



IPAS E-MODULE ON NATIONAL CULTURAL DIVERSITY INCORPORATING LOCAL WISDOM FOR FIFTH-GRADE ELEMENTARY SCHOOL STUDENTS

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ABSTRACT

Teaching IPAS material on national cultural diversity in elementary schools faces challenges like teacher-centered instruction and a lack of contextual local wisdom, leading to low student engagement. This qualitative study with a descriptive design aims to describe learning needs, the construction of local wisdom-based e-modules, and student responses at SDN Grati 1 Pasuruan. Data were collected via observation, interviews, and documentation, then analyzed using the Miles, Huberman, and Saldaña interactive model. The results show that interactive, flipbook-based e-modules integrating the *Larung Sesaji* tradition of Lake Ranu Grati deliver contextual and participatory learning. The e-module significantly increased student engagement and helped them understand local wisdom as part of their social identity. Thus, e-modules containing local wisdom can serve as an effective alternative digital teaching material for culture-based IPAS learning.

INTRODUCTION

The development of digital technology in education has driven the transformation of teaching materials from conventional forms toward interactive electronic-based learning media. The integration of technology in learning is no longer viewed merely as a supplement but has become a critical necessity to support 21st-century learning, which emphasises students' critical thinking, creativity, collaboration,

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digital literacy (Haleem et al., 2022). In the context of elementary education, the use of digital communication and of digital instructional materials such as e-modules offers opportunities to create learning experiences that are more flexible, interactive, and student-centred. E-modules enable the integration of multimedia elements—including text, images, audio, video, and interactive activities—that can enhance student motivation and engagement in learning (Safitri et al., 2025; Afianti et al., 2026). In Science and Social Studies (IPAS) instruction, the use of digital instructional materials is becoming increasingly relevant, as this subject requires connecting academic concepts to the social and cultural realities surrounding students.

In the Merdeka Curriculum, IPAS instruction at the elementary school level is not only focused on mastering concepts but also on strengthening cultural identity and national character, and on understanding the social and cultural diversity of Indonesian society (Kemendikbudristek, 2022). One of the key topics in Grade 5 IPAS is national cultural diversity, which requires students to understand cultural diversity within the context of pluralism and connect it to local wisdom values in their surrounding environment. However, various studies indicate that cultural education in elementary schools remains largely textual, rote-based, and contextually irrelevant, leaving students unable to interpret culture as an integral part of their social lives (Afifah, 2017; Mutiani, 2018). This situation results in low cultural literacy among students, particularly in understanding cultural values, local traditions, and the cultural identity of their own region.

A similar phenomenon was also observed in IPAS instruction at SDN Grati 1 Pasuruan, as evidenced in this study. Instruction remains dominated by lecture-based methods and the use of printed textbooks as the primary learning resource. The cultural material presented tends to originate from other regions, making it less relevant to students' lived experiences. Consequently, students only recognise national culture at the level of factual knowledge—such as the names of traditional dances or houses—but are unable to understand cultural values or connect them to local wisdom in their surrounding environment. Yet, context-based learning has been proven to enhance the meaningfulness of learning by enabling students to learn through cultural experiences closely tied to their daily lives (Wibawa et al., 2024). Therefore, integrating local wisdom into digital teaching materials is a critical need in IPAS education at the elementary school level.

Local wisdom is a system of knowledge, values, traditions, and cultural practices that has developed within a community and is passed down from generation to generation (Njatrijani, 2018). In an educational context, local wisdom serves as a learning resource that builds cultural identity while strengthening students' character (Yuza et al., 2022). The integration of local wisdom into learning has been widely recommended as it enhances the connection between lesson content and students' social realities (Sumarni et al., 2024). One form of local wisdom with potential as a learning resource is the Larung Sesaji (Distrikan) tradition at Lake Ranu Grati in Pasuruan. This tradition embodies values of mutual cooperation, gratitude, environmental conservation, and social solidarity that are relevant to learning about national cultural diversity in the IPAS subject. This cultural proximity to students' lives enables learning to be more contextual and meaningful.

Several previous studies have developed learning media based on local wisdom in various forms. The study by Anggrayni et al. (2024) developed an E-LKPD based on local wisdom for IPAS learning and demonstrated that the media is valid and practical for use in learning. Dewi and Suniasih (2023) developed an e-module based on Balinese local wisdom for fourth-grade IPAS students and found that its use improved student learning outcomes. Research by Anengsih et al. (2024) also showed that flipbooks grounded in local wisdom were effective in improving elementary school students' cultural literacy and citizenship. Additionally, Zulqadri and Nurgiyantoro (2023) developed an interactive, web-based multimedia resource to enhance students' cultural literacy. These findings indicate that integrating technology and local wisdom in learning has significant potential to support cultural education in elementary schools.

Nevertheless, previous research still exhibits several limitations. First, most studies have focused on product development and quantitative effectiveness testing, whereas studies that deeply explore learning needs, the pedagogical design of e-modules, and the experience of using e-modules in cultural learning remain limited. Second, prior research has predominantly utilised the cultural contexts of Bali, Sasambo, or other regional cultures, while the exploration of the local wisdom of the Larung Sesaji ritual at Lake Ranu Grati within IPAS learning has not been extensively conducted. Third, some studies treat cultural literacy as a quantitative learning outcome but have not examined how students interpret cultural learning experiences

through the context of digital media. Consequently, there remains a research gap characterised by a lack of qualitative studies describing IPAS learning needs, the characteristics of e-modules based on local wisdom, and the implementation of e-modules in teaching national cultural diversity in elementary schools.

This gap is important to address because cultural learning cannot be fully understood solely through improved learning outcomes; it must also be understood as a process of shaping students' cultural experiences, identities, and social engagement. Qualitative research enables researchers to gain a deeper understanding of how teachers and students interpret the use of e-modules in IPAS learning through local wisdom. Furthermore, the integration of local wisdom into digital media is of high urgency amid the tide of globalisation and the penetration of global digital culture, which has the potential to shift the cultural identity of younger generations (Banks, 2019). Therefore, the development of IPAS e-modules containing local wisdom is important not only as an innovation in learning media but also as an effort to strengthen cultural literacy and preserve local wisdom identity among elementary school students.

Based on this background, this study aims to: (1) describe the learning needs regarding IPAS materials on national cultural diversity and the integration of local wisdom among fifth-grade elementary school students; (2) describe the characteristics and design of IPAS e-modules incorporating local wisdom in the teaching of national cultural diversity for fifth-grade elementary school students; and (3) describe the implementation of IPAS e-modules incorporating local wisdom as well as student responses in the teaching of national cultural diversity in fifth-grade elementary school. This study is expected to make a theoretical contribution to the development of research on IPAS learning grounded in local wisdom and cultural literacy in elementary schools. In addition, this study provides a practical contribution in the form of a contextual e-module model, an interactive flipbook that teachers can use as an alternative digital teaching material for IPAS learning grounded in local wisdom.

METHOD

Research Approach and Type

This study employs a qualitative, descriptive research design. The qualitative approach was chosen because the study focuses on gaining a deep understanding of

learning needs, the development of e-modules, and the implementation of IPAS e-modules incorporating local wisdom within the context of real-world learning in elementary schools. Qualitative research allows researchers to explore the meanings, experiences, and responses of research subjects to the use of e-modules in learning about national cultural diversity (Creswell & Poth, 2018).

A descriptive research design was used to systematically, factually, and contextually describe learning phenomena related to the use of IPAS e-modules incorporating local wisdom for fifth-grade elementary school students. This study is not oriented toward hypothesis testing or measuring statistical effectiveness but emphasises the interpretation of the learning process, student experiences, and the integration of local wisdom values into digital learning media. Thus, this study seeks to understand how e-modules are constructed, implemented, and interpreted by both teachers and students in IPAS learning grounded in local wisdom.

The research was conducted at SDN Grati 1 Pasuruan, East Java, focusing on IPAS learning regarding national cultural diversity. The location was selected through purposive sampling because the school possesses facilities supporting digital learning, such as Chromebooks, internet access, and multimedia devices, and is situated in an environment close to the local wisdom of the Larung Sesaji Danau Ranu Grati ritual, which serves as the primary context for the e-module.

Data and Data Sources

The data in this study consist of qualitative data on learning needs, e-module characteristics, learning implementation, and teacher and student responses to the use of IPAS e-modules containing local wisdom. Data was obtained through observation, interviews, and documentation, enabling the researcher to gain a deep understanding of the phenomena under study (Miles et al., 2013).

The research data sources include both primary and secondary data. Primary data sources include fifth-grade teachers and students at SDN Grati 1 Pasuruan, the study's main subjects. Teachers were selected because they play a direct role in implementing IPAS learning and using the e-modules, while students were selected as the primary users of the e-modules in the learning process. Additionally, primary data was also obtained from learning activities, classroom interactions, and student responses during the use of the e-modules.

Secondary data sources were obtained from supporting documents, such as IPAS

teaching modules, textbooks, the curriculum, IPAS learning outcomes for Phase C of the Merdeka Curriculum, e-module validation results, photos of learning activities, and e-module design documents based on flipbooks. These documents were used to strengthen the interpretation of field data and support the data triangulation process.

Informants were selected using purposive sampling, which involves choosing subjects considered to best understand the research phenomenon and who are directly involved in the use of the locally-based IPAS e-module (Patton, 2015). This technique enables researchers to obtain rich, in-depth data aligned with the research focus.

Data Collection

Data collection was conducted through three main techniques: observation, interviews, and documentation. These three techniques were used in an integrated manner to obtain comprehensive data regarding the implementation of the e-modules in IPAS learning.

Observation. Observations were conducted during the learning process to examine teachers' and students' use of IPAS e-modules that contain local wisdom. The observation focused on student engagement, learning interactions, the use of multimedia features, and student responses to the local wisdom material presented in the e-modules. This study employed moderate participant observation, in which the researcher was present in the learning situation without fully participating in the learning activities (Spradley, 2016).

Interviews. Semi-structured interviews were conducted with teachers and several fifth-grade students to obtain more in-depth information regarding learning needs, experiences with using the e-modules, and their perspectives on the integration of local wisdom into IPAS learning. Semi-structured interviews were chosen because they provide the researcher with flexibility to develop questions according to the field situation while still adhering to the research focus (Creswell & Poth, 2018). The interviews were conducted in person and recorded with the informants' consent to facilitate transcription and data analysis.

Documentation. Documentation was used to supplement data from observations and interviews. The collected documents included photos of learning activities, screenshots of the flipbook-based e-modules, teaching materials, student reflection papers, and IPAS curriculum documents and learning outcomes. Documentation served as supporting data to strengthen the validity of the research findings and assist in the data interpretation process.

To ensure data validity, this study employed source triangulation and methodological triangulation. Source triangulation was conducted by comparing data from teachers, students, and learning documents, while methodological triangulation involved comparing results from observations, interviews, and documentation (Lincoln & Guba, 1985).

Data Analysis Techniques

Data analysis in this study employs the interactive model by Miles et al. (2013), which comprises three stages: data condensation, data presentation, and drawing conclusions/verification. Analysis is conducted continuously from data collection through to study completion.

Data Condensation. Data condensation involves selecting, focusing, simplifying, and organising data obtained from the field. At this stage, the researcher selects data relevant to the research focus, including IPAS learning needs, e-module characteristics, and students' responses to the use of e-modules based on local wisdom.

Data Presentation. The condensed data is then presented in narrative descriptions, matrices, and excerpts from interview results to facilitate interpretation. Data presentation is conducted systematically according to the research focus, so that relationships among findings are clearly understood.

Drawing Conclusions and Verification. The final stage involves drawing conclusions and verification. The researcher interprets the data based on patterns, themes, and relationships identified during the study. The conclusions drawn are continuously verified through re-examination of field data to ensure the research results have a high level of credibility. The analysis process is conducted reflectively and iteratively so that the resulting interpretations are truly aligned with the research context.

RESULT AND DISCUSSIONS

Result

IPAS Learning Needs in National Cultural Diversity Content

Observation results indicate that IPAS learning on national cultural diversity in fifth-grade elementary schools is still dominated by textbook-based and lecture methods. Teachers explain the material verbally, while students primarily listen and

take notes. Learning activities have not yet demonstrated active student engagement in exploring culture within their local environment. During lessons, some students appear unenthusiastic and only respond when the teacher asks direct questions.

The fifth-grade teacher explained that cultural education has so far been limited to the material available in textbooks. The teacher noted that the instructional materials used have not integrated local wisdom closely tied to students' daily lives. This is evident in the following excerpt from an interview.

"Usually, cultural material comes only from the textbook, so students only learn about traditional dances or houses from various regions. The culture right around them hasn't been incorporated much into the lessons." (G1)

Additionally, the teacher mentioned that students are more interested in visual-based and digital media learning than in conventional methods. The teacher stated that while the use of digital devices at school is technically possible, there is a lack of digital teaching materials that align with IPAS learning needs.

"The children prefer moving images or videos. The school already has Chromebooks, but the teaching materials are still predominantly print-based." (G1)

Interviews with students revealed that most of them are familiar with national culture only in terms of the names of dances, traditional clothing, and traditional houses from specific regions. When asked to describe the local traditions in their area, some students were unable to provide detailed explanations. One student said:

"I know the Saman dance and the traditional houses of Papua, but I don't know the names of the cultures around here." (S3)

Observational findings also indicate that students are more engaged when the teacher displays images or videos of cultural practices compared to when the teacher explains them verbally. When the teacher showed a short video about the Larung Sesaji tradition at Lake Ranu Grati, students began asking questions and discussing their firsthand experiences of witnessing the tradition.

These data indicate a need for digital teaching materials that connect national

cultural diversity content with students' local wisdom. This need relates not only to the use of learning technology but also to the presentation of content that is more contextual and closely aligned with students' daily cultural experiences.

Characteristics and Construction of IPAS E-Modules Incorporating Local Wisdom

The research results show that the IPAS e-module is designed as an interactive flipbook that can be accessed via Chromebooks or smartphones. The e-module contains material on national cultural diversity integrated with the local wisdom of the Larung Sesaji ritual at Lake Ranu Grati. The e-module consists of an opening page, usage instructions, learning outcomes, main content, a video on local wisdom, interactive exercises, learning reflections, and a simple evaluation.

In the content section, the e-module presents a discussion on Indonesia's cultural diversity, which is then linked to the Larung Sesaji tradition as an example of local wisdom in Pasuruan. The content is supplemented with images, videos, and visual illustrations depicting the traditional procession. Additionally, there are reflective activities that ask students to connect the values of local wisdom with their daily lives.

The teacher explained that integrating local wisdom into the e-module makes the learning materials easier for students to understand because they relate directly to their experiences.

"If the cultural examples are close to their lives, students understand them more quickly. They're also more enthusiastic because they feel they've seen the tradition before." (G1)

Observation results show that students are more interested when opening the video and interactive image sections in the e-module. Some students were seen discussing images of the Larung Sesaji tradition with their classmates and connecting them to their own experiences attending the cultural event. One student shared the following:

"I've seen the event at the lake. So when the video appeared in the module, I immediately remembered it." (S5)

In addition to visual elements, the e-module also includes interactive multiple-

choice exercises and brief reflection sections. In the reflection section, students are asked to write their opinions on the importance of preserving local wisdom. The students' reflections indicate that most students understand local wisdom as a regional identity that needs to be preserved.

The documentation results show that interactive flipbooks make the presentation of the material more engaging than traditional printed books. Students can digitally flip through pages, access instructional videos, and zoom in on images of local wisdom available in the e-module. These findings indicate that the e-module's design emphasises not only the content of cultural material but also students' visual and interactive experiences during the learning process.

Implementation of the E-Module and Student Responses in Learning

The e-module was implemented in the IPAS lesson on national cultural diversity for fifth-grade elementary school students. At the beginning of the lesson, the teacher distributed the e-module link to students via the school's Chromebooks. The teacher then guided the students in opening the flipbook and explained the main features available in the e-module.

Observation results showed that students were able to use the e-module independently after receiving a brief explanation from the teacher. Most students were actively opening the content pages, playing videos on local wisdom, and completing the available interactive exercises. The learning environment became more dynamic because students were not merely listening to the teacher's explanations; they were also actively exploring the material.

During the lesson, some students discussed the content of the local wisdom videos and related them to their experiences participating in the Larung Sesaji tradition in their local community. Student interaction appeared to increase compared to previous lessons, which were more one-sided.

The teacher noted that the use of e-modules made students more active in asking questions and more focused during the lesson.

"Usually, when things are only explained through books, the children get bored quickly. But when using the e-module, they are more active and ask a lot of questions." (G1)

Students also responded positively to the use of e-modules. They stated that the images, videos, and colours in the e-modules made learning more engaging.

“Learning is more fun because there are videos and lots of pictures.” (S2)

“When using this module, I don’t get bored quickly.” (S7)

Additionally, some students reported gaining a better understanding of local wisdom after using the e-module. One student explained as follows.

“I now know that Larung Sesaji is a local tradition and must be preserved.” (S4)

Observation results indicate that the use of e-modules also increased student participation in class discussions. During the learning reflection session, more students were willing to share their opinions on the importance of preserving local wisdom compared to previous lessons.

In general, the implementation of the e-module demonstrated a more interactive, context-based learning pattern. Student responses tended to be positive toward the use of digital media grounded in local wisdom, particularly because the presented material closely aligned with their daily social and cultural experiences.

Discussions

The research findings indicate that IPAS instruction on national cultural diversity in fifth-grade elementary schools still faces challenges related to the contextualization of learning, limited digital teaching materials, and limited integration of local wisdom into the learning process. These findings suggest that cultural education in elementary schools remains largely focused on the transfer of factual information and has not yet fully developed meaningful cultural learning experiences for students. This situation aligns with Mutiani’s (2018) research, which states that cultural learning in schools often stops at the introduction of cultural symbols, without providing students with space to understand social meanings and cultural values in context. In this study, students could name examples of national culture but were not yet able to explain local wisdom in their own environments in depth. This indicates a gap between the learning material and students’ social and cultural experiences.

Research findings also indicate that the need for e-modules grounded in local wisdom has emerged, as students are more interested in visual-interactive learning than in conventional lecture-based learning supported by printed books. This phenomenon reinforces Haleem et al.'s (2022) view that digital transformation in education has altered the learning characteristics of elementary school students, who are now more responsive to technology-based interactive media. In the context of IPAS learning, flipbook-based e-modules allow students not only to read the material but also to access videos, images, and reflective activities that enhance their engagement. Thus, digital media serves not only as a visual aid but also as an interactive learning space that fosters a more participatory learning experience.

The need for contextual learning is also evident from students' responses to the integration of Larung Sesaji's local wisdom into the e-modules at Lake Ranu Grati. Students demonstrated higher engagement when the material was linked to cultural experiences they were directly familiar with. This finding reinforces contextual learning theory, which emphasises that knowledge is more easily understood when connected to students' real-life experiences (Johnson, 2002). The integration of local wisdom into learning enables students to connect academic concepts to the socio-cultural realities of their environment. In this study, local wisdom serves not merely as an illustration of the material but as the primary context of learning that mediates students' understanding of national cultural diversity.

The characteristics of the e-modules developed in this study indicate that integrating multimedia and local wisdom can create a more meaningful cultural learning experience. The use of videos of the Larung Sesaji tradition, interactive images, and cultural reflections encourages students to connect their learning with their daily social experiences. These findings align with the research by Safitri et al. (2025) and Afianti et al. (2026), which found that interactive e-modules can enhance student motivation and engagement by providing multimodal learning experiences. However, this study highlights an additional dimension that has not been extensively discussed in previous research: the use of local wisdom as the core of the e-module's pedagogical design, rather than merely as a decorative element or supplementary material.

Previous studies generally focused on the development of media grounded in

local wisdom and on the quantitative measurement of learning outcomes (Anggrayni et al., 2024; Dewi & Suniasih, 2023). Meanwhile, this study demonstrates that a crucial aspect of cultural learning is not merely the improvement of academic scores, but how students interpret local wisdom as part of their social identity. In implementing the e-module, students not only understood the Larung Sesaji tradition but also demonstrated awareness of the importance of preserving local wisdom. This was evident in students' reflections, which linked local wisdom to regional identity and cultural preservation. These findings indicate that culture-based learning rooted in local wisdom possesses identity and affective dimensions that are not always apparent in quantitative research focused on media effectiveness.

From an instructional implementation perspective, the use of the e-module also transformed classroom interaction patterns into a more participatory format. Prior to the e-module's implementation, instruction was predominantly one-way, with the teacher as the central source of information. After using e-modules, students were observed to be more active in discussions, asking questions, and sharing their cultural experiences. These findings support the research by Wibawa et al. (2024), which states that technology-based contextual learning can increase student participation because learning becomes more closely aligned with their life experiences. In this study, digital technology does not replace the teacher's role but transforms it from the primary source of information into a facilitator of interactive cultural learning.

This study also demonstrates that the use of e-modules grounded in local wisdom strengthens students' cultural literacy. Cultural literacy in this study is not merely the ability to recognise cultural symbols but also the ability to comprehend social values and cultural meanings within community life. This aligns with Banks' (2019) perspective that multicultural education must foster cultural awareness through contextual and reflective learning experiences. In this study, students began to understand local wisdom as a social heritage that must be preserved collectively. Thus, IPAS learning grounded in local wisdom has the potential to strengthen students' cultural identity amid the tide of digital globalisation.

The novelty of this study lies in three main aspects. First, this study integrates the Larung Sesaji tradition of Lake Ranu Grati as the primary source of cultural

learning within the IPAS e-module. Previous research has predominantly utilised general local wisdom or the cultural contexts of other regions, whereas the exploration of the Larung Sesaji culture within digital learning remains very limited. Second, this study positions the e-module not merely as a learning technology product but as a pedagogical space for building students' cultural experiences in a contextual manner. Third, this study employs a qualitative approach to understand students' learning experiences, engagement in learning, and the cultural meanings that emerge during the implementation of the e-module. This approach addresses a research gap in previous studies, which have predominantly focused on the product's statistical validity and effectiveness.

The findings of this study indicate that integrating local wisdom into digital instructional materials has significant implications for IPAS learning in elementary schools. First, teachers need to develop more contextual cultural learning by utilising local wisdom in students' environments as the primary learning resource. Second, the use of interactive flipbook-based digital media can serve as an alternative instructional material that supports more participatory and multimodal cultural learning. Third, culture-based learning rooted in local wisdom can strengthen students' cultural identity and cultural literacy, beginning in elementary education. Therefore, the development of digital teaching materials based on local wisdom is relevant not only to learning innovation but also to efforts to preserve local wisdom through formal education.

CONCLUSIONS

This study indicates that IPAS instruction on national cultural diversity in fifth-grade elementary schools still faces various limitations, particularly in learning, the use of digital teaching materials, and the integration of local wisdom into the learning process. Instruction that remains dominated by lecture methods and textbook materials tends to lead students to understand culture only at the level of factual knowledge, while their understanding of local wisdom in their own environment remains relatively limited. These findings underscore the need for teaching materials that are more contextual, interactive, and closely aligned with students' cultural experiences.

This study also found that IPAS e-modules containing local wisdom, developed as interactive flipbooks, can provide a more engaging and participatory learning experience.

The integration of the Larung Sesaji tradition of Lake Ranu Grati as the primary learning context makes cultural material easier for students to understand because it is directly related to their socio-cultural experiences. The characteristics of the e-module, which combine text, images, videos, and reflective activities, encourage student engagement in learning and help students understand the value of local wisdom as part of their social identity.

Furthermore, implementing the e-module in the classroom shifts classroom interaction patterns toward a more active, dialogic approach. Students appear more enthusiastic about participating in lessons, engage more actively in discussions, and are more confident in expressing their views on the importance of preserving local wisdom. Students' positive responses to the e-module indicate that digital teaching materials rooted in local wisdom can support more contextually relevant, interactive, and meaningful cultural learning in elementary schools.

Theoretically, this study reinforces the view that integrating local wisdom into digital learning media serves not only as a strategy for educational innovation but also as a means of strengthening cultural literacy and fostering students' cultural identity. This study also expands the scope of local wisdom-based learning by demonstrating that cultural learning experiences can be fostered through the integration of interactive digital media and real-world cultural contexts within students' environments. From a practical perspective, this study offers an alternative model for interactive flipbook-based digital instructional materials that teachers can utilise in IPAS instruction, particularly for content on national cultural diversity.

This study has limitations, as it was conducted in a single school and focused on a specific local wisdom context, namely the Larung Sesaji tradition of Lake Ranu Grati. Additionally, the study emphasises the description of learning experiences and student responses, but has not yet thoroughly examined the long-term impact of e-module use on academic achievement or cultural literacy. Therefore, future research could be conducted in more diverse school contexts and local wisdom settings, combining qualitative and quantitative approaches to obtain a more comprehensive picture of the effectiveness of local wisdom-based learning.

The pedagogical implications of this study suggest that IPAS learning in elementary schools should be directed toward more contextual learning by utilising local wisdom as

the primary learning resource. Teachers should not merely act as information providers but also as facilitators who help students build cultural learning experiences through interactive digital media relevant to their daily lives.

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