

Towards a Local Wisdom-Based Pedagogy: The Urgency of *Nggahi Rawi Pahu* in Cooperative Learning Development

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Abstract: This study explores the urgency of integrating local wisdom into cooperative learning, focusing on *Nggahi Rawi Pahu*, a cultural principle from Dompu that emphasizes respect, accountability, and social harmony. The purpose is to address the gap between generic cooperative learning models and the socio-cultural realities of students, and to examine how local wisdom can enhance relevance and inclusivity in education. The study adopts a qualitative descriptive approach, drawing on literature review, classroom observations, and interviews with three teachers, five students and one practitioner. Thematic analysis was applied to connect the values of *Nggahi Rawi Pahu* with cooperative learning dimensions. Findings indicate that while cooperative learning is widely practiced, it often neglects cultural integration, reducing it to mechanical group work. Embedding *Nggahi Rawi Pahu* strengthens character and social ethics, enhances collaborative skills through respectful dialogue, and fosters cultural identity, offering students both academic and cultural benefits. Challenges remain, particularly the lack of structured guidelines and limited teacher training in culturally responsive pedagogy. The study concludes that embedding *Nggahi Rawi Pahu* into cooperative learning is urgent and transformative, with significant theoretical contributions to culturally responsive pedagogy and practical implications for curriculum reform, teacher training, and policy development.

Keywords: Character Education, Cooperative Learning, Culturally Responsive Pedagogy, Local Wisdom, *Nggahi Rawi Pahu*

A. Introduction

The landscape of education in the twenty-first century has been profoundly reshaped by global transformations, technological advancement, and the growing emphasis on competencies that extend beyond traditional academic achievement. Central to this shift is the recognition that students must be equipped not only with knowledge but also with critical thinking, creativity, collaboration, and communication skills to thrive in increasingly complex societies (Abbasov et al., 2019; Liu et al., 2021). Within this evolving context, cooperative learning has emerged as a key pedagogical approach

that aligns with the objectives of 21st-century education. By emphasizing collaboration and group interaction, cooperative learning creates opportunities for students to learn from one another, develop social competencies, and cultivate problem-solving abilities that are essential in diverse global environments (Alifah & Sukartono, 2023; Tang et al., 2020).

Yet the rise of collaborative pedagogies and technology-mediated practices also poses new challenges. Educational innovations often struggle to align with local socio-cultural realities, especially in societies with deeply rooted traditions concerning communication, respect, and authority (Rendra, 2022). While cooperative learning encourages open dialogue and shared responsibility, its application in culturally diverse settings may unintentionally neglect or undermine values that are integral to community life. For instance, educational informatization has been shown to enhance student innovation and access to resources, but it can simultaneously alienate learners who are accustomed to conventional modes of instruction, leading to cognitive overload and disengagement (Liu et al., 2021). These tensions highlight the persistent gap between modern educational practices and the socio-cultural identities of students, underscoring the importance of contextualizing pedagogy within cultural frameworks that are meaningful to learners.

Globalization further intensifies these challenges by reshaping cultural identity and the role of local values in education. On the one hand, globalization fosters interconnectedness, exposes learners to diverse cultural practices, and encourages cross-cultural collaboration. On the other hand, it risks diluting local traditions and knowledge systems, particularly in regions where indigenous cultural practices form the backbone of community identity (Shaleha & Purbani, 2019). In Indonesia, for example, the widespread adoption of standardized curricula and Western-oriented educational models has sometimes marginalized local wisdom traditions, diminishing their visibility within formal schooling (Hairida & Setyaningrum, 2020). Nevertheless, research suggests that incorporating local wisdom into educational practices not only preserves cultural heritage but also fosters pride, belonging, and character formation among students (Rachmadyanti, 2017). Such integration serves as a counterbalance to homogenizing forces of globalization, ensuring that learners remain anchored in their cultural identities while engaging with broader global discourses.

Cooperative learning plays a particularly critical role in this context because it is both a method of delivering content and a medium for shaping interpersonal values. Scholars have demonstrated that cooperative learning enhances interpersonal skills, problem-solving abilities, and moral responsibility when students are encouraged to engage in group activities that require mutual respect and shared goals (Handayani et al., 2023; Natuna et al., 2021). Importantly, cooperative learning can be adapted to incorporate cultural values, thereby transforming group interactions into spaces where local traditions and ethics are enacted. This adaptation is essential in societies

such as Dompu, Indonesia, where *Nggahi Rawi Pahu* a local wisdom tradition emphasizing politeness, respect, and harmonious communication remains central to everyday social interactions.

Nggahi Rawi Pahu is more than a linguistic or behavioral practice it embodies the moral and ethical values that govern how individuals relate to one another within the community. It encourages humility, careful choice of words, and recognition of others' dignity, values that resonate strongly with the principles of cooperative learning. When integrated into educational practice, *Nggahi Rawi Pahu* has the potential to serve as an ethical foundation for group collaboration, guiding students not only in what they learn but also in how they learn together. This dimension is particularly significant in addressing challenges of dominance, exclusion, and conflict often observed in group learning contexts (Hairida & Setyaningrum, 2020; Uge et al., 2019).

Previous studies have highlighted the transformative role of local wisdom in education. Uge *et al.* (Uge et al., 2019) found that integrating local wisdom into social studies not only improved knowledge acquisition but also redefined the teacher's role as a mentor, fostering student autonomy and reflective engagement. Similarly, (Hairida & Setyaningrum, 2020) argued that local wisdom makes scientific concepts more relatable by embedding them within familiar cultural contexts, thus enriching cooperative learning practices. More broadly, scholars have asserted that local wisdom strengthens character formation by promoting cooperation, tolerance, and respect, qualities that are integral to both personal development and collective harmony (Haryanti et al., 2022; Rachmadyanti, 2017). While the value of local wisdom is acknowledged, there is a lack of empirical studies demonstrating how specific, non-Western ethical frameworks like *Nggahi Rawi Pahu* can be operationalized to address the specific shortcomings of cooperative learning in practice. By weaving cultural narratives into pedagogy, education becomes not only an academic endeavor but also a moral and cultural one.

The urgency of integrating local wisdom into cooperative learning has grown in the face of globalization. (Jumriani et al., 2021) emphasized that embedding local wisdom in education helps preserve cultural values that are otherwise threatened by the influx of global cultural norms. (Hidayati et al., 2020) echoed this view, noting that character education rooted in local wisdom is critical for developing responsible citizenship in an interconnected world. Such perspectives underscore the pressing need for pedagogical models that simultaneously prepare students for global participation while grounding them in cultural values that shape their identity and sense of responsibility.

The Indonesian educational system, with its diverse cultural heritage, presents both opportunities and challenges in this regard. On one hand, the richness of local wisdom traditions offers a reservoir of values and practices that can enrich learning. On the

other hand, the lack of systematic frameworks for integrating these traditions into pedagogy often results in their marginalization (Awang et al., 2021). This study responds to this gap by focusing on *Nggahi Rawi Pahu* as a case study for developing cooperative learning models that are culturally grounded yet aligned with global educational goals. By exploring the urgency and relevance of this integration, the study seeks to contribute to broader discussions on culturally responsive pedagogy, demonstrating how local wisdom can be operationalized to support both academic and socio-emotional learning.

In summary, the challenges and opportunities posed by 21st-century education, globalization, and cooperative learning converge on a central question: how can education remain globally relevant while culturally meaningful? This study argues that the answer lies in developing cooperative learning models that are explicitly rooted in local wisdom traditions such as *Nggahi Rawi Pahu*. Such models have the potential to enrich classroom practices, strengthen character education, and preserve cultural identity, while also preparing students for the demands of an interconnected world. The objective of this research, therefore, is to examine the urgency and relevance of developing a local wisdom-based pedagogy that integrates *Nggahi Rawi Pahu* into cooperative learning, thereby offering insights for educators, policymakers, and researchers engaged in the pursuit of culturally responsive education. Accordingly, this research is guided by the following questions: 1) How can the cultural values of *Nggahi Rawi Pahu* be integrated into cooperative learning practices in Dompu senior high schools?; 2) What forms of character development and collaborative behavior emerge from the integration of *Nggahi Rawi Pahu* into cooperative learning?; 3) What challenges are encountered by teachers and students in implementing culturally grounded cooperative learning?

Cooperative Learning: Theories, Principles, and Contemporary Relevance

The theoretical foundation of cooperative learning is grounded in constructivist pedagogy, which views learning as an active process of constructing meaning through social interaction (Tomljenović & Vorkapić, 2020). Within this paradigm, cooperative learning emphasizes structured collaboration where students engage with both teachers and peers. Its effectiveness rests on five key principles: positive interdependence, individual accountability, face-to-face interaction, interpersonal skills, and group processing (Bassachs et al., 2020; Rivera-Pérez et al., 2020). Positive interdependence highlights shared responsibility and mutual support, while individual accountability ensures equitable participation and prevents free-riding (Damkuvienė et al., 2023). Face-to-face interaction enables direct feedback and negotiation of meaning, supported by interpersonal skills such as communication and conflict resolution. Group processing, in turn, allows reflection on teamwork to improve future performance (Fernandez-Rio et al., 2017).

Cooperative learning has particular relevance in multicultural and diverse classrooms. It fosters inclusivity, validates diverse perspectives, and reduces educational inequalities by structuring tasks that require collective input (Crisanto, 2018; Ortíz et al., 2021). This approach not only advances academic learning but also develops intercultural competencies essential for global citizenship (Medeiro & Cardeñoso Domingo, 2021). Empirical studies further demonstrate that cooperative learning enhances enjoyment, engagement, and belonging, while reducing isolation in culturally diverse settings (Almulla, 2016; Møgelvang & Nyléhn, 2023). In an era of globalization and diversity, these principles confirm cooperative learning's significance as a contemporary pedagogical model.

Local Wisdom in Education: Concepts, Benefits, and Previous Research

Local wisdom, broadly defined as cultural knowledge, practices, and values transmitted across generations, constitutes an indispensable resource for education. It functions as a moral compass, shaping behavior and promoting integrity, responsibility, and respect within communities (Mustabsyirah, 2025). In educational contexts, operationalizing local wisdom involves embedding traditional practices, language, and values into curricula and pedagogy (Aura et al., 2023). This integration strengthens cultural identity and makes learning experiences more relevant to students' lives.

Several studies highlight the educational benefits of local wisdom. For instance, Aura *et al.* (Aura et al., 2023) demonstrate that character education infused with local wisdom significantly enhances students' ecological awareness and social responsibility, aligning education with principles of sustainability. Similarly, Tirtoni and Suwarta (Tirtoni & Suwarta, 2023) emphasize that embedding cultural values into policies reaffirms ethical conduct and strengthens moral education. Research also shows that cultural integration fosters self-esteem and engagement, particularly in multicultural environments (Rizki et al., 2024; Shufa, 2018). In Indonesia, (Fitriyah et al., 2022) report that local wisdom-based character education effectively cultivates values such as honesty, tolerance, and responsibility, thereby enhancing both individual and collective integrity. Local wisdom also enhances competitiveness and relevance in global contexts. (Jarkawi, 2022) suggests that educational policies grounded in cultural values equip students with skills that are both globally competitive and culturally rooted. In short, integrating local wisdom into education ensures holistic development, fostering cultural pride, ecological consciousness, and social responsibility.

***Nggahi Rawi Pahu*: Definition, Core Values, and Pedagogical Potential**

Within the cultural landscape of Dompu, *Nggahi Rawi Pahu* often interpreted as the alignment of words with actions embodies principles of integrity, accountability, and

respect. It reflects deeply rooted traditions of politeness, social harmony, and communal responsibility (Nasaruddin et al., 2024; Nurwahidah, 2025). As a socio-cultural construct, *Nggahi Rawi Pahu* guides behavior, ensuring that individuals act consistently with ethical standards and community expectations (Coe & Gaoue, 2020; Jazadi et al., 2025).

The pedagogical significance of *Nggahi Rawi Pahu* lies in its potential to anchor cooperative learning in culturally resonant values. Its emphasis on harmony, humility, and respect mirrors the interpersonal skills required in collaborative education (Budiman & Arif, 2018). By integrating these values into classroom practices, teachers can enhance not only cognitive outcomes but also moral and social development. Annafi *et al.* (Annafi et al., 2024) argue that embedding *Nggahi Rawi Pahu* fosters inclusivity and mitigates conflict, creating cooperative environments that reflect local traditions of consensus and mutual respect.

The educational application of *Nggahi Rawi Pahu* also extends to policy and curriculum design. Nurwahidah (Nurwahidah, 2025) suggests that principles derived from this wisdom can inform culturally sensitive educational reforms, while Sasaki *et al.* (Sasaki et al., 2019) highlight its potential to build harmonious classroom communities. Thus, *Nggahi Rawi Pahu* serves both as a cultural identity marker and as a pedagogical foundation for cooperative learning that is simultaneously local in grounding and global in relevance.

Culturally Responsive Pedagogy: A Theoretical Foundation

Culturally responsive pedagogy (CRP) provides the theoretical lens through which local wisdom such as *Nggahi Rawi Pahu* can be integrated into modern education. Originating from Ladson-Billings' foundational work on equity in education, CRP emphasizes the need for teaching practices that validate and incorporate students' cultural identities (Finn, 2023). Contemporary applications of CRP highlight its role in bridging achievement gaps, fostering socio-emotional competencies, and enhancing student engagement in diverse classrooms (Berryman et al., 2023; Uge et al., 2019).

The implementation of CRP varies across contexts. In Aotearoa New Zealand, CRP has been instrumental in reducing educational disparities among Māori students by embedding indigenous knowledge and perspectives into teaching (Berryman et al., 2023). In Indonesia, CRP aligns with efforts to integrate local cultural narratives into curricula, enriching cooperative learning with cultural relevance (Uge et al., 2019). Scholars such as Andita & Tirtoni (Andita & Tirtoni, 2024) and Baderiah *et al.* (Baderiah et al., 2022) argue that combining local cultural wisdom with global competencies equips students with both rootedness and adaptability, preparing them to navigate global challenges while retaining cultural pride.

Technological integration further expands CRP's potential. Digital learning tools can be designed to reflect local traditions while meeting global educational standards (Sholeh et al., 2024). Chaudhary (Chaudhary, 2022) emphasizes that culturally embedded pedagogies motivate learners by connecting classroom content with lived experiences, thereby enhancing relevance and learning outcomes.

Integrative Model

The theoretical perspectives discussed cooperative learning, local wisdom, *Nggahi Rawi Pahu*, and CRP intersect in ways that can inform the development of a culturally grounded cooperative learning model. Cooperative learning provides the structural framework for collaboration, while local wisdom supplies moral and cultural content. *Nggahi Rawi Pahu* offers context-specific values that guide respectful and harmonious interactions, and CRP ensures that these values are systematically integrated into pedagogy in ways that resonate both locally and globally.

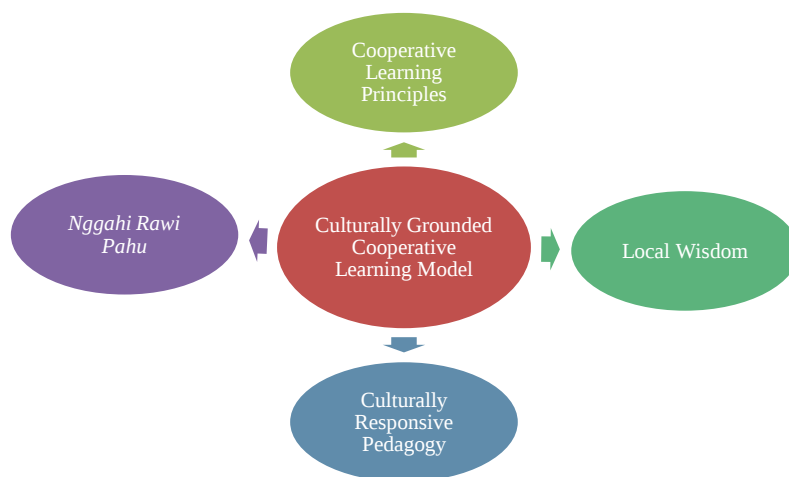


Figure 1. Conceptual Framework of Local Wisdom Based Cooperative Learning

B. Methods

Research Design

This study employed a qualitative-descriptive design to examine the urgency of developing a cooperative learning model based on *Nggahi Rawi Pahu*. Qualitative-descriptive research provides a framework for capturing the lived experiences of participants while enabling researchers to construct a detailed account of how cultural values intersect with pedagogical practices (Koca & İlhan, 2017). This approach is particularly effective for examining local wisdom in educational contexts, as it prioritizes the perspectives of teachers, students, and community members who embody these cultural traditions. By exploring participants' interpretations, the

research aimed to highlight how *Nggahi Rawi Pahu* can serve as an ethical and pedagogical foundation for cooperative learning.

Data Collection

Literature Review

The first phase involved a systematic review including books, journal articles, and policy documents related to cooperative learning, local wisdom, culturally responsive pedagogy, and indigenous educational practices. This phase established the theoretical foundation by identifying existing frameworks of cooperative learning, culturally responsive pedagogy, and prior studies on local wisdom integration (ELbashir, 2024).

Classroom Observations

Observations were conducted in selected senior high schools in Dompu (SMAN 1 Hu'u and SMAN 2 Kilo) to identify how classroom practices currently engage (or fail to engage) with local cultural values. Observational data allowed the researcher to explore how teachers facilitated group work and whether cultural values, explicitly or implicitly, informed these practices (Errica & Mulyadi, 2022). Observations focused on group interactions, communication styles, and challenges faced by students during collaborative tasks.

Semi-Structured Interviews

Interviews were held with three teachers, five students, and one cultural practitioner to capture the meanings and practices of *Nggahi Rawi Pahu* in everyday life and its educational potential. Semi-structured formats provided flexibility for probing deeper into participants' reflections while ensuring consistency in key thematic areas (Ghufron, 2017; Suardi et al., 2019). Teachers were asked to describe their strategies for integrating cultural values, while students reflected on their experiences of respect, politeness, and cooperation in group learning. Cultural practitioners offered interpretations of *Nggahi Rawi Pahu* as a moral compass for communication and collaboration.

Data Analysis

Thematic analysis was employed to interpret data collected from literature, observations, and interviews. Thematic analysis enables researchers to identify and synthesize recurring patterns that reveal how cultural values inform learning practices (Dyar, 2021). Following Braun and Clarke's methodological stages, the analysis included familiarization with data, coding, theme development, and

interpretation (Nguyen & Huynh, 2024). Themes were constructed around three major dimensions: (1) cooperative learning practices, (2) cultural values of *Nggahi Rawi Pahu*, and (3) opportunities and challenges for integration into pedagogy. Triangulation of data sources (literature, observation, and interviews) was applied to ensure validity and credibility of the findings.

In line with previous studies, thematic analysis facilitated connections between abstract cultural concepts and observable practices in classrooms, thereby situating *Nggahi Rawi Pahu* within a global discourse on culturally responsive education (ELbashir, 2024).

Ethical Considerations

The research adhered to ethical standards by obtaining informed consent from participants, maintaining confidentiality, and respecting cultural sensitivities throughout the study. Special care was taken to represent *Nggahi Rawi Pahu* authentically and avoid reductive interpretations of its meaning.

C. Results and Discussion

The Urgency of Applying Local Wisdom in Cooperative Learning

The findings of this study highlight the urgent necessity of embedding local wisdom into cooperative learning frameworks as a response to globalization, cultural homogenization, and the growing demand for 21st-century skills. This urgency rests on three dimensions: strengthening cultural identity, promoting character education, and enhancing collaborative effectiveness. These findings resonate with the theoretical perspectives outlined in Section 3, particularly the synergies between cooperative learning principles, local wisdom, and culturally responsive pedagogy.

Strengthening Cultural Identity and Educational Relevance

Local wisdom embodies values, practices, and knowledge systems that provide a contextual foundation for education. Integrating these elements into cooperative learning ensures cultural relevance while preparing students for global participation. Embedding cultural knowledge in classroom practices strengthens students' pride and identity, counteracting homogenizing effects of globalization (Aura et al., 2023; Suastini & Sumada, 2022). Linking learning with local narratives motivates active collaboration and fosters belonging, aligning with culturally responsive pedagogy that validates students' experiences (Berryman et al., 2023; Finn, 2023). Teachers perceive local wisdom as a resource to contextualize lessons and foster both cognitive engagement and emotional connection (Pahlevy et al., 2022). This reflects earlier findings on local wisdom's contribution to social responsibility and ecological

awareness(Aura et al., 2023; Tirtoni & Suwarta, 2023). Without such integration, curricula risk alienating students from their heritage.

Promoting Character Education through Cooperative Practices

Local wisdom also serves as an effective medium for character education in cooperative environments. Cultural traditions provide moral and ethical guidelines that foster respect, tolerance, and collaboration, consistent with findings from Pernantah *et al.* (Pernantah et al., 2018) and Mansur & Sholeh (Mansur & Sholeh, 2024). Cooperative tasks enriched with cultural narratives encourage shared responsibility and communal harmony. Local stories act as vehicles for empathy and reflection, cultivating patience, cooperation, and social awareness (Hidayati et al., 2020). The significance of *Nggahi Rawi Pahu* emphasizing respect, politeness, and harmony was highlighted in Section 2.3 as a pedagogical foundation (Nasaruddin et al., 2024; Nurwahidah, 2025). Current findings confirm that *Nggahi Rawi Pahu* inspired activities improve interpersonal skills and communal responsibility.

Enhancing Collaborative Learning Effectiveness

Embedding local wisdom also improves collaborative effectiveness. Evidence shows that cultural integration enriches interactions and fosters mutual respect (Nuryana & Sahrir, 2021). This aligns with cooperative learning principles such as positive interdependence and interpersonal skills (Damkuvienė et al., 2023; Rivera-Pérez et al., 2020). Group tasks informed by cultural norms motivate students to support one another, reducing conflict and fostering cohesion. Sudjarwo *et al.* (Sudjarwo et al., 2018) note that local wisdom broadens appreciation of diverse perspectives, strengthening problem-solving and critical thinking an outcome consistent with constructivist theories of knowledge co-construction (Tomljenović & Vorkapić, 2020). Findings also reveal that culturally anchored group work reduces isolation and builds belonging, echoing Almulla (Almulla, 2016) on the social benefits of cooperative learning. Teachers reported that culturally relevant tasks inspired more meaningful participation (Momay & Tukang, 2023), while students found lessons infused with local wisdom more engaging and tied to their heritage (Khairiyah et al., 2021; Sinthya & Ramadan, 2021).

Implications for Policy and Practice

The urgency of applying local wisdom has significant implications for policy and practice. Policymakers should institutionalize cultural integration within curricula to ensure systematic inclusion of values such as *Nggahi Rawi Pahu*. Tirtoni and Suwarta (Tirtoni & Suwarta, 2023) stress that policies rooted in cultural values reinforce morality and ethical conduct. For practice, teachers must act as cultural mediators who bridge global competencies with local traditions. Training should equip them with

strategies for embedding cultural values into cooperative tasks, ensuring culturally responsive teaching (Uge et al., 2019). The conceptual framework linking cooperative learning, *Nggahi Rawi Pahu*, and CRP (Figure 1) offers a pathway for operationalizing this integration.

Table 1. Empirical Themes on the Urgency of Local Wisdom in Cooperative Learning

Theme	Supporting Evidence	Link to Theoretical Framework
Strengthening cultural identity	Students report higher engagement when lessons draw on heritage; teachers use local wisdom to contextualize content (Pahlevy et al., 2022; Suastini & Sumada, 2022)	CRP: Validation of cultural experiences (Berryman et al., 2023; Finn, 2023)
Promoting character education	Cooperative tasks grounded in local narratives foster respect, tolerance, and responsibility (Hidayati et al., 2020; Pernantah et al., 2018, 2022)	<i>Nggahi Rawi Pahu</i> values of politeness, respect, honesty, commitment, respect for others, responsibility, discipline, independence, hard work, mutual cooperation, role model, religious, trustworthy, accountability, social benefits, integrity and harmony (Alaini et al., 2025; Nasaruddin et al., 2024; Nurwahidah, 2025; Setiyadi et al., 2024; Umar et al., 2025; Yan Supriatman et al., 2025)
Enhancing collaborative effectiveness	Cultural integration increases mutual respect and problem-solving; reduces isolation (Nuryana & Sahrir, 2021; Sudjarwo et al., 2018)	Cooperative learning principles of interdependence and group processing (Damkuvienė et al., 2023; Rivera-Pérez et al., 2020)

The Gap between Classroom Practices and Local Wisdom Integration

Field observations in several senior high schools in Dompu revealed a clear disjunction between the ideals of cooperative learning and classroom practice. Strategies such as group discussions, peer collaboration, and presentations were common, yet their application followed generic frameworks from textbooks or training modules. While effective for task completion, these models seldom embedded cultural values. As one teacher noted:

“We use group discussions and presentations as part of cooperative learning, but the focus is usually on completing the material. Rarely do we bring in local values like *Nggahi Rawi Pahu*, even though students are familiar with it in their daily lives” (Teacher J, Interview, 2025)

This highlights a gap between pedagogy and students’ socio-cultural realities, risking cooperative learning becoming mechanical rather than transformative.

Structural and Pedagogical Barriers

Current limitations stem from both structural and pedagogical factors. Chatila and Husseiny (Chatila & Husseiny, 2016) argue that teachers struggle with facilitation and group organization, weakening collaborative ethos. Fohlin *et al.* (Fohlin et al., 2021) emphasize contextual variability, showing how rigid curricula and testing pressures push teachers toward traditional methods. Consequently, cooperative learning principles such as interdependence and accountability remain underrealized (Fohlin et al., 2021). Wondimu (Wondimu, 2019) further observes that many educators revert to conventional practices due to resource shortages, weak administrative support, or doubts about efficacy. Similarly, Muawanah (Muawanah, 2023) stresses that inadequate guidelines and professional development contribute to ineffective application.

Challenges in Integrating Local Wisdom

The incorporation of *Nggahi Rawi Pahu* emphasizing integrity, politeness, and harmony (Nasaruddin et al., 2024; Nurwahidah, 2025) faces additional obstacles. Jama'ah (Jama'ah, 2025) notes that standardized curricula often marginalize localized content, while assessments rarely align with cultural learning outcomes, discouraging integration. Teacher perceptions compound the issue: Malik (Malik, 2023) observes that some educators view local wisdom as irrelevant, while Yuliani and Irham (Yuliani & Irham, 2022) highlight the absence of collaborative frameworks to share best practices. Consequently, although familiar in daily life, *Nggahi Rawi Pahu* remains peripheral in formal classrooms.

Professional Development and Policy Constraints

Professional capacity and policy limitations exacerbate the gap. Juningtias (Juningtias et al., 2024) and Malik (Malik, 2023) report that teachers feel unprepared to merge cooperative strategies with cultural values, citing limited training. Policy pressures further reinforce academic priorities. Saputri (Saputri et al., 2024) argue that standardized testing and centralized curricula drive teachers to prioritize measurable outcomes over cultural integration. (Jama'ah, 2025) adds that administrative policies rarely provide adequate support, resulting in a disconnect between institutional directives and classroom realities.

These findings echo Section 2.4 on culturally responsive pedagogy (CRP), which advocates embedding cultural backgrounds into teaching for inclusivity (Berryman et al., 2023; Finn, 2023). Yet without structural support and sustained professional learning, CRP ideals remain aspirational.

Implications for Educational Practice

The results confirm the hypothesis of a significant gap between classroom practices and local wisdom integration. Three implications emerge. First, teacher training should emphasize not only cooperative strategies but also contextualization through local values. Second, curriculum reforms must balance global competencies with cultural traditions, ensuring identity preservation alongside academic success. Third, assessment frameworks should recognize cultural competencies as legitimate outcomes.

Table 2. Key Barriers to Integrating Local Wisdom in Cooperative Learning

Barrier	Supporting Evidence	Link to Theoretical Framework
Insufficient teacher training	Teachers struggle with facilitation and cultural integration (Chatila & Hussein, 2016; Juningtias et al., 2024)	Cooperative learning principles require facilitative roles (Rivera-Pérez et al., 2020)
Structural pressures (curricula and testing)	Standardized curricula marginalize local values (Jamaah, 2025; Saputri et al., 2024)	CRP emphasizes culturally grounded instruction (Berryman et al., 2023; Finn, 2023)
Teacher perceptions	Some view local wisdom as irrelevant (Malik, 2023)	<i>Nggahi Rawi Pahu</i> as moral compass (Nasaruddin et al., 2024; Nurwahidah, 2025)
Lack of collaborative frameworks	Teachers rarely share strategies for cultural integration (Yuliani & Irham, 2022)	Group processing principle requires reflective collaboration (Fernandez-Rio et al., 2017)

The Potential of *Nggahi Rawi Pahu* in Cooperative Learning

The thematic analysis of classroom observations, interviews, and literature synthesis reveals the significant potential of integrating *Nggahi Rawi Pahu* into cooperative learning models. This local wisdom from Dompu, which emphasizes integrity, accountability, politeness, and social harmony, provides both an ethical and cultural framework for strengthening classroom practices. The discussion highlights three main potentials strengthening character and social ethics, enhancing collaborative skills, and fostering cultural identity while addressing integration challenges. These findings are further interpreted in relation to cooperative learning theory and culturally responsive pedagogy.

Strengthening Character and Social Ethics

Cooperative learning often faces challenges such as unequal participation or group conflicts. Embedding *Nggahi Rawi Pahu*, with its emphasis on humility and respect, offers an ethical foundation to regulate interactions and reduce tensions. Its stress on aligning words with actions fosters integrity and accountability, echoing Astra *et al.* (Astra et al., 2024), who note that local wisdom nurtures collective responsibility. Similarly, Farrow (Farrow, 2016) argues that honesty and transparency build trust in

collaborative environments. Observations indicated that students guided by *Nggahi Rawi Pahu* demonstrated improved moral conduct and inclusivity, thereby enhancing the ethical dimension of cooperative learning. This aligns with constructivist perspectives (Tomljenović & Vorkapić, 2020), where social interaction is central to knowledge construction, now reinforced by cultural ethics.

Enhancing Collaborative Skills

Nggahi Rawi Pahu also strengthens collaborative learning by promoting harmonious dialogue. This resonates with Johnson and Johnson (Johnson & Johnson, 2019), who highlight positive interdependence and promotive interaction as core principles of cooperative learning. Teachers reported that cultural reminders improved group discussions. For instance, Teacher C observed:

“In one class, I tried to remind students about *Nggahi Rawi Pahu* during group work. Surprisingly, they spoke more politely and gave each other space to talk. It really improved the quality of the discussion.” (Teacher NH, Interview, 2025)

Such findings demonstrate how cultural frameworks enhance communication and balance participation, echoing Rivera-Pérez *et al.* (Rivera-Pérez *et al.*, 2020) on the importance of group processes. By contextualizing these theoretical principles within *Nggahi Rawi Pahu*, teachers localize global cooperative learning frameworks, making them meaningful and practical for students.

Fostering Cultural Identity

Integrating *Nggahi Rawi Pahu* into classroom practices also affirms students’ cultural identity in the face of globalization, where curricula often marginalize local traditions. Embedding local wisdom prevents alienation and nurtures pride, consistent with Zakaria *et al.* (Zakaria *et al.*, 2020), who found that cultural narratives in education strengthen self-esteem and identity formation. Similarly, Gonella *et al.* (Gonella *et al.*, 2024) highlight that culturally embedded curricula enhance engagement by making lessons contextually relevant.

Yet student perceptions were mixed. Some initially viewed culture as unrelated to academics, while others saw its relevance. As one student explained:

“Sometimes we feel that culture is something outside of school subjects. We are used to seeing group work as just part of grades, not about values like respect.” (Student D, Interview, 2025)

This ambivalence suggests the need for systematic strategies to integrate *Nggahi Rawi Pahu* into curricula as a core element, not an optional add-on. Holmes *et al.* (Holmes *et al.*, 2023) affirm that embedding local values fosters intercultural dialogue and global readiness while affirming cultural roots.

Challenges of Integration

Despite these potentials, several barriers hinder systematic integration. Teachers identified the lack of structured curricular materials linking cooperative learning with local wisdom as a major limitation. Many also lack training in culturally responsive pedagogy, a challenge also noted by Juningtias (Juningtias et al., 2024). As a result, local wisdom is often referenced inconsistently rather than embedded systematically. Institutional constraints also play a role. Jama'ah (Jama'ah, 2025) emphasizes that standardized curricula and assessment frameworks prioritize measurable academic outcomes over values-based learning, marginalizing cultural content.

Implications and Alignment with Theoretical Frameworks

These findings reinforce culturally responsive pedagogy (Berryman et al., 2023; Uge et al., 2019), which argues that instruction grounded in cultural backgrounds fosters inclusivity and engagement. Operationalizing cooperative learning principles through *Nggahi Rawi Pahu* addresses classroom challenges of participation and conflict while cultivating broader competencies such as empathy, civic responsibility, and respect for diversity.

Furthermore, this integration demonstrates how local wisdom contributes to global educational goals. By situating collaboration, communication, and critical thinking within cultural ethics, *Nggahi Rawi Pahu* contextualizes 21st-century skills in students' lived realities. It thus bridges local traditions with global competencies, ensuring education remains culturally rooted yet globally relevant.

Table 3. Potentials and Challenges of Integrating *Nggahi Rawi Pahu* into CL

Dimension	Potential Contribution	Observed Challenges
Character and Ethics	Encourages integrity, accountability, and respectful interaction (Astra et al., 2024; Farrow, 2016).	Teachers lack frameworks to systematize value-based group work.
Collaborative Skills	Improves dialogue quality, balance of participation, and mutual respect (Johnson et al., 2018; Rivera-Pérez et al., 2020).	Initial student perception that cultural values are irrelevant to academic tasks.
Cultural Identity	Strengthens pride in heritage and prevents alienation (Gonella et al., 2024; Zakaria et al., 2020).	Curriculum and assessments prioritize standardized content, sidelining local wisdom.

Discussion in Relation to Culturally Responsive Pedagogy

The findings of this study strongly align with the principles of culturally responsive pedagogy (CRP), which emphasize that meaningful learning occurs when instruction is grounded in students' cultural experiences and backgrounds (Gay, 2018). The integration of *Nggahi Rawi Pahu* into cooperative learning frameworks demonstrates that pedagogy can be both academically rigorous and culturally significant, ensuring

that students' local knowledge and values are not marginalized but instead positioned as critical resources for engagement and learning. This alignment highlights the transformative potential of combining global educational imperatives with local wisdom traditions.

A key element of CRP is the recognition of culture as a central factor in teaching and learning, rather than as an ancillary consideration (Ladson-Billings, 1995). By embedding *Nggahi Rawi Pahu* into cooperative learning, educators in Dompu effectively contextualize abstract educational theories within familiar socio-cultural practices. This contextualization ensures that cooperative learning is not perceived merely as a task-oriented activity, but as a process of mutual respect, responsibility, and harmony consistent with students' lived realities. In doing so, the pedagogical process moves closer to what Gay (Gay, 2018) describes as "cultural congruence," where instructional practices resonate with the cultural frameworks of learners.

The findings also demonstrate that CRP not only bridges the gap between global pedagogical frameworks and local cultural practices but also enhances the inclusivity of learning environments. For example, when students are encouraged to uphold politeness, respect, and social harmony as part of *Nggahi Rawi Pahu*, group work becomes less mechanical and more dialogic. This aligns with Berryman *et al.* (Berryman *et al.*, 2023), who emphasize that culturally grounded pedagogy nurtures belonging, engagement, and achievement, particularly in contexts where minority or indigenous identities might otherwise be overlooked. In this sense, *Nggahi Rawi Pahu* provides an ethical and cultural scaffold that complements (Johnson & Johnson, 2019) cooperative learning principles, such as promotive interaction and positive interdependence, with culturally situated practices.

Moreover, the integration of *Nggahi Rawi Pahu* resonates with UNESCO's advocacy for education that respects cultural diversity while equipping learners with universal competencies for global citizenship (UNESCO, 2021). The dual orientation of CRP is evident here: students simultaneously cultivate pride in their cultural heritage while acquiring collaborative skills applicable across cultural boundaries. This supports the assertion by Holmes *et al.* (Holmes *et al.*, 2023) that CRP fosters intercultural dialogue by preparing learners to navigate both local and global realities.

The thematic analysis further suggests that incorporating *Nggahi Rawi Pahu* into cooperative learning strengthens student character formation in ways that parallel global frameworks of social-emotional learning. Students learn not only cognitive content but also ethical dispositions such as accountability, empathy, and tolerance, which are consistent with culturally responsive practices (Uge *et al.*, 2019). This underscores the hypothesis advanced in this research that embedding local wisdom into cooperative learning is not a peripheral enhancement but an essential pedagogical innovation for fostering holistic student development.

However, challenges remain in operationalizing CRP through local wisdom frameworks. The lack of structured curricular guidelines or training resources risks rendering the integration of *Nggahi Rawi Pahu* inconsistent or dependent on individual teacher initiative. This echoes Wondimu (Wondimu, 2019) observation that theoretical models of cooperative learning often fail in practice due to insufficient institutional support. Without systemic scaffolding, the transformative potential of CRP remains underutilized. Similarly, Muawanah (Muawanah, 2023) stresses that teachers require ongoing professional development to move beyond superficial references to culture and towards deep pedagogical integration.

The implications of these findings are threefold. First, they highlight the need for teacher training programs that explicitly incorporate culturally responsive frameworks, enabling educators to draw systematically on local wisdom such as *Nggahi Rawi Pahu*. Second, they suggest that curriculum developers and policymakers should embed cultural values into assessment frameworks, ensuring that values such as respect, harmony, and accountability are recognized as integral learning outcomes alongside cognitive skills. Third, they reinforce the theoretical claim that culturally responsive pedagogy is most effective when grounded in authentic cultural practices, not generic or decontextualized strategies.

These insights are summarized in Table 4, which juxtaposes the principles of culturally responsive pedagogy with the empirical findings from this study regarding *Nggahi Rawi Pahu* in cooperative learning.

Table 4. Alignment of CRP with *Nggahi Rawi Pahu* Integration

CRP Principle (Gay, 2018 and Ladson-Billings, 1995)	Empirical Findings from <i>Nggahi Rawi Pahu</i>	Implications for Cooperative Learning
Cultural congruence between instruction and students' lives	Group interactions infused with politeness, respect, and harmony	Enhances relevance and student engagement
Empowering minority/indigenous voices	Affirmation of Dompu students' cultural identity through classroom practices	Reduces alienation and fosters inclusivity
Integration of academic and cultural competencies	Group work promotes both task completion and ethical reflection	Develops cognitive and character outcomes
Teacher as cultural facilitator	Educators guiding cooperative learning with reference to <i>Nggahi Rawi Pahu</i>	Shifts teacher role from transmitter to mediator
Preparation for global citizenship	Students learn collaboration grounded in local wisdom yet transferable globally	Aligns with UNESCO's education for diversity framework

D. Conclusions

This study explored the urgency and potential of integrating the local wisdom of *Nggahi Rawi Pahu* into cooperative learning. The findings demonstrate a clear disconnect between generic cooperative learning practices and the socio-cultural

realities of students in Dompu. Although cooperative learning is widely implemented, it often remains procedural focused on task completion and assessment rather than fostering the ethical, interpersonal, and cultural dimensions that enrich collaboration. Consequently, cooperative learning risks becoming mechanical instead of transformative.

Integrating *Nggahi Rawi Pahu* offers meaningful potential to strengthen cooperative learning in three key areas. First, it reinforces ethical character formation by instilling values such as respect, humility, responsibility, and consistency between words and actions. These values support healthier group dynamics and reduce conflict. Second, *Nggahi Rawi Pahu* enhances collaborative competence through its emphasis on harmonious dialogue, mirroring core cooperative learning principles such as positive interdependence and promotive interaction. Third, it affirms students' cultural identity by grounding learning in local heritage, thereby enabling them to develop global competencies without losing their cultural roots.

Theoretically, this study provides an empirical exemplar of how Culturally Responsive Pedagogy (CRP) can be grounded in a specific non-Western ethical system, extending CRP beyond its predominantly Western conceptualizations. By showing how *Nggahi Rawi Pahu* functions as a cultural-ethical foundation for cooperative learning, the study reinforces the argument that effective pedagogy must be both culturally grounded and globally relevant. This contributes to broader academic discussions on equity, inclusivity, and contextualized learning. Practically, the findings offer important implications for multiple stakeholders. For curriculum designers, the results highlight the need to embed local wisdom as a formal component of cooperative learning structures. For teacher educators, professional development programs should include structured training on culturally responsive instruction and the pedagogical application of local wisdom. For policymakers, the study underscores the importance of policy frameworks that legitimize cultural values as educational outcomes alongside academic achievement.

Future research should systematically test and refine the integration of *Nggahi Rawi Pahu* using more robust designs. A mixed-methods study could examine its quantitative impact on academic achievement, collaboration quality, and students' social skills. Longitudinal research could track how character values derived from *Nggahi Rawi Pahu* develop over time as students engage in culturally grounded cooperative learning. Comparative studies across regions could also reveal its adaptability to different cultural and educational contexts. In conclusion, embedding *Nggahi Rawi Pahu* into cooperative learning is both urgent and transformative. It has the potential to create culturally responsive, ethically grounded learning environments that develop students who are firmly rooted in their cultural identity while fully prepared to participate in an increasingly globalized world.

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