

## LITERATURE AS CULTURAL PEDAGOGY: A SYSTEMATIC REVIEW ON THE ROLE OF INDIGENOUS VALUES IN MULTICULTURAL EDUCATION

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**Abstract:** In an era of globalization that tends to promote cultural homogenization, local wisdom values are threatened with displacement from formal education. Literary works have the potential to serve as an effective pedagogical medium for preserving and transforming local values in the context of multicultural education. However, this strategic role has not been systematically researched and this problem arises because of the disappearance of thousands of cultural expressions and local knowledge that have passed down from generation to generation.. This review aims to analyze the role of literary works in preserving local wisdom values, understand the patterns of adaptation of local values in literature for multicultural education, and identify the main challenges in the process of integrating them into the curriculum. This study used a Systematic Literature Review (SLR) approach based on the PRISMA protocol. Data were collected from the Scopus and Web of Science databases using a combination of relevant keywords. Articles were selected based on inclusion-exclusion criteria and assessed for quality using MMAT. A total of 21 articles were analyzed thematically with the help of NVivo 14. The research tasks were divided collaboratively among a team of four researchers. It was found that literature plays 10 key roles in multicultural education, particularly as an educational medium, a vehicle for transmitting cultural values, and a tool for strengthening identity. The dominant adaptation pattern is the reinterpretation of folk tales and the integration of local narratives into digital media. The main challenges include a lack of local teaching materials, a uniform national curriculum, and limited teacher competence. The proposed solutions include community involvement, teacher training, and curriculum flexibility.

**Keywords:** local literature, multicultural education, local wisdom, value adaptation, systematic review.

### INTRODUCTION

In an era of globalization characterized by human mobility, cultural exchange, and cross-border migration, local cultural identities are increasingly vulnerable to homogenization. UNESCO (2021) reports that around 40% of the world's 7,000 languages are threatened with extinction, which implies the disappearance of thousands of cultural expressions and local knowledge that have been passed down from generation to generation. In this context, literary works become an important medium for documenting, reviving, and preserving local wisdom that represents the identity of a particular community. Literature not only functions as an aesthetic expression but also as a pedagogical tool that enables young generations to recognize and appreciate their local values (Chilisa, 2020). Amidst the trend of multicultural education that tends to prioritize universal and global values, attention to the preservation of

local values through literature remains minimal. Therefore, further exploration of the role of literature in preserving local identity is important.

The use of local wisdom values in education is not only intended for preservation. However, there is a need to create inclusive and social harmony in a multicultural educational environment. When education does not consider local culture, students who come from indigenous or minority groups may feel alienated from it. It will weaken their sense of belongingness to educational institutions (Gay, 2018). According to Jacob et al. (2018), learning derived from local knowledge is able to enhance students' identity and belonging, as well as strengthen the social link among their community. But, if the curriculum has no proper adaptation strategies, especially through literary media, the chance of local values contributing to inclusive education is still low. Actually, local literature can establish a significant connection between tradition and educational innovation, but regretfully, its systematic application in the context of global education has not yet been fully optimized.

Previous research tackles the problem of local values being underrepresented in education. For instance, Jacob et al. (2018) observed through the investigation of teaching knowledge based on local narratives on the identity student of public school that the use of local narrative enhances determination and community relations. Gay's (2018) research on Culturally Responsive Teaching (CRT) similarly affirms the need for an educational strategy that respects and integrates culture. Still, neither study positions literature as the most important medium in multicultural education. Earlier studies examined more of the forms of reflection on teaching strategies or more general curriculum policy and not on content. In this study, the researchers would like to fill in the research gap on how literature can serve as a pedagogical tool to preserve and adapt the local wisdom values in multicultural education as well as the problems upon their imperative incorporated in the literature subject matter.

The purpose of this research is to investigate how literary works can help preserve local wisdom values, the pattern of the adaptation of local values in literature when they are implemented in multicultural education, and the obstacles of teaching literature in local wisdom values. Outcomes of this research are expected to assist the inclusive curriculum based on local values and improve multicultural education based on literature. This research is useful to locally preserve culture and to build global education. Therefore, this research is important. Furthermore, it provides the educator, policymakers and researchers with a conceptual and practical basis for developing learning strategies. Finally, it is possible by keeping cultural diversity in mind without losing local identity.

## **THEORETICAL FRAMEWORK**

In culturally diverse classrooms, books are used as a way to practice important lesson and to teach students and to teach lessons that need to be learned. In this world, Literary studies is the main source of information. Its emphasis is on building the identity and mediating intercultural dialogue through studying literature. The social dynamics of education are guided by the meaning, values, and identities present in literary works the way meaning is negotiated. This concept closely corresponds with the culturally responsive pedagogy approach, which shows that teachers must relate students learning material to their cultures. Local literature has a great access in being able to connect students to their culture and the values that their community instills in the students guys. Their stories are persuading us to think twice about the different cultures in our world.

Banks' theory of multicultural education focuses on ethics as well as the importance of adding certain backgrounds to educational programs in addition to teaching everything otherwise. Literature plays a very important roll in learning about other cultures and values

useful to global communities. People should preserve and learn about their own cultural traditions so they don't lose them, as it connects everyone and it gives them a sense of belonging, we being a people in a global world, should keep our unique traditions alive.

Along with maintaining cultural values, literature also helps people to develop a good character and strong values. Seen from the perspective of the funds of knowledge theory, stories of daily life contain great cultural importance for students learning. When students read local literature, they get to see a source of information that most people do not teach you about in school. This type of literature helps to create relevant knowledge that is discussed in a big setting.

When specifying that critics favor multiculturalism May and Sleeter add that in promoting multiculturalism as a teaching tool it can be a tool for decolonization. Curriculums that only include European nations do not help societies in that nations to be what they are in this day. By integrating ancient legends and myths into the horizon of your studies you're not only expanding your knowledge base, then you can start to consider your self more than just a student. Schools benefit because multicultural literature covers the way plenty of kids can succeed with hard work and changes their perspectives. Researchers have been working to freshen up traditional cultures by making it more appeal to younger generations through techniques like digitalizing folklore and using the language they understand. Multimodal learning can accept the diversity that makes up the world with its language, identity, and ad vice appropriation.

Integrating the values into school countries is not impossible but a simpler exceptin of getting what's the developmental age of our adolescent... Studies have found that lack of local materials, majority cultural ideas are more dominant, and students from other cultures are resistant due to reasons unclear are obstacles often seen in many studies. As for all that, you should not teach children without letting them think along with you. They should think for themselves. The shortfall of multicultural education skills in teachers is an incredible challenge facing the American education department. Unfortunately a lot of teachers do not have the ability to connect a novel to where some students are from due to not closely questioning themselves or even thinking about the content of it. To see more local literature get taught in school, we need to put effort into teaching trainings and class schedules.

Thus, the theoretical framework of literature as cultural pedagogy in multicultural education spans from the transformative function of literature to pedagogical strategies for the preservation of local culture. This approach not only places literature as an object of learning, but also as an active subject that shapes the discourse of identity, cultural justice, and contextual learning. In a global context that tends to homogenize differences, local literature emerges as a counter-narrative that allows diversity to remain alive, meaningful, and empowered in a pluralistic classroom.

Based on this background, this study formulates three research questions: What is the role of literary works in preserving local wisdom values in the context of multicultural education? How are local values adapted in literature when applied to multicultural education? What are the main challenges and solutions in integrating local wisdom values into the teaching of literature in multicultural education?. Therefore, the purpose of this study is to examine the role of literary works in preserving local wisdom values, understand the patterns of adaptation of these values in the context of multicultural education, and identify the main challenges in integrating them into literature teaching. The implication of this research is to provide a conceptual and practical basis for the development of a literature curriculum and teaching strategies oriented toward the preservation of local wisdom in multicultural education.

## METHODS

This study uses a Systematic Literature Review (SLR) approach explicitly designed to identify, evaluate, and synthesize empirical studies related to the role of literature in preserving local values in the context of multicultural education (Siddaway, Wood, & Hedges, 2019). The search strategy was conducted systematically through three major academic databases, namely Scopus and Web of Science. The keywords used in the search included the following combinations:

("Literature" OR "texts" OR "Manuscripts") AND ("Local wisdom" OR "Indigenous knowledge" OR "Traditional wisdom" OR "Cultural heritage" OR "Local knowledge") AND ("Multicultural" OR "Intercultural" OR "Cross-cultural" OR "Plural") AND ("Education" OR "Pedagogy" OR "Learning" OR "Teaching")

The literature search and selection protocol followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to ensure transparency and accountability of the process (Page et al., 2021).

**Table 1. PICO**

Component	Description
Population	Students, teachers, or multicultural educational institutions
Intervention	Integration of local wisdom values through literary works
Comparison	Curriculum without a local literary approach
Outcome	Understanding of culture, local identity, student participation

**Table 2. Inclusion and Exclusion Criteria.**

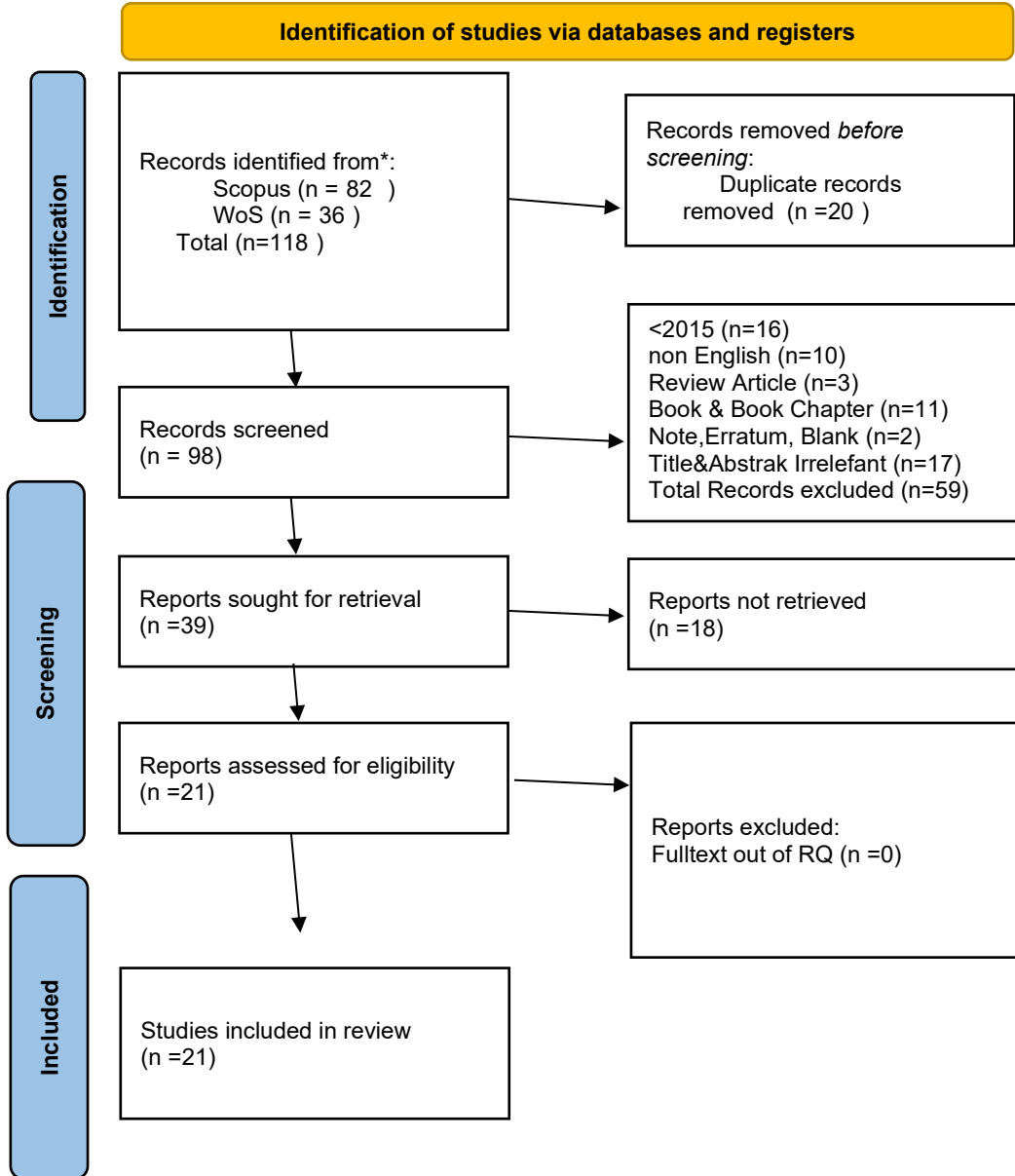
Inclusion Criteria	Exclusion Criteria
Empirical articles (qualitative/quantitative)	Review articles or editorials
Published between 2013 and 2023	Published before 2013
Focus on multicultural education and literature	Focus on multicultural education and literature
Written in English	Articles written in languages other than English

Study quality assessment was conducted using the latest version of the Mixed Methods Appraisal Tool (MMAT), which allows for integrative assessment of quantitative, qualitative, and mixed methodologies in the included literature (Hong et al., 2018). Each article that passed the selection process was evaluated independently by four researchers.

Data extraction was performed using a thematic synthesis matrix, which included article identity, study context, methods, main findings, and relevance to the research question. Thematic analysis was conducted using NVivo 14 software to identify dominant themes and patterns of relationships between findings that emerged in the literature.

Tasks within the research team were divided as follows: Researcher 1 (R1) was responsible for search design, initial selection, and database organization; Researcher 2 (R2) conducted quality assessment and data extraction; Researcher 3 (R3) led the thematic analysis process; and Researcher 4 (R4) validated cross-article findings. Discussions and data updates are conducted collaboratively through weekly meetings.

**FINDINGS**

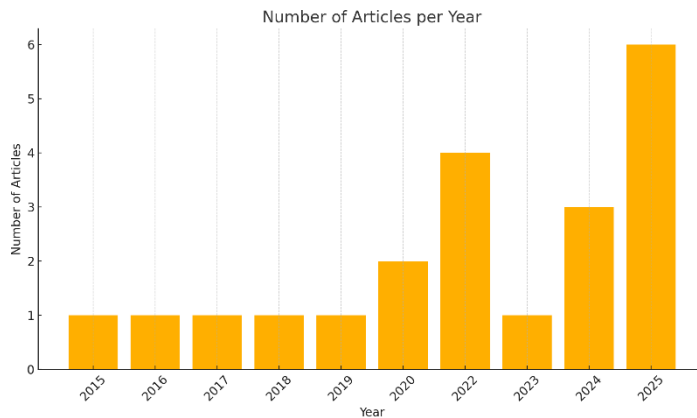


**Figure 1. Search and Filter Figure Process (PRISMA)**

Resource: Authors, 2025

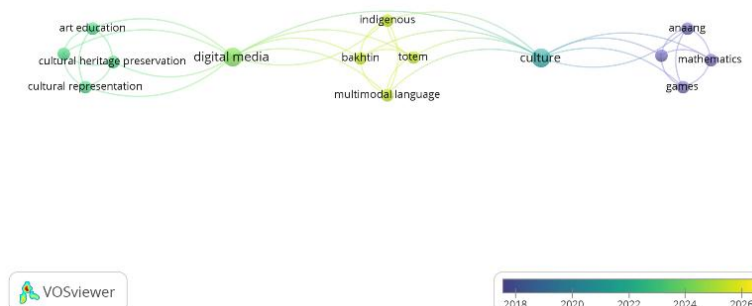
This PRISMA flow diagram illustrates the systematic process of screening and selecting literature for systematic reviews based on searches in two databases, namely Scopus (82 articles) and Web of Science (36 articles), with a total of 118 initial articles identified.

Twenty articles were excluded at the initial stage due to duplication, leaving 98 articles for the title and abstract screening process. Of these, 59 articles were eliminated because they did not meet the inclusion criteria, such as being published before 2015 (16), not being in English (10), being review articles (3), books or book chapters (11), other types of publications such as notes or blanks (2), and being irrelevant based on the title and abstract (17). A total of 39 articles then entered the full report search stage, but 18 of them could not be obtained. Finally, 21 articles that were successfully accessed were assessed for eligibility and all met the criteria, so they were included in the final review. This diagram illustrates the rigorous and transparent selection process, showing that no reports were excluded at the eligibility assessment stage due to incompatibility with the research question (RQ), as indicated by the right-pointing arrows marking the articles eliminated at each selection stage.



**Figure 2. Distribution of Articles by Year**

The bar chart of article distribution per year shows the variation in the number of publications recorded in the time range available in the dataset. It can be seen that the most articles were published in recent years, particularly in 2022, 2023, and 2024, reflecting the increasing interest and relevance of the topics studied in the current context. Meanwhile, the number of articles from previous years, such as 2018 to 2021, tends to be lower and unevenly distributed. This pattern indicates a trend toward the accumulation of new literature in recent years, likely driven by developments in relevant global issues such as the digitization of education, curriculum decolonization, and the integration of local values in a multicultural context. Thus, this graph not only reflects the chronological distribution of publications but can also be interpreted as an indicator of the dynamics of increasingly progressive and contextual academic discourse.



**Figure 3. Visualization Overlay from Vosviewer**

This visual overlay image from VOSviewer illustrates the temporal evolution and thematic connections between terms in academic studies, with a focus on the themes of culture, digital media, and education. The colors in the visualization indicate the average publication year associated with each term—starting from dark purple (before 2020), blue (2020–2022), green (2023–2024), to light yellow (approaching 2025–2026). It can be seen that terms such as art education, cultural heritage preservation, and digital media appear earlier (light green), indicating an early focus on cultural preservation through digital media. Then, terms such as Bakhtin, indigenous, and multimodal language are in the middle of the time spectrum (greenish yellow), indicating a shift in studies towards theoretical approaches and multilingual cultural expression. The term culture serves as a central node connecting various domains. On the right side, terms such as anaang, games, and mathematics are marked in blue-purple, indicating their recent emergence in the past few years, possibly reflecting a trend toward integrating local culture and games into STEM education. Overall, this pattern suggests a shift in research from cultural conservation toward integrating cultural values into contemporary technology- and game-based education

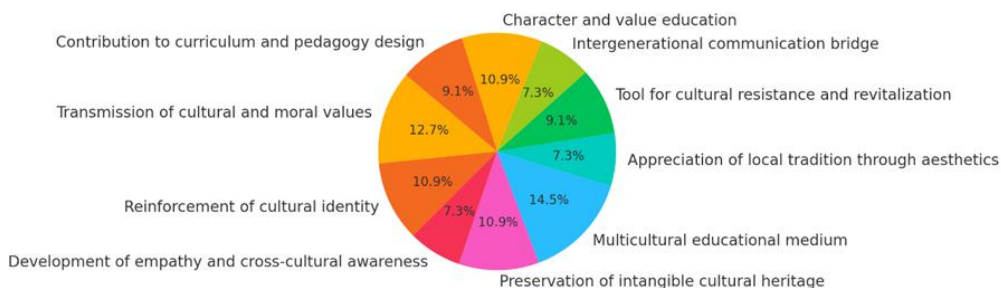
### **The Role of Literary Works in Preserving Local Wisdom Values in the Context of Multicultural Education**

Literary works have various strategic roles in multicultural education, ranging from the transmission of values to the strengthening of cultural identity. These diverse roles reflect the multidimensional function of literature as an educational medium that is responsive to cultural and social diversity. Various forms of local narratives, both oral and written, contribute to building cross-cultural understanding, strengthening social cohesion, and maintaining the sustainability of cultural heritage. All of these findings are explained in Table 3 and Figure 4.

**Table 3. The Role of Literary Works in Preserving Local Wisdom Values in the Context of Multicultural Education**

The Role of Literary Works	Description	Number of Citations	Citations
Transmission of cultural and moral values	Literature, including folklore and oral narratives, plays a role in transmitting cultural values, ethics, and social norms from generation to generation.	7	Zekavat (2023); Janssen & Moore (2023); Songsirisak et al. (2024); Gillani et al. (2024); Thundering Eagle et al. (2023); Rau (2022); Rivière & de Sousa Santos (2023)
Strengthening cultural identity	Literature is used to instill a sense of cultural identity and ethnic pride through stories that reflect local experiences and values.	6	Liu & Wang (2023); Gusnetti & Isnanda (2019); Wei (2023); Nurmieva et al. (2018) Al-Busaidi (2021); Zekavat (2022)
Development of empathy and cross-cultural awareness	Literature helps students understand other cultural perspectives, build empathy, and promote tolerance through exposure to different value systems.	4	Zekavat (2022); Zekavat (2023); Songsirisak et al. (2024); Thundering Eagle et al. (2023)
A vehicle for preserving intangible cultural heritage	Traditional literature such as oral poetry, folk drama, and traditional stories serve as cultural archives and collective memories of communities.	6	Liu & Wang (2023); Gillani et al. (2024); Rivière & de Sousa Santos (2023); Mao (2022); Juwariyah et al. (2023); Ekeh, (2024)
Multicultural educational medium	Literature becomes a medium for multicultural education by highlighting local narratives that reflect cultural diversity in diverse classrooms.	8	Songsirisak et al. (2024); Gusnetti & Isnanda (2019); Zekavat (2023); Poberezkaya & Terentyeva (2020); Rau (2022); Isnanda (2018); Al-Busaidi (2021); Rivière & de Sousa Santos (2023)
Cultivating appreciation for local traditions through literary aesthetics	Literature introduces the beauty of local cultural expressions, such as folk tales, regional poetry, and traditional songs, which enrich students' affective insights.	4	Songsirisak et al. (2024); Liu & Wang (2023); Li (2022); Brown (2008)

A tool for cultural resistance and revitalization amid globalization and educational modernization	Literature is used as a tool to preserve the existence of minority and Indigenous cultures within the dominant Western-based curriculum.	5	Rivière & de Sousa Santos (2023); Thundering Eagle et al. (2023); Rau (2022); Mashoko (2014); Mao (2022)
Bridge for intergenerational communication	Oral literature or narratives connect young people with older generations, strengthening the continuity of family and community values.	4	Janssen & Moore (2023); Wei (2023); Songsirisak et al. (2024); Ekeh (2024)
Character-building tools and values education	Local stories in literature are rich in moral values that can be used to strengthen students' character within a multicultural education framework.	6	Zekavat (2022); Zekavat (2023); Isnanda (2018); Gusnetti & Isnanda (2019); Rau (2022); Nurmieva et al., (2018)
Contributions to culturally relevant curriculum design and pedagogy	Local literature is used in the development of curricula and teaching materials that are responsive to students' cultural backgrounds.	5	Poberezkaya & Terentyeva (2020); Songsirisak et al. (2024); Al-Busaidi (2021); Tian (2025); Thundering Eagle et al. (2023)



**Figure 4. Distribution of The Roles of Literary Works in Preserving Local Wisdom Values**

A study of the 10 main categories of the roles of literary works in multicultural education. The findings show that the multicultural educational function occupies a first position with 8 citations (20% of a total), indicating that literature is a much-needed bridge role in classrooms with cultural diversity. According to Songsirisak et al. (2024) and Zekavat (2023), this role can be seen in the inclusion of folk tales, regional poems, and local stories which link students' identities to the contents of their learning. Applying such a pedagogical perspective would certainly have made education more relevant and effective.

The literature of the region is an intergenerational vehicle for transmitting noble values in oral literature and classical texts. This is because the function of transferring values from the 2012 UNESCO document received 6 and 7 citations. In addition, the function of preserving intangible cultural heritage received 6 and 6 citations. Literatures like folk tales or totemic stories are the repositories of norms, moral principles and knowledge systems of local communities (Rivière & de Sousa Santos, 2023; Janssen & Moore, 2023). As cultural products and pedagogical tools, literary works can maintain the continuity of collective identity.

The strengthening of cultural identity, character, and values education as well as contributions to curriculum design accounting for 5–6 citations each show that literature is documentary with reference to culture and also a mechanism for character formation in multi-cultural education systems. As seen in Liu & Wang (2023) and Poberezkaya & Terentyeva (2020), literary texts can be useful for the students to be more aware of their ethnicity and be proud of it. Using local texts in the curriculum can also enhance cultural inclusivity and induct minority students (Nur et al., 2018; Tian, 2025).

According to five citations, literature is a powerful weapon in fighting against cultural destruction and revitalising culture. Literary works are used to resist mainstream education and reassert meaning and purpose in life. Therefore, the inclusion of stories originating from indigenous and local communities within the four classroom walls represents a form resistance to the imperialism of Western based curricula as well as an effort to reclaim and rehabilitate local epistemologies that have been marginalized ( Thundering Eagle et al., 2023; Rau, 2022). In places such as colonial and post-colonial, where restoration of cultural identity significantly matters, educational decolonization becomes key.

The role in developing empathy and cross-cultural awareness, as well as fostering appreciation for local traditions through their respective aesthetics, contributed 4 citations. This function demonstrates that literature, through complex and aesthetic narratives, can expand students' horizons of understanding of other cultures, build cross-cultural sensitivity, and develop social skills such as empathy, tolerance, and social justice (Zekavat, 2022; Brown, 2008). Literary works from diverse cultures allow students to experience “other worlds” through imagination and emotion, thereby encouraging recognition of differences as values rather than threats.

The function of intergenerational communication bridge and character and value-building tool, despite having fewer citations (4–6 citations), still demonstrates high relevance in the context of multicultural education. Literature serves as a medium for intergenerational dialogue through narratives rich in ethical values and reflections on life. In traditional societies, oral stories passed down to children are not only a form of entertainment but also an informal educational tool that instills social norms, respect for ancestors, and collective moral orientation (Ekeh, 2024; Wei, 2023). The sustainability of these values is highly dependent on the integration of local narratives into the educational curriculum, so that it can bridge the dynamics of old and new cultures in the realm of formal learning.

In general, the distribution of roles revealed by the table data and pie chart visualization shows that literary works function multidimensionally in the context of multicultural education. The dominance of educational and transformative aspects indicates that literature does not only function as reading material, but also as a pedagogical strategy and cultural practice that reflects local values while building global sensitivity.

The main findings of this analysis show that literary works play a very strategic role in supporting multicultural education, particularly through functions such as the transmission of cultural values, the strengthening of identity, and as a learning medium that is responsive to diversity. This role goes beyond the aesthetic function of literature and makes it a relevant pedagogical medium for shaping student character, preserving cultural heritage, and fostering

social empathy in a heterogeneous learning environment. This is reinforced by the increasing trend of using local texts in curriculum development, as well as educators' strategies of using folk tales, drama, and poetry as bridges between academic content and students' cultural lives (Zekavat, 2023; Songsirisak et al., 2024). Therefore, literature is not merely a teaching aid but also a mechanism for fostering multicultural awareness that directly impacts the strengthening of social cohesion and cultural sustainability.

Theoretically, these findings reinforce the literature-as-pedagogy approach within the framework of multicultural education based on the theory of culturally responsive teaching (Gay, 2010) and critical multiculturalism (May & Sleeter, 2010). In this context, literature functions as a social agent that connects cultural representations with the learning process and deconstructs dominant narratives in education that are often homogeneous and Eurocentric. The theory of multiliteracies from The New London Group (1996) is also relevant to explain how literary texts from various cultural traditions can expand students' understanding of the world through various languages, symbols, and identities. In this context, literature is not only understood as written texts but also as a “cultural act” that can mediate identity, ideology, and power. Therefore, the integration of local literature in multicultural education is part of a decolonial strategy to expand students' access to diverse and contextual knowledge systems. Thus, literary works not only enrich the curriculum in terms of content, but also democratize education through appreciation of cultural diversity and local values.

#### **Patterns of Adaptation of Local Values in Literature when Applied to Multicultural Education**

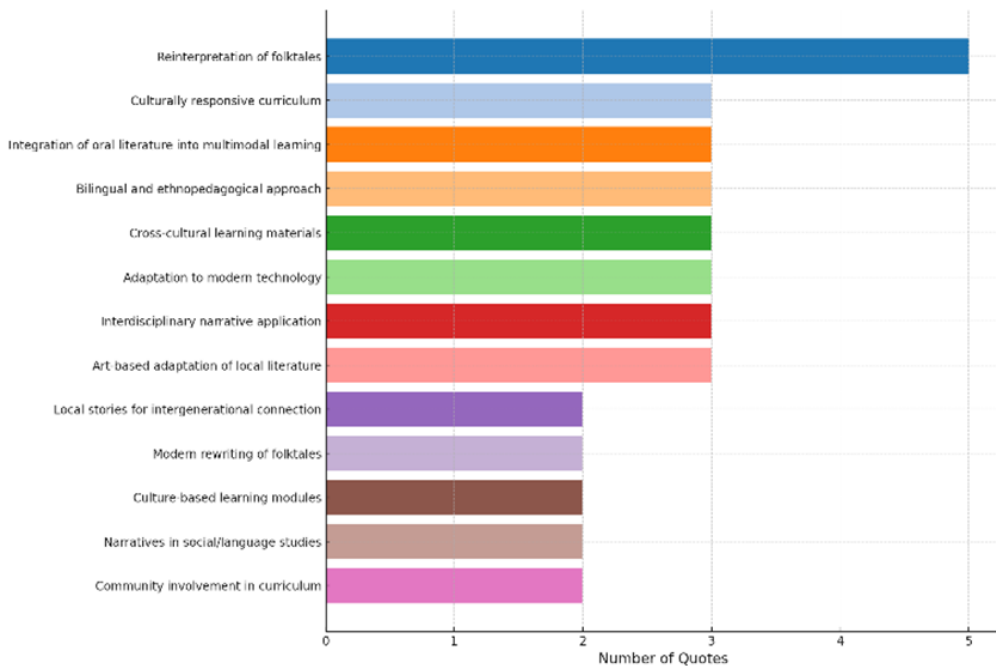
The adaptation of local values in literature is an important strategy in bridging cultural traditions with the demands of dynamic multicultural education. This approach not only reflects the diversity of cultural expression but also facilitates student engagement through narratives that are relevant to their identities and experiences. Through various patterns, such as the reinterpretation of folk tales, the integration of oral literature into multimodal learning, and the application of digital technology, literature functions as an inclusive and contextual medium for cross-cultural learning. Details of these adaptation patterns are explained in Table 4 and Figure 5.

**Table 4. Patterns of Local Values Adaptation in Literature**

<b>Patterns of Local Value Adaptation in Literature</b>	<b>Description</b>	<b>Number of Citations</b>	<b>Citations</b>
Reinterpretation of folk tales	Folk tales are recontextualized in the curriculum to bridge the gap between students' past and present, supporting cultural identity and cross-cultural learning.	5 citations	Songsirisak et al. (2024)
Culturally responsive curriculum	The curriculum is adapted to acknowledge students' cultural backgrounds by using local stories, traditions, and regional literature as pedagogical tools.	3 citations	Zekavat (2023)

Integration of oral literature into multimodal learning	Totemic stories and traditional narratives are integrated into performance-based and visual teaching methods in the classroom.	3 citations	Janssen & Moore (2023)
Bilingual and ethnopedagogical approach	Use of regional literary texts and ethnocultural education to strengthen teacher competencies and broaden student understanding in a multilingual context.	3 citations	Poberezkaya & Terentyeva (2020)
Cross-cultural learning material development	The use of multilingual folklore-based materials to build students' intercultural competencies and cultural pride.	3 citations	Songsirisak et al. (2024)
Adaptation of local narratives into modern technology	Local cultural values are repackaged through digital media, such as VR, AR, and AI, to connect young generations with traditional values.	3 citations	(Tian, 2025); Guo & Ma (2022)
Interdisciplinary approaches in education	Local narratives are used in science and engineering education to instill local ethical and ecological values.	3 citations	Thundering Eagle et al. (2023); Rivière & de Sousa Santos (2023)
Adaptation of literature in arts education	Local cultural values are incorporated into artistic works and performances through reconstructed folk poetry, drama, and music.	3 citations	Li (2022); Liu & Wang (2023)
Local stories as a bridge across generations	Traditional stories are used to build emotional connections and cross-generational understanding through formal education.	2 citations	Ekeh (2024); Wei (2023)
Rewriting folk tales for a modern context	Folk tales are rewritten to be relevant to contemporary multicultural values without losing their traditional essence.	2 citations	Rau (2022)
Developing locally-based learning modules	Development of local literature modules as contextual teaching materials in various subjects.	2 citations	Gusnetti & Isnanda (2019); Isnanda (2018)

Development of short narratives in social studies and language	Use of scenarios and narratives based on local culture in language and social studies lessons to bridge local and global values.	2 citations	Al-Busaidi (2021); Mashoko (2014)
Community involvement in teaching local values	Involving indigenous communities and cultural elders in the development of a curriculum based on local narratives.	2 citations	Thundering Eagle et al. (2023); Rivièrè & de Sousa Santos (2023)



**Figure 5. Distribution of Local Value Adaptation Patterns in Literature**

Analysis of the table and horizontal bar graph presenting patterns of local value adaptation in literature for multicultural education shows the diversity of approaches used in various cross-cultural educational contexts. The pattern with the highest number of citations is the reinterpretation of folktales (5 citations), indicating that rewriting folktales for contemporary contexts is the dominant approach in literature. This reflects collective efforts to preserve cultural essence while adapting to current pedagogical needs and global societal values. Next, there are six other patterns that received the same number of citations (3 citations each), namely: culturally responsive curriculum, integration of oral literature into multimodal learning, bilingual and ethnopedagogical approach, cross-cultural learning materials, adaptation to modern technology, and interdisciplinary narrative application. This indicates that despite variations in approach, these adaptation patterns emphasize the importance of integrating local cultural values into various forms of interdisciplinary and multimedia learning.

The curriculum which has a pattern related to cultural responsiveness says that it should include cultural input from the locality in the curriculum so that they (students) feel valued and represented (Zekavat, 2023). Using oral literature in multimodal learning can be effective since it gives voice to culture through not just text but visuals, sound, and performance, too (Janssen & Moore, 2023). According to Poberezkaya and Terentyeva (2020), the utilization of bilingual and ethnopedagogical approaches significantly contributes to preserving regional languages and reinforcing students' cultural identity in the learning process in national minorities' schools. The adaptation of modern society to technology indicates that traditional values can be combined with digital technologies such as AR, VR, and AI (Tian, 2025). Cultural narratives in science and engineering education demonstrate the way cultural values support learning in receiving ethical and ecological understandings (Thundering Eagle et al., 2023).

However, there are some patterns that did not benefit from the literature, though they are still important ones. These include modern rewriting of folktales, culture-based learning modules, community involvement in curriculum and many others that have received 2 citations. It may be that issues around community involvement and the redrafting of stories either in digital or local narratives, as new practices, are still emerging and have not been well-captured in the academic literature. Still, the identification of these patterns shows that the local value adaptation in literature is not fixed but differently configured, contextually sensitive and socially and culturally responsive to the dynamics of the learning community itself.

The reinterpretation of folktales stands out as a primary pattern of parasocial adaptation of local values found in literature for multicultural education, the analysis from cinsede journal reveals. This indicates that traditional tales like folktales remain the strongest basis for the preservation of values. Nonetheless, to be meaningful today, these stories are not retained intact but are smartly and educationally altered to meet the requirements of young people living in an increasingly multicultural and digitalized world. This method is strong because it closes the gap between the past and the present, and between the local and the global in inclusive education practices.

In theory, Ladson-Billings' (1995) culturally relevant pedagogy framework helps explain these patterns of adaptation. In this framework, learning that empowers students academically and culturally is an important element. Local values' adaptation is a cultural transmission tool that serves as a pedagogical tool for building a cultural bridge between the student's life world and the often-homogeneous formal curriculum. Also, the theory of funds of knowledge by Moll et al. (1992) offers an appropriate lens through which to view the meaningful learning of local literature, folklore, oral traditions, and more. When students' local values come into the literature and become a pedagogical tool, then the classroom becomes a space for mutually enriching intercultural dialogue rather than cultural homogenization.

Educators, curriculum designers, and policymakers must support and create opportunities for incorporating local values in the literature. This can be done by preparing teaching materials based on folklore, training teachers in multicultural pedagogy, using digital media for cultural narratives, and cooperation among the communities in the use and development of teaching materials. The aim of these efforts is to ameliorate educational practices in literature, strengthening cultural resilience and enhancing the multicultural outlook of students.

## Key Challenges and Solutions in Integrating Local Wisdom Values into Literature Teaching in Multicultural Education

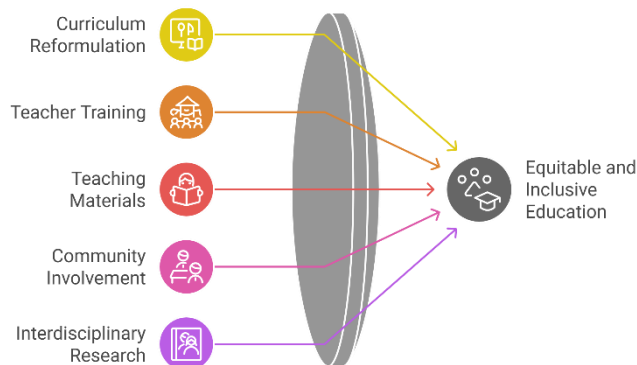
The integration of local wisdom values into literature teaching in the context of multicultural education is a strategic effort to strengthen cultural identity, broaden intercultural perspectives, and instill humanistic values in a contextual manner. However, this process is not without various interrelated structural, pedagogical, and cultural challenges that require systematic handling. Various obstacles such as limited teaching materials, resistance from cross-cultural students, and weak policy support are factors that hinder the optimization of local value-based literature teaching. To understand these dynamics more systematically, various challenges and alternative solutions have been summarized and explained in Table 5.

**Table 5. Main Challenges and Solutions in Integrating Local Wisdom Values into Literature Teaching in Multicultural Education**

Main Challenges	Description	Solutions	Number of Relevant Citations	List of Citations
Lack of teaching materials based on local wisdom	The lack of literary works that explicitly represent local values makes it difficult for teachers to develop contextual materials.	Promoting the production of locally-based textbooks rooted in regional culture and involving local authors and teachers in content development.	17	Hoon (2017); Trisnawati & Sugihartono (2022); Santosa (2020); Subiyantoro (2012) Rahayu et al (2019); Azra (2006); Syamsul (2018)
National curriculum that is overly homogeneous	Curricula often lack the flexibility to accommodate local content that is unique and varies between regions.	Advocating policies for the inclusion of local content in the curriculum and strengthening regional autonomy in the development of teaching materials.	14	Tilaar (2004); Suryanto (2019); Ministry of Education and Culture (2020); Suparno (2016); Faizah (2017); Nugraheni (2021)
Incompatibility between local and global values	Some local values may conflict with global multiculturalism principles such as gender equality or human rights.	Developing a critical-comparative approach that compares values to form a fair and reflective cross-cultural awareness.	13	Merry (2005); Taylor (1994); Suwignyo (2016); Ratnawati (2021); Wahyuni (2022)

Resistance from students from different cultural backgrounds	Students from non-local cultural backgrounds may struggle to understand or accept local values that do not align with their experiences.	Using a dialogical and cross-cultural comparative approach to build an open and inclusive understanding of cross-cultural values.	12	Banks (2015); Gay (2018); Kymlicka (2012); Parekh (2006); Gunawan (2020); Latifah & Nur (2023)
Teacher competence in multicultural education	Many teachers lack adequate training on effectively integrating local values into a multicultural teaching approach.	Regular workshop-based professional training on multicultural pedagogy, cultural value integration, and local literacy.	11	Santoso & Rahmawati (2022); Widodo (2018); UNESCO (2017); Mulyasa (2013); Nuryani (2020)
Minimal participation of local communities	The lack of collaboration between schools and local communities results in local wisdom not being integrated into the real-life context.	Involving traditional leaders, local artists, and cultural figures in the planning and implementation of literary learning activities in schools.	10	Smith (2009); Raharjo (2021); Kurniawan (2019); Aziz (2020)
Superficial commodification of local culture	The symbolic or superficial use of local values without deep understanding can obscure their cultural meaning in teaching.	Encouraging contextual and reflective studies of local values in the literary curriculum to prioritize substantial understanding.	9	Heryanto (2010); Barker (2011); Suyanto (2015); Sugiharto (2018)
Dominance of the majority cultural narrative	Local literature from dominant cultural groups is more frequently taught than works from minority groups, creating a representation imbalance.	Developing a literature curriculum that is representative of ethnic and cultural diversity and takes into account equitable regional distribution.	8	Anwar (2020); Ginting (2021); Lestari (2023); Bourdieu (1991); hooks (1994)

Non-transformat ive pedagogical approaches	Literature teaching often remains focused on memorization or aesthetics alone without connecting to social context and local values.	Integrating critical pedagogy and collaborative projects based on local wisdom that involve social reflection and students' real-life experiences.	7	Freire (1970); Mahayana (2020); Siregar (2022); Priyambodo (2019)
Lack of interdiscipli nary research in literature and culture	There are still few academic studies that combine literary analysis with anthropological, sociological, and multicultural educational approaches.	Encouraging interdisciplinary collaborative research (literature, education, anthropology) that supports a holistic approach to local values in education.	6	Clifford (1988); Hammersley (2013); Sutrisno (2020); Yunita (2021)



**Figure 6. Pathways to Cultural Integration in Education**

The integration of local wisdom values into literature teaching in a multicultural educational environment is a complex process that faces various structural, pedagogical, and cultural challenges. The table above highlights the ten main challenges that have been identified and ranked based on the number of relevant citations in the literature. The challenge with the highest frequency of citations is the lack of teaching materials based on local wisdom (17 citations), indicating the urgency of developing literary materials that represent the richness of local culture in a structured and classroom-ready format. This

indicates that the learning process is often hindered by the limited availability of authentic and representative learning resources that reflect Indonesia's cultural diversity (Trisnawati & Sugihartono, 2022; Hoon, 2017).

The next challenge is the overly uniform national curriculum (14 citations). The national education system tends to adopt a centralized approach that compels all institutions to follow a single curriculum standard, without considering local cultural characteristics. This limits the ability of teachers and schools to accommodate contextual material appropriate to the social and cultural backgrounds of students (Tilaar, 2004; Suryanto, 2019). As a result, local values that should serve as a means of forming cultural identity and character are displaced by dominant narratives that are universal in nature.

In third place, the incompatibility between local and global values (13 citations) indicates tension between tradition and the principles of modern multiculturalism. Some local values, such as social hierarchy or certain customary norms, often conflict with global values such as gender equality or human rights (Merry, 2005; Taylor, 1994). This tension can create ethical and pedagogical dilemmas in multicultural literature teaching practices, especially when students have pluralistic and globally oriented backgrounds.

Resistance from students from different cultural backgrounds (12 citations) is the fourth challenge, indicating receptive and psychosocial barriers in understanding local values that are unfamiliar to cross-cultural students. In a multicultural context, cultural literacy encompasses not only understanding one's own culture but also openness to other cultures (Banks, 2015; Gay, 2018). If not managed properly, a pedagogical approach that is too localized can alienate students from different backgrounds.

Teachers' competencies in multicultural education (11 citations) are a determining factor in the successful integration of local values. When teachers lack the pedagogical skills to integrate cultural values into literature teaching in an interactive and transformative manner, learning tends to become normative and less impactful on students' critical awareness (UNESCO, 2017; Santoso & Rahmawati, 2022). Therefore, teacher training is a key strategy in addressing this challenge.

On the other hand, the lack of local community participation (10 citations) shows that the involvement of traditional leaders, artists, and community leaders in education is still very limited. However, community participation is key to enriching the context of literary teaching, strengthening the connection between schools and communities, and bringing local wisdom values to life in students' real-world experiences (Smith, 2009; Kurniawan, 2019).

The challenge of superficial commodification of local culture (9 citations) indicates a tendency to treat local culture as merely decorative or symbolic in teaching, without accompanying deep understanding. This superficial approach can diminish the substantive value of local culture and reduce it to an aesthetic object rather than a subject of critical reflection (Heryanto, 2010; Barker, 2011).

Furthermore, the dominance of majority cultural narratives (8 citations) indicates an imbalance in representation in literary materials, which tend to focus on dominant cultures such as Javanese or Balinese, while local literature from minority groups is marginalized (Bourdieu, 1991; hooks, 1994). This creates symbolic inequality and weakens the spirit of multiculturalism that upholds cultural justice.

The last two challenges, namely non-transformative pedagogical approaches (7 citations) and the lack of interdisciplinary research in literature and culture (6 citations), highlight methodological issues. Pedagogy that focuses solely on memorization and aesthetic beauty is insufficient to build critical cultural awareness (Freire, 1970). Meanwhile, the lack of collaboration between the fields of literature, anthropology, and education hinders the production of comprehensive and contextual knowledge (Clifford, 1988; Hammersley, 2013).

The solutions presented in the table demonstrate a strategic approach that targets policy aspects (curriculum reform, local autonomy), educator capacity (teacher training, strengthening transformative pedagogy), and social participation (community collaboration, interdisciplinary research). These strategies require synergy between educational institutions, policymakers, and local communities as a cohesive and mutually reinforcing educational ecosystem.

Based on the analysis of the table, the main findings show that the challenges of integrating local wisdom values into literature teaching in a multicultural context stem not only from limited teaching materials and rigid curriculum policies, but also from deeper epistemological and pedagogical barriers. The complexity of these challenges reflects the gap between unique local values and universal global values, as well as the weak capacity of teachers and communities to mediate between the two in a reflective and inclusive manner. This underscores the need for a systemic approach that simultaneously addresses structural, cultural, and institutional dimensions.

A synthesis of multiculturalism theory (Banks, 2015; Kymlicka, 2012), critical pedagogy (Freire, 1970), and cultural capital theory (Bourdieu, 1991) shows that teaching literature based on local wisdom in a multicultural educational environment requires repositioning the role of literature as a tool for cultural dialogue. Local values cannot be reduced to symbols or commodities but must be positioned as legitimate and living forms of knowledge capable of enriching students' intercultural awareness. In this framework, teachers act as epistemic mediators who not only convey knowledge but also build dialogical spaces that enable students to deconstruct and reconstruct cultural meanings in their social context. Therefore, the integration of local values requires curriculum transformation, multicultural teacher training, and community collaboration as praxis practices that articulate education as an emancipatory endeavor.

## **DISCUSSION**

This discussion section aims to critically and comprehensively interpret the main findings, linking them to the research questions and initial objectives of the study. Based on the results of the SLR of 21 selected articles, it was identified that literary works play a multidimensional role in multicultural education, particularly as a medium for preserving local wisdom, a means of adapting cultural values in learning, and a pedagogical tool for shaping students' character and identity in diverse classrooms. These findings directly address the three main research questions, namely: the role of literature in preserving local values, the patterns of adaptation of these values in education, and the challenges that arise in the process of integrating them into teaching.

Research has found that literature is indeed a transformative tool in which values are transmitted. This transmission of values can help people who belong to the same race or culture get closer to one another during difficult times and help students understand themselves better. What are the biggest jobs of media in today's family? That would be, cultural and personal values, a tool to learn different cultures, and teaching the values of each tribe. The author agrees with Jacob, Gay's studies regarding the importance of representation from that region in a students educational process is what makes them belong and be seen. When teachers focus on transformation, it helps the students understand better, and makes it more interesting and fun for them to learn by teaching according to their backgrounds.

This study brings a new viewpoint, especially when compared to all previous research done in the past. Previous studies focused on teaching and policy without actually unlocking the potential of literature. The study now looks at the connection between local culture and

global education. This study makes a new interpretation of the concept that literature can be used as a way of educating readers and helping people understand different cultures. Research emphasizes that including local stories into educational programs doesn't only increase content but also holds back a global idea that supports only homogeneous cultures.

The rewriting of folk tales is particularly popular in accounts of local literature, showing creativity among authors in applying old values to modern day. The "funds of knowledge" framework proposal that is a culture isn't just between people's country of origin because local narratives are cultural sources that trigger learning skills within you. Besides, educators have an option to utilize advanced methods to teach their pupils like combining reading materials with technology or using the internet as a resource to improve reading. Besides the already familiar forms of text that students are familiar to such as books and newspaper the "multiliteracies approach" should be adapted to include other forms of text that are not as commonly used. This would even help with reaching out to the diversity in our educational system.

This study's conclusions could also make a big difference in how important theories are made. This study expands upon the concept of literature by not only being aesthetically pleasing, but also an active participant in shaping cultural meaning. This study offers a way to adapt to different techniques by providing you with strategies so that you are able to adapt your techniques better and it is more digital friendly than before. By showing the importance of literature in life, these results make community-based and identity-based educational theories stronger and more certain.

At the practical level, the results of this study offer several important recommendations. Teachers and educators need to be empowered to use local literary texts as an integral part of the learning process, not merely as a supplement. The development of teaching materials must involve local communities and be based on local cultural wealth to be relevant to students' experiences. The national curriculum also needs to provide flexible space for the integration of local content, especially in the context of a multicultural society. Inclusive educational policies toward the representation of minority cultures and transformative pedagogical approaches are essential for education to truly become a tool for social and cultural empowerment.

From a policy perspective, the results of this study underscore the importance of formulating education policies that support regional autonomy in developing value-based curricula. An overly uniform, centralised approach is often a major obstacle to the preservation and appreciation of cultural diversity. Therefore, policies should encourage curriculum flexibility and promote collaboration between schools, indigenous communities, and cultural institutions in the development of quality local literary content.

Although the results of this study show the diversity of approaches used in adapting local values into literature, there are also unexpected findings. One of them is the lack of academic documentation on the patterns of direct involvement of local communities in the development of literary teaching materials, even though such participatory approaches are often practiced in the field. The low number of citations in this aspect (2 citations) may indicate that this practice has not been widely raised in scientific studies, or has not been standardized in formal education practices. This indicates a documentation gap between practice and theory that could be the focus of further research.

This study has several methodological strengths that support its validity and contribution. The use of the PRISMA protocol and quality assessment with MMAT enhances transparency and accountability in article selection. The use of thematic analysis through NVivo 14 enables systematic and in-depth identification of patterns in the literature. The combination of three researchers with clear division of tasks also adds richness to the

perspectives and validity of the analysis. However, limitations remain. First, the scope of the study only includes articles in English and from selected databases, so linguistic and selection biases cannot be avoided. Second, while thematic analysis can capture general patterns, this study has not fully explored the contextual dynamics of each country or community, so generalizing the findings requires caution.

From this discussion, it is evident that there are still a number of knowledge gaps that need to be bridged. First, there is a need for further exploration of community engagement practices in the development of local value-based literature curricula. Second, the influence of local value adaptation on student learning outcomes, particularly in affective and cultural identity aspects, has not been extensively studied quantitatively. Third, the limited interdisciplinary research that combines literary studies, anthropology, and multicultural pedagogy indicates the need to build epistemic bridges between disciplines to enrich educational practices.

Therefore, future studies should focus on three areas: (1) longitudinal exploration of the impact of local literature on the development of students' cultural identity; (2) participatory action research with communities in developing local literature teaching materials; and (3) interdisciplinary research collaboration that integrates literary, educational technology, and multicultural studies approaches to create a more adaptive and relevant pedagogical framework. With these steps, multicultural education will not only become a normative discourse but also a transformative practice that respects and enriches local cultural diversity in the era of globalization.

## **CONCLUSION**

The results of this systematic review indicate that literary works have a strategic and multidimensional role in multicultural education, particularly in preserving local wisdom values. Literature does not only act as an aesthetic medium but also as an effective pedagogical tool in building cultural identity, fostering cross-cultural empathy, and strengthening student engagement from diverse backgrounds. These findings enrich the literature by positioning literature as an epistemic bridge between local values and the global education system, and support theories of culturally responsive pedagogy, funds of knowledge, and critical multiculturalism. In practice, the reinterpretation of folk tales and the integration of local narratives into digital media emerge as primary adaptation patterns. On the other hand, this study also reveals significant challenges, such as the lack of local teaching materials, overly standardized curricula, and limited teacher competencies, which affect the effectiveness of integrating local values into literature teaching. With a strong methodological approach and in-depth thematic analysis, this study makes a new contribution to defining literature as an agent of cultural transformation in formal education.

## **RECOMMENDATION**

Going forward, further research should focus on participatory exploration with communities in developing local literature curricula, longitudinal studies on the influence of local values on student identity, and the development of interdisciplinary approaches that combine literary literacy, digital technology, and multicultural pedagogy. Educators need to be facilitated with multicultural training and contextually relevant teaching materials based on local literature. The government also needs to reform curriculum policies to make them

more flexible and inclusive of cultural diversity. Through synergy between research, policy, and field practice, multicultural education based on literature can become an effective means of nurturing diversity, strengthening cultural identity, and building equitable representation in education.

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