culture of 'sedekah ramo'." Local indigenous knowledge serves as a unifying pedagogical medium that transcends their distinct geographical origins, enabling them to build a shared social understanding. This inclusive, culturally responsive environment directly triggers a transformation in student engagement. As the teacher validates their varied cultural contexts through the lens of a shared local tradition, the students "begin to dare" and confidently share the cultural experiences they know. This marked shift from potential hesitation to courageous, active participation demonstrates that integrating "sedekah ramo" through CRT does not merely transmit facts about a local tradition but structurally empowers a diverse student body to construct a shared, meaningful understanding of social dynamics.

The data is supported by a teacher's interview, which shows that "If the children are already brave enough to talk about their culture, it means they are starting to be confident and feel appreciated." The quote shows that cultural introduction can build students' self-confidence. In addition, the students showed simple social reflections on cultural diversity. One of the students stated,

"It turns out that some of my friends are from Java, Riau, and Lampung."

This statement indicates that students have an initial awareness of the cultural diversity in the classroom environment.

The findings of this study demonstrate that bridging the "sedekah ramo" indigenous knowledge with the formal social studies curriculum requires a fundamental pedagogical shift from textbook-centric instruction to dialogic, community-based interactions [20]. By initiating instructional activities through unstructured stories and cultural conversations, the teacher effectively validates the students' pre-existing funds of knowledge, thereby transforming everyday community observations into legitimate academic discourse [38]. This understanding will help teachers design lessons that align with students' backgrounds, thereby facilitating learning. At SD Negeri 1 Bangun Jaya, differences in cultural backgrounds (Javanese, Riau, and Lampung) can foster tolerance and enrich students' social perspectives. Furthermore, the shared interaction mediated through the "sedekah ramo" tradition cultivates a profound

level of social understanding, organically allowing students from diverse transmigration backgrounds to practice empathy and cross-cultural solidarity [39].

B. Connecting culture with the curriculum content

The subsequent phase of the CRT framework involves explicitly connecting students' cultural backgrounds to the formal curriculum. As detailed in the findings on the connection between culture and curriculum content (Table 2), the teacher constructs meaningful social studies learning by strategically bridging the "sedekah ramo" tradition with specific instructional modules. The data reveal a direct pedagogical alignment where the teacher integrates this indigenous knowledge into social studies topics such as "What Is My Local Culture Like" and "Wow, My Region Is Extraordinary." This integration is deeply value-driven rather than merely topical. The findings explicitly show that "sedekah ramo" is used as a cultural practice that embodies the core values of gotong royong (cooperation), social solidarity, and gratitude, which align perfectly with the foundational objectives of social studies learning.

Table 2. Findings on connecting culture with curriculum content

Category	Findings
Cultural integration in social studies materials	Connecting the sedekah ramo tradition with the social studies topics "What Is My Local Culture Like" and "Wow, My Region Is Extraordinary."
Cultural values of sedekah ramo	Sedekah ramo is a cultural practice encompassing the values of gotong royong (cooperation), social solidarity, and gratitude, which align with social studies learning.
Students' response	Students are more active and enthusiastic, and they find it easier to comprehend the material because the learning is connected to a culture close to their daily lives.
Learning activities	The teacher explains social studies materials by connecting them to the sedekah ramo culture through discussions, question-and-answer sessions, and by sharing students' experiences of traditions observed in their surroundings.

Furthermore, the data illustrate a strong, positive relationship between this cultural integration and the transformation of student engagement. By anchoring academic material in a cultural context that is closely tied to students' daily lives, a significant behavioral and cognitive shift occurs. The findings indicate that students become noticeably more active, enthusiastic, and find it much easier to understand the social studies material. This pattern underscores that validating students' lived experiences serves as a powerful catalyst for enhancing both academic comprehension and participatory engagement in a diverse classroom.

The teacher uses the culture of "sedekah ramo" to explain cultural values such as cooperation, social solidarity, and gratitude. The teacher stated,

> "By applying 'sedekah ramo,' students are more enthusiastic and quickly understand because it is close to their lives."

That statement indicates that familiar cultural experiences help students understand social studies material more contextually. This strategic reliance on experiential sharing and oral communication demonstrates that human interaction and authentic community observations can effectively overcome infrastructural limitations, creating a deeply contextualized and resource-resilient educational environment. Students also gave positive responses, saying, "I find it easier to understand the material because I have seen 'sedekah ramo' in my neighborhood." This statement explains the connection between the material and everyday experiences, helping students understand the values of togetherness, cooperation, mutual assistance, and gratitude more concretely amid the current wave of globalization.

The connection between culture and the curriculum reinforces the view of Anyichie & Butler [40] that teaching materials rooted in indigenous knowledge enhance student participation. This finding offers a stark theoretical contrast to prevailing modern educational paradigms that heavily prioritize high-speed internet and digital multimedia as non-negotiable prerequisites for contextual, 21st-century learning [41]. Instead, this research practically demonstrates that authentic human interaction, oral traditions, and community-based experiential sharing are highly resilient and sophisticated pedagogical tools in their own right [23]. The practical implication for educational policymakers and elementary school practitioners is profound: rather than viewing infrastructural limitations as insurmountable barriers, educators can systematically leverage indigenous knowledge and CRT frameworks to design equitable, highly engaging, and deeply meaningful social studies instruction [2].

C. Building an inclusive learning environment

Based on learning observations, the teacher strives to create an open classroom atmosphere that appreciates diversity by empathetically listening to students' stories and praising their courage. Observations indicate that implementing CRT significantly fostered an inclusive learning environment by leveraging the ‘sedekah ramo’ tradition, as outlined in Table 3. Rather than merely presenting cultural facts, the analytical findings reveal a deliberate pedagogical shift in which the teacher used authentic community practices as a foundational framework for multicultural classroom management and contextual engagement. In addition, the teacher creates a flexible, inclusive learning environment, adjusting teaching methods to accommodate students' diverse learning styles. The teacher also provides appropriate academic support to each student.

Based on the learning observation, the teacher strives to create an open classroom atmosphere that values diversity by listening empathetically to students' stories and recognizing their courage in expressing their opinions. The teacher also manages differing

opinions by instilling the understanding that every culture has its own uniqueness and noble values that deserve appreciation. One student stated,

"We learned that each region has different customs, so we should not mock each other's cultures."

The results of this student's interview show that culture-based learning helps students understand the importance of tolerance and mutual respect.

Table 3. Findings on Aspects of Building an Inclusive Learning Environment

Category	Findings
Respecting student differences	The teacher listens to students' stories about their cultural origins and instills an attitude of mutual respect for differences by integrating the "*sedekah ramo*" tradition into the learning process.
Utilizing a culture familiar to students	The "sedekah ramo" tradition serves as a social studies learning resource because it is closely related to the students' lives, making the material easier to understand and interpret.
Understanding cultural values	The teacher instills the values of cooperation (*gotong royong*), social solidarity, and gratitude embedded within the "*sedekah ramo*" tradition.
Student engagement	Actively participating in group discussions, sharing cultural experiences, and role-playing to understand social concepts in social studies learning.
Inclusive learning environment	The teacher creates an open learning atmosphere, values students' opinions, uses inclusive language, and encourages collaboration among students from diverse cultural backgrounds.

To bridge the indigenous values of “sedekah ramo” with the elementary social studies curriculum, the teacher strategically capitalized on cultural proximity. By positioning the tradition as a primary, relatable learning resource closely tied to the students' daily lives, complex social studies materials became substantially more comprehensible and meaningful. This strategy effectively bypassed the limitations of digital facilities; the teacher substituted virtual simulations with rich, lived community practices to construct contextual knowledge. Furthermore, the data indicate that the teacher explicitly extracted and instilled core philosophical values inherent in the sedekah ramo tradition—specifically, gotong royong (cooperation), social solidarity, and profound gratitude—by embedding them directly into the learning objectives.

This cultural integration profoundly transformed student engagement and social understanding among learners from diverse backgrounds. The findings demonstrate a definitive shift from passive reception to active, dynamic participation. Students actively engaged in group discussions, openly shared their personal cultural experiences, and utilized role-playing methodologies to internalize abstract social concepts. This heightened engagement was deeply supported by the teacher’s commitment to respecting and validating student differences. By attentively listening to students’ narratives regarding their cultural

origins, the teacher cultivated a classroom ethos of mutual respect anchored in the shared exploration of “sedekah ramo”.

Ultimately, these interconnected strategies culminated in a highly inclusive learning environment. The teacher engineered an open academic atmosphere characterized by the validation of student opinions and the consistent use of inclusive language. Most critically, this environment necessitated and encouraged collaborative teamwork among students from varying cultural backgrounds, thereby operationalizing the abstract values of social solidarity drawn from the “sedekah ramo” tradition into tangible classroom behaviors.

The current study demonstrates that integrating the “sedekah ramo” tradition into elementary social studies transcends superficial cultural representation, functioning instead as a foundational catalyst for an inclusive learning environment. Based on the findings, by actively listening to students' diverse cultural narratives and anchoring these experiences within the “sedekah ramo” framework, the teacher effectively operationalizes the core affective dimensions of CRT [42]–[43]. This approach aligns with recent scholarship that emphasizes the importance of validating learners' emotional and ethnocultural backgrounds for fostering reciprocal respect in multicultural classrooms [44]. However, this study contributes a new understanding by illustrating how a specific, localized indigenous practice can serve as the central pedagogical anchor, transforming abstract social studies concepts into tangible, lived experiences for elementary students.

D. Using teaching methods that are suitable for the learners

The implementation of teaching methods suitable for diverse learners demonstrates a deliberate pedagogical adaptation within the CRT framework (Table 4). The analytical findings indicate that the teacher utilized a blended methodological approach, integrating traditional lectures with interactive question-and-answer sessions, collaborative group discussions, and direct observations of the social environment. Crucially, these methods were not applied uniformly but were tailored to the specific characteristics, prior experiences, and varied learning styles of the students. To transform student engagement, the teacher embedded cultural integration directly into participatory activities. By facilitating structured sessions in which students shared their unique cultural experiences and engaged in brief reflective writing, the instruction successfully anchored the core curriculum to students' ethnocultural realities.

Furthermore, the data highlight a significant dynamic between infrastructural constraints and instructional strategy. The classroom faced notable limitations in digital media, which consequently hindered the optimal execution of visually based pedagogical approaches. However, rather than defaulting to passive instruction, the teacher exhibited pedagogical resilience by employing compensatory strategies to overcome these facility limitations.

Table 4. Findings on Aspects of Teaching Methods Suitable for Learners

Category	Findings
Teaching methods	Lectures, question-and-answer sessions, group discussions, and social environment observations.
Method adaptation	Adapted to the students' characteristics, experiences, and learning styles.
Student participation	Activities involving sharing cultural experiences and brief writing are used to increase student engagement.
Learning constraints	Limitations in digital media result in suboptimal visual approaches.
Teacher strategy	The teacher continues to implement active and contextual learning despite limited facilities.
CRT implementation	Instruction that connects the learning material with the students' cultural experiences.

The teacher consistently maintained an active and highly contextualized learning environment despite the lack of modern technological tools. In the interview, the teacher stated that

> "Methods such as lectures, question and answer sessions, group discussions, and social environment observations are often used because they can encourage students to be more active during the learning process."

The primary strategy involved substituting digital visual aids with authentic, experience-based methodologies—specifically, leveraging the students' own cultural narratives and direct social observations as primary learning resources. This approach ensured that the learning process remained profoundly meaningful and culturally responsive, effectively bypassing digital limitations to construct a deeply contextualized social studies education.

Teachers' creativity in adapting methods to classroom conditions reflects the basic principles of CRT proposed by Shih [45], namely, the importance of adjusting teaching methods to students' cultural backgrounds and needs. The limitations of facilities do not become an obstacle as long as the teacher can relate the material to students' real experiences [46]. Thus, the learning process remains active, contextual, and meaningful. This research makes an additional contribution by demonstrating that CRT implementation can remain active and meaningful in schools despite limited learning resources.

E. Encouraging students to engage in the learning process actively

The research results show that integrating local wisdom "sedekah ramo" through the CRT approach significantly enhances students' active engagement in social studies learning (Table 5). Analysis of the data reveals a clear pattern: the use of authentic cultural practices serves as an essential cognitive and social bridge to facilitate meaningful learning, while also becoming an effective strategy for teachers to overcome the limitations of digital facilities. At the initial stage of stimulation, student engagement naturally developed when the social studies material was directly contextualized with the indigenous knowledge of "sedekah ramo". This engagement goes beyond passive attention, evolving into cognitive participation, in which

students can articulate and write down the cultural values of the tradition, as well as critically examine examples of its application in the daily school ecosystem.

Table 5. Findings on Aspects Encouraging Active Student Engagement

Category	Findings
Student activeness in social studies learning	Actively participating in the learning process when social studies material is connected to the "sedekah ramo" culture.
Student participation	Students can write about the cultural values within the "sedekah ramo" tradition and provide examples of its application in the school environment.
Connection between personal experience and learning material	Students find it easier to connect their personal experiences and the surrounding culture with the social studies material they are studying.
Interaction among students	Sharing stories about their respective regional cultures and enthusiastically responding to peers' opinions.
Impact of culture-based learning	Learning becomes more interactive and meaningful, encouraging independent learning and students' socio-cultural awareness.

Furthermore, the findings indicate a strong relationship between cultural relevance and concept assimilation; students were found to more easily relate their personal empirical experiences and the surrounding cultural realities to the social studies material. From the perspective of social interaction in a multicultural classroom, the CRT approach has proven to transform the dynamics of student relationships. There is an increase in reciprocity, marked by students' enthusiasm when sharing narratives about their regional cultures and responding to peers' opinions. In sum, this culture-based learning leads to a substantial pedagogical transformation. Learning not only becomes much more interactive and personally meaningful, but also fundamentally encourages learning independence and deepens students' socio-cultural awareness, affirming that community values are a highly adaptive primary source of learning. One student stated,

> "I am more active when learning because the discussions are related to the culture in my environment."

This shows that using local culture in learning helps students become more active in connecting their personal experiences with the social studies material they are studying.

This engagement demonstrates the formation of learning independence, where students become active subjects of their learning. According to Banks [47], active participation in multicultural education is the core of meaningful learning, as it provides students with space to connect their personal experiences with the learning material. Thus, social studies learning is no longer verbal but becomes an interactive process that develops social and cultural awareness. The contribution of this research lies in the use of indigenous knowledge "sedekah ramo" as a learning resource in social studies to increase student participation in elementary

schools. Thus, social studies learning is no longer purely verbal, but rather an interactive process that develops social and cultural awareness.

F. Responsive evaluation

The implementation of responsive evaluation reveals a strategic pedagogical alignment between indigenous knowledge and holistic student assessment (Table 6). To navigate the classroom's digital facility limitations, the teacher utilized culture-based interactive questioning—centered specifically on the "sedekah ramo" tradition—as the primary evaluative mechanism. This assessment was anchored by critical, reflective prompts that required students to identify the specific cultural values embedded within "sedekah ramo" and to articulate how these principles could be practically applied in their daily lives. Analytically, this dialogic method effectively bridges local heritage with the elementary social studies curriculum, allowing the teacher to comprehensively evaluate students across cognitive, affective, and psychomotor domains. The teacher implements a culture-based evaluation using a question-and-answer method, such as "What cultural values did you find in Sedekah Ramo?" or "How are those values applied in everyday life?" The evaluation is conducted to comprehensively measure students' understanding, not only cognitive but also affective and social aspects.

Table 6. Findings on Aspects of Responsive Evaluation

Category	Findings
Culture-based evaluation format	Question-and-answer sessions related to the "Sedekah Ramo" culture.
Evaluation questions	"What cultural values do you find in Sedekah Ramo?" and "How are these values applied in everyday life?"
Assessed domains	Students' cognitive, affective, and psychomotor domains.
Impact of the evaluation	Enhances students' engagement, enjoyment, and participation in the learning process.
Teacher reflection	Documenting evaluation results as material for pedagogical reflection, even though creative media such as posters or presentations have not yet been used.

The data illustrate a distinct correlation between culturally contextualized evaluation and transformed student dynamics; the responsive assessment significantly enhanced students' overall engagement, enjoyment, and active participation during the learning process. Furthermore, the findings highlight the teacher's adaptive strategies in resource-constrained environments. Although the evaluation phase did not culminate in the production of creative multimedia outputs—such as posters or digital presentations—the teacher meticulously documented the outcomes of the interactive oral evaluations. These recorded results were systematically used as foundational material for ongoing pedagogical reflection. This pattern underscores that, by leveraging authentic community dialogues, the teacher successfully

constructed a robust, low-barrier strategy that sustains meaningful social understanding and continuous assessment without advanced digital infrastructure.

Interviews show that students feel happier and more confident when evaluated through open dialogue. The teacher also recorded the evaluation results for reflection purposes, although they have not yet used creative media such as posters or presentations. This research aligns with the views of Chu et al., [48] who emphasize the importance of contextual and responsive evaluation in CRT. Such an evaluation helps teachers understand students' comprehensive social and cultural development.

G. Sustainable Professional Development

The findings on sustainable professional development illuminate the critical role of ongoing teacher reflection in sustaining CRT in resource-limited environments (Table 7). Analytical observation of the data reveals a collaborative, albeit informal, reflective culture; the teacher consistently engages in verbal dialogues with peers to evaluate the ongoing integration of local indigenous knowledge into the social studies curriculum. A prominent pattern emerging from this data is the distinct dichotomy between active pedagogical execution and formal instructional documentation. Specifically, the teacher demonstrates a profound awareness that the intrinsic values of the "sedekah ramo" tradition are authentically embedded and actively applied during classroom interactions. However, it is explicitly noted that these indigenous concepts have not yet been formally articulated or codified within the written teaching modules.

Table 7. Findings on Aspects of Sustainable Professional Development

Category	Findings
Reflection on culture-based learning	Reflection is conducted verbally and informally through discussions with colleagues on integrating local culture into social studies learning.
Awareness of local cultural integration	The teacher recognizes that the cultural value of "sedekah ramo" has been applied in the learning process, although it has not yet been explicitly incorporated into the instructional modules.
Contribution to learning	The teacher's reflective awareness supports enhancing the quality of culture-based learning and preserving Indigenous Knowledge within formal education.

The teacher demonstrates reflective awareness of the culturally based learning practices implemented. Reflection is conducted verbally and informally through discussions with colleagues on integrating cultural values into Social Science materials. The teacher expressed,

> "So far, the value of 'sedekah ramo' has been conveyed during social studies lessons, but it has not yet been specifically included in the teaching module."

This administrative gap indicates an organic, practice-led integration strategy. Rather than relying on rigidly pre-scripted textual materials or advanced digital resources, the teacher utilizes authentic community practices and continuous peer reflection as immediate, adaptive

instructional tools. Ultimately, the data underscores that the teacher's high reflective consciousness serves as a transformative pedagogical strategy. The fundamental contribution of these findings demonstrates that the teacher's reflective consciousness directly drives the continuous enhancement of culture-based learning quality. By critically evaluating their pedagogical approach, the teacher provides a vital, sustainable mechanism for preserving Indigenous Knowledge within formal elementary education, demonstrating that effective professional development and cultural preservation can be significantly advanced through reflective cultural awareness rather than relying solely on rigid administrative compliance.

These findings support previous research [49] that continuous reflection is an integral part of the professional competence of culturally responsive teachers. This reflective awareness serves as the foundation for improving the quality of culture-based learning in elementary schools and for ensuring the sustainability of Indigenous Knowledge preservation in formal educational settings.

This research shows that the CRT approach is not only relevant to schools with adequate facilities but can also be effectively implemented in multicultural elementary schools with limited resources. These findings expand on previous studies that generally focused on the application of CRT in educational environments with more comprehensive technological support. The integration of indigenous knowledge "sedekah ramo" into social studies learning demonstrates that local culture can serve as a contextual, meaningful, inclusive, and easily accessible source of learning without relying on digital media. Therefore, this research contributes to the development of culturally based social studies learning in multicultural elementary schools with limited learning resources.

Conclusion

This study demonstrates that integrating the "sedekah ramo" tradition through CRT effectively bridges the elementary social studies curriculum with students' lived realities. The novelty of this research lies in positioning indigenous knowledge not merely as supplementary thematic content, but as the primary pedagogical infrastructure. This approach successfully transforms passive multicultural classrooms into highly engaged learning communities, proving highly effective even without advanced digital facilities. Theoretically, these findings cautiously extend current CRT paradigms by illustrating how authentic community practices can function as robust, low-barrier cognitive scaffolds that foster deep socio-cultural awareness without relying on modern technology. Practically, this study offers a replicable, high-impact framework for educators in resource-constrained environments to construct meaningful, culturally sustained learning experiences. While this qualitative case study provides vital foundational insights, its context-specific nature limits broad generalization. Therefore, future research should empirically investigate the longitudinal impacts of

indigenous knowledge integration on students' civic competencies across diverse cultural landscapes and explore how these localized pedagogies can be systematically mapped onto broader national curricula to further enrich elementary social studies education.

Conflict of Interest

The authors declare that there is no conflict of interest.

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