



## Integrating Local Wisdom into Deep Social Studies Learning to Strengthen Graduate Profile Dimensions

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### Abstract:

The integration of local wisdom into Social Studies learning can connect academic content with students' social and cultural environments while supporting the Graduate Profile Dimensions. This study examines how local wisdom is integrated into Deep Learning in Social Studies and how this integration contributes to students' competencies and character. A literature review analyzed 22 journal articles published from 2021 to 2026. Studies were identified through Google Scholar and GARUDA using keywords related to local wisdom, Social Studies, Deep Learning, mindful, meaningful, and joyful learning, character education, the Pancasila Student Profile, and the Graduate Profile Dimensions. Articles were included when available in full text, situated in an educational context, published within the specified period, and relevant to the review focus; incomplete, duplicate, and insufficiently relevant articles were excluded. Screening involved titles and abstracts followed by full-text examination. The synthesis identifies five pedagogical positions of local wisdom: learning content, learning context, learning resource, teaching material or media, and learning experience. These forms support mindful, meaningful, and joyful learning and contribute especially to citizenship, critical reasoning, collaboration, creativity, communication, and faith and devotion. The study contributes an integrative conceptual mapping linking local wisdom, Social Studies, Deep Learning principles, and the Graduate Profile Dimensions.

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### Introduction (مقدمة)

Indonesia's current education policy framework places graduate competence and character within eight Graduate Profile Dimensions: faith and devotion to God Almighty, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication. Regulation of the Minister of Primary and Secondary Education No. 10 of 2025 establishes the

Graduate Competency Standards, while Regulation No. 13 of 2025 strengthens curriculum implementation through the Deep Learning approach. The progression of competencies across the eight dimensions is further detailed in BSKAP Decision No. 058/H/KR/2025. This framework emphasizes that graduate quality is not limited to academic achievement but includes the holistic development of competence and character. Deep Learning supports this direction through mindful, meaningful, and joyful learning. Anwar and Sodik (2025) explain that Deep Learning develops knowledge through understanding, applying, and reflecting on learning experiences, while Feriyanto and Anjariyah (2024) emphasize its contribution to conceptual understanding, engagement, creativity, and motivation.

The urgency of strengthening the Graduate Profile Dimensions becomes increasingly visible amid challenges in students' character development. Revalina et al. (2023) identified moral degradation reflected in weakened religious, humanitarian, and unity values, partly associated with limited value comprehension and social media use. Purwasih (2023) similarly noted that the digital era creates risks through negative content, cyberbullying, reduced meaningful social interaction, and weak moral education when adequate guidance is absent. Globalization and digitalization also introduce new values and ways of life that can affect the continuity of local cultural values (Thaib, 2024). These conditions indicate that learning needs to develop academic competence while simultaneously strengthening character, social responsibility, and cultural identity.

Local wisdom provides a relevant foundation for addressing these needs because it is expressed through locally rooted values, traditions, knowledge, social practices, and community life that can function as contextual learning resources (Erna & Falaq, 2022; Falaq & Juhadi, 2023; Saiman et al., 2026). Integrating these resources into learning enables students to connect academic knowledge with familiar social and cultural realities. Deep Learning provides a pedagogical process through which students can understand local values, connect them with knowledge, apply them in relevant situations, and reflect on their meaning in daily life (Anggraeni, 2025). Social Studies is strategically positioned for this integration because it combines history, geography, economics, sociology, and other social sciences to understand community life (Aulia & Wandini, 2023). Secondary-level Social Studies also provides flexible space for locally grounded values and contexts (Azizah et al., 2023), while Project-Based Learning combined with local wisdom can support critical thinking, creativity, and mutual cooperation (Fauzi et al., 2024).

Recent studies have increasingly demonstrated the educational potential of local-wisdom-based Social Studies learning. Research has associated local wisdom with cultural identity, nationalism, social skills, mutual cooperation, tolerance, responsibility, and contextual understanding (Alifauzzahra et al., 2025; Antika et al., 2025; Yasin & Masykuri, 2025). Saiman et al. (2026) further connect local wisdom with several Graduate Profile Dimensions, including citizenship, critical reasoning, creativity, collaboration, independence, and communication. In parallel, studies of Deep Learning emphasize mindful, meaningful, and joyful learning as processes through which students understand, apply, and reflect on knowledge rather than merely memorize information (Feriyanto & Anjariyah, 2024; Anwar & Sodik, 2025). However, within the reviewed literature, these strands have generally been examined from different focal points: local-wisdom studies tend to emphasize contextual materials, cultural values, or character development; Deep Learning studies focus primarily on pedagogical processes; and graduate-profile studies identify particular competencies or values in specific contexts. Thus, despite the growing literature on contextual and culturally grounded learning, limited attention has been given to how local wisdom is systematically transformed into Deep Social Studies learning experiences and how those experiences relate to specific Graduate Profile Dimensions.

This gap is important because local wisdom should not be assumed to strengthen competence and character automatically; its educational contribution depends on how local values, traditions,

knowledge, and social practices are selected and transformed into learning experiences. For example, mutual cooperation and deliberation may support collaboration, citizenship, and communication; locally grounded social problems may promote critical reasoning; and culture-based projects may encourage creativity and independence. Therefore, this study aims to examine the forms of local wisdom relevant to Social Studies, identify patterns of its integration into learning, analyze their relationship with mindful, meaningful, and joyful Deep Learning, and map their contribution to the eight Graduate Profile Dimensions. The novelty of this study lies in integrating four elements that have often been discussed separately: local wisdom as a contextual resource, Social Studies as the field of implementation, Deep Learning as the pedagogical approach, and the Graduate Profile Dimensions as the expected competency and character outcomes.



### Method (منهج)

This study employed a literature review to examine previous research concerning the integration of local wisdom into Social Studies learning, its relationship with Deep Learning, and its contribution to strengthening the Graduate Profile Dimensions. Library research enables researchers to obtain, examine, compare, and organize information from scientific sources relevant to a defined research focus (Haryono et al., 2024). The units of analysis consisted of scientific journal articles purposively selected according to the objectives of the study.

The literature search used Google Scholar and GARUDA and focused on scientific journal articles published from 2021 to 2026. The search strategy used the keywords “local wisdom,” “local-wisdom-based Social Studies learning,” “deep learning,” “meaningful learning,” “mindful learning,” “joyful learning,” “character education,” “Pancasila Student Profile,” and “Graduate Profile Dimensions.” These terms were used individually and in combination to identify literature relevant to local wisdom, Social Studies learning, Deep Learning, and students’ competency and character development.

Article selection was conducted using predetermined inclusion and exclusion criteria. The inclusion criteria covered journal articles that (1) were published between 2021 and 2026, (2) were available in full text, (3) were situated within an educational context, and (4) addressed at least one of the main review areas, namely local wisdom, Social Studies learning, Deep Learning, character education, the Pancasila Student Profile, or the Graduate Profile Dimensions. Articles were excluded when they were outside the review focus, contained insufficiently relevant information, were incomplete, or were duplicates. The selection process began with title and abstract screening and continued with full-text examination to determine alignment with the research objectives (Triyono & Ngatmini, 2023). Following screening and eligibility assessment, 22 journal articles met the criteria and were included in the final analysis.

Data were collected through document analysis using a literature-review matrix. The matrix recorded the author and publication year, article title, research method, educational level, form of local wisdom, pattern of classroom integration, values or competencies developed, and principal findings. The same recording categories were applied to every selected article to maintain consistency, and each entry was checked against the source article before analysis.

The data were analyzed through thematic synthesis involving the grouping, comparison, and connection of findings according to the research focus. The analysis was organized into four stages: (1) identifying forms of local wisdom relevant to Social Studies; (2) classifying integration patterns as learning content, learning context, learning resources, teaching materials or media, and learning experiences; (3) examining their relationships with mindful, meaningful, and joyful learning; and (4) mapping their contributions to the eight Graduate Profile Dimensions. Similarities, differences, recurring patterns, and underrepresented dimensions across the selected studies were then identified. This synthesis provided the basis for constructing the conceptual

relationship among local wisdom, Social Studies learning, Deep Learning, and the Graduate Profile Dimensions.

## Results and Discussion (النتائج والمناقشة)

### Forms of Local Wisdom and Their Relevance to Social Studies

Integrating local wisdom into Social Studies should be understood as an effort to connect academic concepts with the social and cultural realities closest to students. The social environment and local values provide a basis for developing Social Studies materials that are relevant to community life (Erna & Falaq, 2022). Implementation may involve teaching materials, media, projects, and environmental exploration, so that local wisdom is not merely learned as information but experienced as a context and source of learning (Khasyia et al., 2025). The synthesis therefore focused first on the forms of local wisdom used, their relevance to Social Studies content, and their classroom integration.

The reviewed literature shows that local learning resources are not limited to arts and customary ceremonies. They also include social values, community traditions, socio-economic practices, local knowledge, social environments, and cultural heritage. Yuliyanto (2021) identified tuna satak bathi sanak as a Javanese principle representing cooperation and mutual assistance in socio-economic life. Falaq and Juhadi (2023) showed that Gusjigang enriches Social Studies through values embedded in the life of the Kudus community. The Nyadran tradition includes mutual cooperation, kinship, discipline, deliberation, tolerance, and gratitude (Putri et al., 2023) and can also serve as a source for studying cultural practice and the use of local resources (Nabilah et al., 2024).

Local wisdom also derives from philosophical values sustained through community traditions. Rahayu and Sudrajat (2025) found togetherness, tolerance, and mutual respect in the Merti Rogo tradition, while Nurbaeti and Henri (2026) identified kinship, tolerance, masohi or mutual cooperation, solidarity, and conflict resolution in Pela Gandong. These findings demonstrate that local wisdom represents social, cultural, economic, historical, and environmental dimensions that correspond directly with the objects of Social Studies inquiry.

**Table 1. Forms of Local Wisdom and Their Relevance to Social Studies Learning**

| No. | Source                   | Form of local wisdom                                              | Relevance to Social Studies learning                                                             |
|-----|--------------------------|-------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| 1   | Yuliyanto (2021)         | Tuna satak bathi sanak                                            | Cooperation, mutual assistance, and community socio-economic activity                            |
| 2   | Erna & Falaq (2022)      | Locally grounded values and knowledge from the social environment | Development of Social Studies topics and materials from students' surroundings                   |
| 3   | Falaq & Juhadi (2023)    | Gusjigang                                                         | Social values and community activities as sources for Social Studies content                     |
| 4   | Putri et al. (2023)      | Nyadran tradition                                                 | Social interaction, sociocultural life, mutual cooperation, deliberation, tolerance, and kinship |
| 5   | Nabilah et al. (2024)    | Nyadran tradition                                                 | Sociocultural life, local identity, and community relationships with local resources             |
| 6   | Harahap (2024)           | Community and environmental local values                          | Development of Social Studies materials through locally relevant topics or themes                |
| 7   | Khasyia et al. (2025)    | Stories, artifacts, culture, and the local environment            | Learning resources through materials, media, projects, and field exploration                     |
| 8   | Rahayu & Sudrajat (2025) | Merti Rogo tradition                                              | Togetherness, tolerance, mutual respect, cultural identity, and social life                      |
| 9   | Nurbaeti & Henri (2026)  | Pela Gandong                                                      | Kinship, tolerance, mutual cooperation, solidarity, and conflict resolution                      |
| 10  | Sofiyah et al. (2026)    | Various forms of local wisdom in Social Studies                   | A source of values and a learning context close to students' lives                               |

Source: Authors' synthesis based on the reviewed literature.

Table 1 indicates that the main relevance of local wisdom lies in its capacity to connect academic concepts with phenomena in students' lives. Social Studies examines relationships among people, communities, space, economic activity, social change, and shared values. Erna

and Falaq (2022) argue that orientation toward the social environment enables teachers to enrich content through locally relevant topics. Harahap (2024) likewise shows that locally grounded Social Studies can be designed through theme selection, thematic networking, analysis of learning components, and lesson planning. Local wisdom is therefore not an isolated addition but a context for explaining social concepts through experiences already familiar to students.

Sofiyah et al. (2026) reinforce this position by describing local wisdom as both a value source and a pedagogical context. Its use becomes educationally meaningful when the selected local phenomenon is aligned with Social Studies concepts, objectives, and content. Such alignment moves learning beyond cultural recognition toward using local knowledge and practices to understand social issues contextually.

### Patterns of Local-Wisdom Integration

The literature reveals increasingly varied patterns of integration. At the most basic level, local wisdom functions as learning content when traditions, values, knowledge, or community activities enrich Social Studies materials. Integration, however, also occurs through observation of tuna satak bathi sanak in community life and subsequent classroom discussion (Yuliyanto, 2021); local-wisdom-based e-worksheets using Nyadran values (Putri et al., 2023); modules, worksheets, local stories, artifacts, videos, projects, and field exploration (Khasyia et al., 2025); and contextual learning, projects, and field visits related to Pela Gandong (Nurbaeti & Henri, 2026).

**Table 2. Synthesis of Local-Wisdom Integration Patterns in Social Studies**

| Integration pattern         | Characteristics                                                        | Forms of implementation                                                        | Supporting sources                                               |
|-----------------------------|------------------------------------------------------------------------|--------------------------------------------------------------------------------|------------------------------------------------------------------|
| Learning content            | Local wisdom becomes the topic or material studied                     | Social values, traditions, local history, and community economic activity      | Yuliyanto (2021); Falaq & Juhadi (2023)                          |
| Learning context            | Social Studies concepts are explained through familiar local phenomena | Connecting material with the community's social and cultural environment       | Erna & Falaq (2022); Harahap (2024)                              |
| Learning resource           | Community life and the environment become sources of knowledge         | Traditions, community members, artifacts, environments, and local knowledge    | Nabilah et al. (2024); Rahayu & Sudrajat (2025)                  |
| Teaching material and media | Local wisdom is transformed into learning tools                        | E-worksheets, modules, worksheets, local stories, artifacts, and videos        | Putri et al. (2023); Khasyia et al. (2025)                       |
| Learning experience         | Students actively interact with local phenomena                        | Observation, discussion, projects, environmental exploration, and field visits | Yuliyanto (2021); Khasyia et al. (2025); Nurbaeti & Henri (2026) |

Source: Authors' synthesis based on the reviewed literature.

As summarized in Table 2, local wisdom occupies five pedagogical positions: content, context, learning resource, teaching material or media, and learning experience. This classification marks a shift from learning about local wisdom to learning through it. Gusjigang, for example, provides a socio-economic context for developing Social Studies topics (Falaq & Juhadi, 2023), whereas Pela Gandong offers a cultural context for examining kinship, tolerance, solidarity, mutual cooperation, and conflict resolution (Nurbaeti & Henri, 2026). In each case, local wisdom bridges academic concepts and realities that are geographically, socially, or culturally close to students.

Khasyia et al. (2025) found that teaching materials, media, projects, and field exploration support more meaningful learning, although implementation is constrained by teachers' competence and limited documentation of local resources. The existence of local wisdom alone is therefore insufficient. Teachers must select phenomena according to their relevance to learning objectives and transform them into planned pedagogical activities. This transformation enables students to understand, apply, and reflect on knowledge through social phenomena they encounter.

### Local Wisdom within Deep Social Studies Learning

Deep Learning encourages students to construct comprehensive understanding through connections among knowledge, experience, and real-life contexts. Learning does not stop at information or memorization but progresses through understanding, applying, and reflecting

(Anwar & Sodik, 2025). In Indonesia, the approach emphasizes mindful, meaningful, and joyful learning, which together promote conceptual understanding, active participation, awareness of the learning process, and motivation (Feriyanto & Anjariyah, 2024).

Meaningful learning occurs when new knowledge is connected to students' prior knowledge, making the material more relevant and comprehensible (Gupte et al., 2021). Mindful learning emphasizes awareness of the purpose and meaning of learning so that students participate actively rather than follow passively. Joyful learning is not merely entertainment; it is a pedagogical strategy designed to improve motivation and emotional engagement with the material (Wafi et al., 2025). The three principles form a mutually reinforcing foundation for Deep Learning.

Local-wisdom-based learning enriches students' experiences through engagement with communities, historical places, and locally grounded inquiry. Such activities broaden cultural understanding, social skills, and meaningful enjoyment of learning (Azizah & Alnashr, 2022). The approach is also relevant to inclusive education because acknowledging cultural diversity allows students from different backgrounds to participate through values and knowledge recognized in their communities (Alnashr & Nuraini, 2022).

In Social Studies, Deep Learning can be combined with active models such as Problem-Based Learning and Project-Based Learning. Local-wisdom-based PBL introduces problems located in students' social and cultural environments and can improve learning outcomes (Maryam et al., 2024). Local-wisdom-based PjBL engages students in projects connected to community life and supports participation, motivation, and conceptual understanding (A'rop & Hadi, 2024). Both models provide contextual and active experiences while introducing cultural values from the surrounding environment.

**Table 3. Learning Models Related to Deep Learning Principles and Local Wisdom**

| No. | Article                                                                                                | Authors & year         | Local-wisdom material                                             | Learning model and Deep Learning principle                                                                           |
|-----|--------------------------------------------------------------------------------------------------------|------------------------|-------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
| 1   | Implementation of Project-Based Social Studies Learning with Local Wisdom at SMPIT BBS Bogor           | A'rop & Hadi (2024)    | Bogor local wisdom as project content at secondary-school level   | Local-wisdom-based PjBL to promote active engagement and meaningful learning                                         |
| 2   | Character Values of the Mayang Madu Dance in Social Studies at SMP Negeri 4 Lamongan                   | Febriani et al. (2022) | Mayang Madu dance; religious values and responsibility            | Sociocultural integration based on Vygotsky by connecting Lamongan local wisdom with relevant Social Studies content |
| 3   | Development of Returra Card Media to Improve Student Motivation in Social Studies                      | Artatila et al. (2023) | Nusantara cultures as card-based learning content                 | Educational group-discussion game supporting joyful learning, motivation, and emotional engagement                   |
| 4   | Value Clarification Technique Based on the Nyadran Tradition for Character Education in Social Studies | Auliyah et al. (2023)  | Nyadran tradition of Sidoarjo and its social and character values | VCT through which students identify and internalize values reflectively, supporting mindful and meaningful learning  |

*Source: Authors' synthesis based on the reviewed literature.*

The studies summarized in Table 3 show that Deep Learning can be realized through projects, sociocultural integration, educational games, and reflective value clarification. Other strategies in the literature include environmental exploration, reflective discussion, locally grounded worksheets, folklore, and digital media. Together, they facilitate the processes of understanding, applying, and reflecting through experiences based on phenomena and values close to students' lives.

The teacher's role consequently shifts from delivering information to designing learning experiences by selecting, transforming, and aligning local wisdom with Social Studies objectives. Parents, community leaders, and the local sociocultural environment may also contribute to an authentic learning ecosystem. Students become active subjects who observe, experience, and reflect on local values, allowing understanding to become personal and meaningful rather than memorized.

## Contribution to the Graduate Profile Dimensions

After identifying the forms and integration patterns of local wisdom, the analysis examined their contribution to the Graduate Profile Dimensions. Not every dimension appeared explicitly in every study. Each article tended to support particular dimensions depending on the values contained in the local wisdom, the instructional design, and the learning experiences developed.

**Table 4. Mapping of Graduate Profile Dimensions Identified in the Literature**

| No. | Graduate Profile Dimension | Values identified                                                              | Forms of implementation                                                                        | Supporting sources                                                     |
|-----|----------------------------|--------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|------------------------------------------------------------------------|
| 1   | Faith and devotion         | Gratitude, spiritual values, and respect for tradition                         | Nyadran-based learning as reflection on spiritual and local cultural values                    | Putri et al. (2023)                                                    |
| 2   | Citizenship                | Patriotism, tolerance, kinship, solidarity, and respect for cultural diversity | Local-tradition studies, culture-based projects, identity discussions, and contextual learning | Nurbaeti & Henri (2026); Rahayu & Sudrajat (2025); Putri et al. (2023) |
| 3   | Critical reasoning         | Understanding and analyzing social problems in the surrounding environment     | Case studies, environmental observation, social-phenomenon analysis, and reflection            | Antika et al. (2025)                                                   |
| 4   | Creativity                 | Transforming local values and traditions into learning resources or products   | Developing e-worksheets, modules, videos, and problem-based learning products                  | Putri et al. (2023); Khasyia et al. (2025)                             |
| 5   | Collaboration              | Mutual cooperation, deliberation, teamwork, and social interaction             | Group discussion, collaborative projects, and exploration of community life                    | Yuliyanto (2021); Nurbaeti & Henri (2026)                              |
| 6   | Independence               | Independent observation, exploration, and information collection               | Field observation, independent investigation, environmental exploration, and field visits      | Yuliyanto (2021); Khasyia et al. (2025); Nurbaeti & Henri (2026)       |
| 7   | Health                     | No explicit finding directly focused on strengthening the health dimension     | Health was not a principal focus in the reviewed literature                                    | –                                                                      |
| 8   | Communication              | Presenting observations, discussing, deliberating, and resolving conflicts     | Project presentations, classroom discussion, deliberation, and conflict-resolution activities  | Yuliyanto (2021); Nurbaeti & Henri (2026)                              |

Source: Authors' synthesis based on the reviewed literature.

Table 4 shows that the contribution of local-wisdom-based Deep Social Studies learning is varied and unevenly distributed. Citizenship is the most strongly represented dimension. Pela Gandong, Nyadran, Gusjigang, and tuna satak bathi sanak consistently contain tolerance, mutual cooperation, kinship, deliberation, and respect for cultural diversity. When integrated through projects, discussions, and environmental exploration, these values provide experiences that strengthen national identity, social responsibility, and civic awareness. Local wisdom therefore functions not only as a learning source but also as a medium for internalizing citizenship values in real-life contexts.

Critical reasoning also appears consistently. Learning based on surrounding social phenomena, field observation, case analysis, and reflection enables students to connect Social Studies concepts with everyday realities. This corresponds with the Deep Learning processes of understanding, applying, and reflecting through mindful, meaningful, and joyful experiences. Students are expected not only to master concepts but also to evaluate social problems and formulate alternative solutions grounded in local contexts.

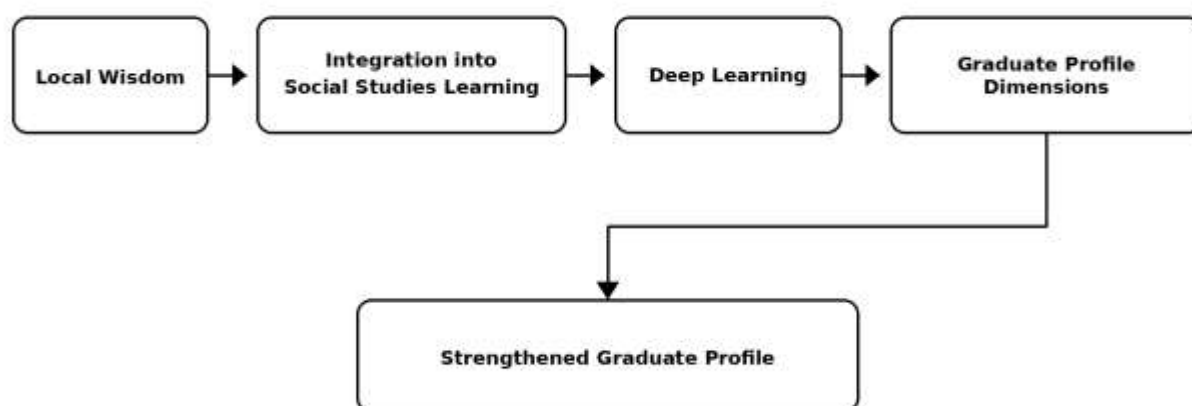
Collaboration, creativity, and communication receive substantial support as well. Mutual cooperation, deliberation, and teamwork are implemented through group discussions, collaborative projects, field exploration, and presentations. Creativity develops when local wisdom is transformed into modules, e-worksheets, digital media, or culture-based projects. These patterns enrich Social Studies content while encouraging students to collaborate, communicate effectively, and produce contextual work.

Independence and health are less prominent. Independence appears mainly through individual observation, environmental exploration, and field visits, whereas health is not explicitly addressed as a principal outcome in the reviewed studies. Existing implementation is consequently more oriented toward social character, citizenship, and higher-order thinking than

toward health. This imbalance creates an opportunity for further research on dimensions that remain underexplored.

### Conceptual Relationship and Research Implications

Across the synthesis, local wisdom, Deep Social Studies learning, and the Graduate Profile Dimensions form a mutually reinforcing process. Local wisdom supplies authentic values, traditions, and social practices. Social Studies transforms them into teaching materials, projects, case studies, field observations, discussions, and exploration of the social environment. Deep Learning then organizes these experiences through mindful, meaningful, and joyful processes of understanding, applying, and reflecting. The relationship is summarized in Figure 1.



**Figure 1. Conceptual model of local wisdom, Deep Social Studies learning, and the Graduate Profile Dimensions**

The conceptual model places local wisdom at the starting point because it provides values, norms, traditions, and social practices that remain alive in the community. These resources enter Social Studies through the five identified integration patterns: learning content, learning context, learning resources, teaching materials or media, and learning experiences. Social Studies therefore does not present social concepts only in theoretical terms but connects them to students' lived realities.

Deep Learning transforms this integration into experiences that are mindful, meaningful, and joyful. Students are positioned as active subjects who construct knowledge and connect it with social issues in daily life. The synthesis indicates the strongest contributions to citizenship, critical reasoning, collaboration, creativity, communication, and faith and devotion. Independence begins to develop through observation, exploration, and project work, while health remains insufficiently represented.

The model shows an integrative relationship: local wisdom provides the context, Social Studies becomes the vehicle for implementation, and Deep Learning acts as the pedagogical approach that turns context into meaningful experience. Their interaction supports graduates who possess strong character, relevant competencies, and the ability to adapt to social change without losing their local cultural identity.

The review also identifies research gaps. Existing literature concentrates on citizenship, collaboration, creativity, communication, and faith and devotion, while independence is limited and health is rarely an explicit focus. Studies also tend to examine particular cultures or locations, limiting the transferability of conclusions to other regional contexts. Future studies should empirically test the conceptual model at different educational levels and in diverse cultural settings, develop instruments capable of measuring every Graduate Profile Dimension, and examine how local wisdom may contribute more evenly to independence and health.



## Conclusion (خاتمة)

The integration of local wisdom into Social Studies demonstrates that local culture is not only learning content but also a pedagogical context for Deep Learning. Community values, traditions, knowledge, and ways of life make Social Studies more closely connected to everyday experience. Through this process, students are encouraged to understand, apply, and reflect on knowledge, showing that the relationship between local context and the learning approach is essential for authentic learning and the strengthening of the Graduate Profile Dimensions.

Local wisdom, Deep Learning, and the Graduate Profile Dimensions operate as complementary rather than separate components. The principal contribution of this review is an integrative conceptual mapping that positions local wisdom as a contextual resource, Social Studies as the field of implementation, Deep Learning as the pedagogical approach, and the Graduate Profile Dimensions as expected competency and character outcomes. The study identifies five integration patterns in Social Studies and shows that the strongest contributions in the reviewed literature concern citizenship, critical reasoning, collaboration, creativity, communication, and faith and devotion. This synthesis offers a basis for developing Social Studies learning that responds to regional characteristics while strengthening students' competence and character in line with national education policy. Further empirical testing is needed, particularly for the independence and health dimensions and for cultural contexts not yet represented in the literature.



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