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Reconstructing Rapulung Local Wisdom as an Innovation in Social Studies Learning to Address Globalization Challenges

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Abstract:

Globalization intensifies cultural homogenization and polarized public debate, challenging social studies education to connect cultural identity with evidence-based civic reasoning. This integrative literature review reconstructs Rapulung, a customary deliberative practice in Sumbawa, as a classroom learning procedure rather than merely a cultural topic. Fifty relevant sources published mainly during 2016–2026 were assembled; 34 formed the core thematic corpus and 16 supplied methodological, contextual, and policy foundations. The synthesis connects accounts of Rapulung with research on ethnopedagogy, critical thinking, social conflict, and global competence. Its original contribution is a five-phase framework integrating contextual issue formulation, evidence and perspective mapping, structured deliberation, accountable collective decisions, and global–local reflection. Five interrelated principles inform the framework: deliberation, equality of voice, reason-giving, consensus-seeking, and collective responsibility. Thematic evidence provides conceptual support for these design choices, but does not establish the effectiveness of the proposed framework in classrooms. Critical reasoning, conflict resolution literacy, cultural identity, and global competence are therefore specified as intended learning outcomes requiring empirical validation. Implementation requires equitable participation, protection of dissent, culturally sensitive facilitation, and transparent evidence standards. Rapulung is thus positioned as a locally grounded yet critically adaptable approach to social studies learning under globalization.

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Introduction (مقدمة)

Globalization has transformed the environment in which social studies education takes place. In everyday life, students encounter transnational media, algorithmically curated information, global consumer culture, migration, ecological crises, and identity-based

controversies. These conditions make global competence a fundamental need. Students must be able to examine local and global issues, understand different perspectives, interact respectfully across cultural differences, and act for collective well-being (Asia Society & OECD, 2018; OECD, 2019). At the same time, accelerating global cultural flows can disconnect learning from the lives of surrounding communities and reduce local traditions to symbols that are remembered but no longer used to reason about social issues. UNESCO (2021) therefore places cultural diversity, dialogue, and collective responsibility at the foundation of a new social contract for education.

This tension is particularly important in social studies, where disciplinary knowledge is expected to support civic judgment, social participation, and the interpretation of conflict. Social studies integrates concepts from the social sciences and humanities to develop citizenship competencies in relation to public issues (Barth, 1990, as cited in Rosardi & Supardi, 2021). Indonesian studies show that local wisdom can contextualize concepts, support cultural identity, and strengthen social or character competencies (Japar et al., 2022; Suryaningsih et al., 2023; Sakti et al., 2024). Ethnopedagogical approaches extend this contribution by involving situated inquiry, experience, and culturally meaningful activities (Abbas et al., 2026; Awalia et al., 2026; Muchtar, 2026). Yet cultural relevance alone does not guarantee deliberative competence: students must also learn to identify competing claims, appraise evidence, acknowledge disagreement, and justify public decisions. The theoretical issue is therefore not simply which local tradition is taught, but how its social reasoning practices can organize what students do with knowledge.

Rapulung offers a relevant example for this reconstruction. In Sumbawa society, Rapulung is associated with customary deliberation and collective decision-making. Research on the Cek Bocek Salesek Reen Sury community describes Rapulung as an internal mechanism of cultural communication used to manage conflict and maintain group cohesion (Anshori et al., 2017; Anshori & SF, 2020). A subsequent study of dispute resolution in village head elections in West Sumbawa explicitly identifies tu rapulung as local wisdom in deliberation and records different forms of meetings, ranging from discussion and deliberation toward consensus to more intensive deliberative processes (Sani, 2024). These findings suggest that Rapulung is more than a ceremonial term: it is a social mechanism for bringing community members together, expressing viewpoints, negotiating differences, and restoring social relationships.

This orientation toward process is pedagogically important. Social studies is often expected to develop critical thinking and social skills, yet classroom practice may still be dominated by memorization, one-way instruction, and predetermined moral conclusions. Learning grounded in local wisdom can improve social competence and critical thinking when combined with active inquiry, problem-based learning, collaborative tasks, and contextual media (Fadli, 2023; Pingge et al., 2023; Ridho et al., 2021; Sembiring et al., 2025). The educational value of local wisdom therefore lies both in the cultural content selected and in how cultural practices organize interaction and reasoning.

Critical reconstruction is necessary because local wisdom should not be romanticized. Traditions may contain inequalities in participation, hierarchies of authority, or assumptions that do not automatically align with a democratic classroom. The pedagogical task consequently has two dimensions: preserving Rapulung's ethical core of dialogue, mutual recognition, responsibility, and efforts to achieve consensus, while redesigning participation to protect evidence, minority perspectives, gender equality, student voice, and reasoned dissent. Such reconstruction aligns local wisdom with contemporary goals of multicultural citizenship education, conflict resolution education, and global competence (Kurniati & Muthohirin, 2023; Nismara et al., 2025; Puryanto, 2025).

Existing scholarship explains Rapulung primarily through customary communication and conflict resolution, while wider ethnopedagogical research frequently treats local traditions as

learning content, sources of values, or contextual materials (Anshori et al., 2017; Anshori & SF, 2020; Japar et al., 2022; Sakti et al., 2024; Sani, 2024). What remains underdeveloped is a theoretically explicit bridge from an Indigenous deliberative practice to a teachable sequence with evidence standards, equitable speaking rights, accountable collective decisions, and observable reasoning indicators. The present reconstruction addresses that gap by bringing together three complementary perspectives: Rapulung as situated social practice; social studies as inquiry into contested civic issues; and global competence as the interpretation of multiple perspectives across local and transnational contexts (Asia Society & OECD, 2018; OECD, 2019). Unlike models that primarily add cultural examples to conventional instruction, the proposed framework reorganizes classroom interaction around the processes by which claims are tested and collective choices are justified.

The review consequently examines the educational principles represented in Rapulung, the ways in which those principles can inform a staged social studies learning process, and the implications for assessment and implementation amid globalization. Its contribution is a conceptually reconstructed, five-phase deliberative framework and an explicit distinction between evidence describing existing traditions, research on related pedagogical practices, and intended outcomes of the new framework. The design is proposed for subsequent classroom validation, not presented as an intervention already demonstrated to be effective.

Method (منهج)

This study used an integrative literature review to bring together research on customary communication, ethnopedagogy, social studies, civic dialogue, and global competence. An integrative approach is suitable when heterogeneous empirical and conceptual publications must be compared to develop a framework rather than pooled into a single effect estimate (Snyder, 2019). Source identification, eligibility, and synthesis are reported using relevant transparency principles from PRISMA 2020 (Page et al., 2021); the study does not claim the scope of a statistical meta-analysis.

The literature search focused on 2016–2026 publications, supplemented where necessary by policy and conceptual references relevant to future-oriented education. The keyword combinations were 'Rapulung' AND Sumbawa, 'Rapulung' AND conflict, 'local wisdom' AND 'social studies', ethnopedagogy AND Indonesia, 'local wisdom' AND 'critical thinking', 'local wisdom' AND 'conflict resolution', and 'global competence' AND education. Searches were conducted through journal and publisher platforms, Google Scholar-indexed records, Garuda, DOAJ-linked records, and DOI landing pages. Sources were sought across five substantive domains: Rapulung and customary deliberation; local wisdom in pedagogy; social studies or citizenship education; dialogue and conflict resolution; and links between cultural identity and global competence.

Selection followed a sequence of relevance screening, source verification, and full-text eligibility assessment, as summarized in Figure 1. Titles and publication information were first checked against the five thematic domains; accessible texts were then considered for substantive relevance, clear authorship, stable bibliographic identification, and sufficient conceptual or methodological detail to interpret the claims made. Promotional content, unverifiable records, and material without a meaningful connection to the review questions were excluded. The resulting reference base comprised 50 sources: 34 core publications informed the thematic analysis, while 16 additional publications provided contextual, policy, or methodological foundations. Core status was assigned to work describing Rapulung or comparable practices, or examining educational activities and outcomes pertinent to the proposed learning process; contextual sources framed interpretation without being treated as direct classroom evidence.

The analytical matrix recorded each source's cultural or educational setting, reported research approach, relevant practice or instructional strategy, main claims about social and cognitive processes, stated constraints, and potential relation to globalization. These records were interpreted through five extraction dimensions: cultural meanings and social functions; pedagogy; cognitive and social outcomes; implementation conditions; and global–local relevance. Initial codes identified deliberation, social cohesion, contextualization, participation, critical reasoning, conflict dialogue, and cultural competence. Related codes were then grouped into the six non-exclusive thematic categories shown in Figure 2. A source could contribute to several categories, and each theme's frequency represents a source-level code, not the size of an effect or a count of classroom successes. Cross-domain comparison was used to translate recurring processes into phases, interaction norms, and provisional assessment indicators.

Evidence was appraised according to four interpretive criteria: source traceability, fit with the review question, adequacy of the described setting and method or argument, and limitations on transferring findings to a different cultural or classroom context. Claims specifically about Rapulung were grounded in Sumbawa-oriented communication and dispute-resolution accounts (Anshori et al., 2017; Anshori & SF, 2020; Sani, 2024). Claims about possible educational mechanisms were considered alongside school-based, developmental, and review studies on local wisdom and inquiry pedagogy. Policy documents helped specify global competence but were not treated as intervention studies. Because designs, settings, and outcomes differ, no pooled effect size or causal inference about the Rapulung framework was calculated. The synthesis explicitly separates direct cultural descriptions, analogical pedagogical evidence, and propositions awaiting classroom testing.

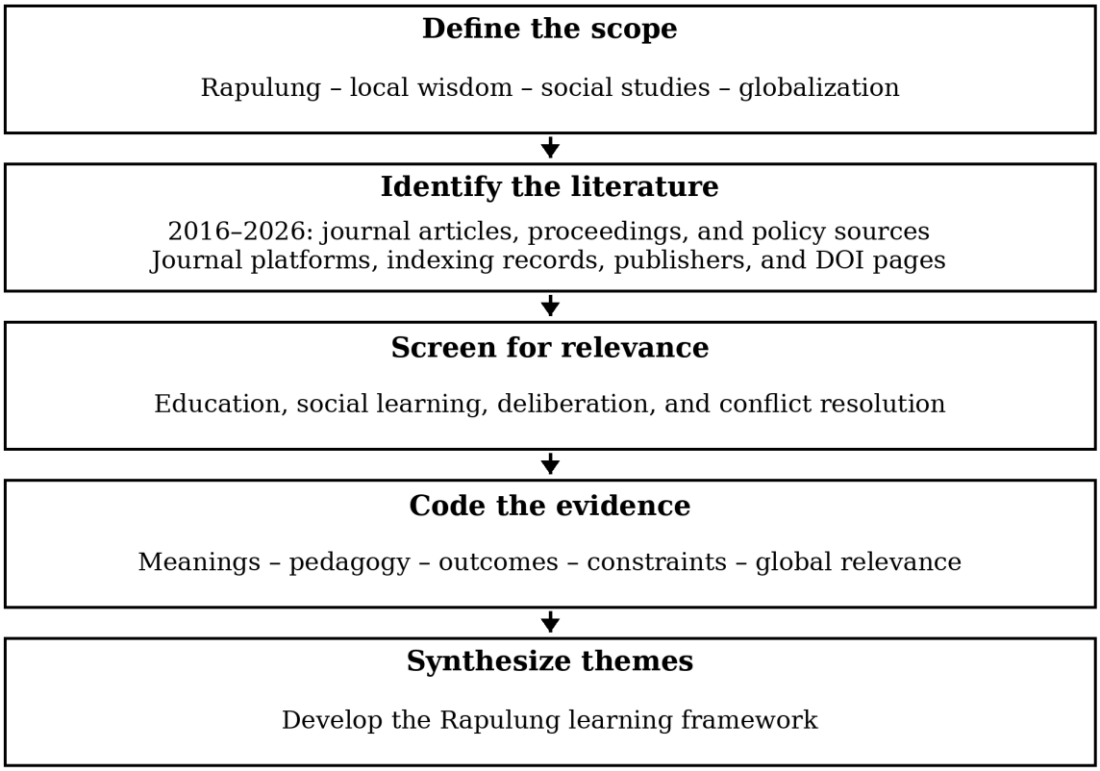


Figure 1. Integrative literature review procedure

Result (نتائج)

The synthesis produced four interrelated findings: Rapulung as a deliberative social mechanism, patterns of pedagogy grounded in local wisdom, a matrix of globalization challenges, and a five-phase learning sequence.

Rapulung as a deliberative social mechanism

The first theme characterizes Rapulung as a deliberative social process rather than a static cultural value. In Sumbawa customary settings, Rapulung has been associated with communication, conflict management, and group cohesion (Anshori et al., 2017; Anshori & SF, 2020). Sani (2024) describes forms of tu rapulung used for collective discussion and dispute resolution. These studies document community practices, not classroom learning gains. Five principles can nevertheless be reconstructed for educational design: deliberation over shared issues, equality of voice, reason-giving, consensus-seeking that does not suppress dissent, and collective responsibility for consequences. Their classroom application is an analytical transfer from the documented social practice, not a claim that identical procedures or effects were observed at school.

These principles become pedagogically meaningful through observable actions. Deliberation requires the examination of a contestable social question rather than the repetition of a preferred answer. Equality of voice requires accessible opportunities to contribute, including for quieter or minority-position students. Reason-giving demands links among claims, evidence, social concepts, and consequences. Consensus-seeking encourages defensible common ground while allowing recorded disagreement. Collective responsibility requires reflection on benefits, risks, and the distribution of consequences after a decision. Table 1 translates these principles into learning demands; their educational value remains a proposition to be assessed in future classroom settings.

Table 1. Reconstruction of Rapulung principles in social studies learning

Rapulung principle	Pedagogical reconstruction	Higher-order thinking and social demands
Deliberation	Structured discussion of contested social issues	Analyzing differing claims and interests
Equality of voice	Rotating speaking turns and roles; protecting minority views	Perspective-taking and inclusive participation
Reason-giving	Linking claims to evidence and concepts	Evaluating evidence, counterarguments, and causal reasoning
Consensus-seeking	Finding common ground without forcing agreement	Synthesizing alternatives and negotiating compromise
Collective responsibility	Assessing the social consequences of decisions	Ethical judgment and civic responsibility

Patterns of pedagogy grounded in local wisdom

In the core literature, local wisdom contributes most consistently when integrated into active and contextual pedagogy. Studies in social studies and citizenship education report that locally grounded materials can strengthen relevance, cultural awareness, social skills, and civic competence (Japar et al., 2022; Siregar et al., 2019; Suryaningsih et al., 2023). Other studies identify improvements or positive associations in critical thinking, social skills, motivation, and

humanistic literacy when local wisdom is connected with problem-based learning, scaffolding, contextual media, or ethnopedagogical modules (Fatmawati & Wati, 2020; Fadli, 2023; Puspita et al., 2023; Ridho et al., 2021; Uslan et al., 2026).

Across the core corpus, the thematic distribution shown in Figure 2 places cultural identity (18 coded sources), contextual learning (16), and social or character competencies (14) ahead of the more specific areas of conflict dialogue (10), critical thinking (9), and global–local competence (8). Codes are non-exclusive, so the frequencies do not sum to 34. These patterns support the relevance of cultural contextualization but also indicate a narrower base for propositions about deliberative reasoning and transfer across contexts. Studies of Rapulung substantiate the community-level deliberative process, whereas studies on inquiry, problem-based learning, and ethnopedagogy suggest pedagogical mechanisms that can be adapted (Anshori et al., 2017; Sani, 2024; Fadli, 2023; Ridho et al., 2021; Abbas et al., 2026). None of these strands by itself establishes a causal impact of the proposed five-phase Rapulung model.

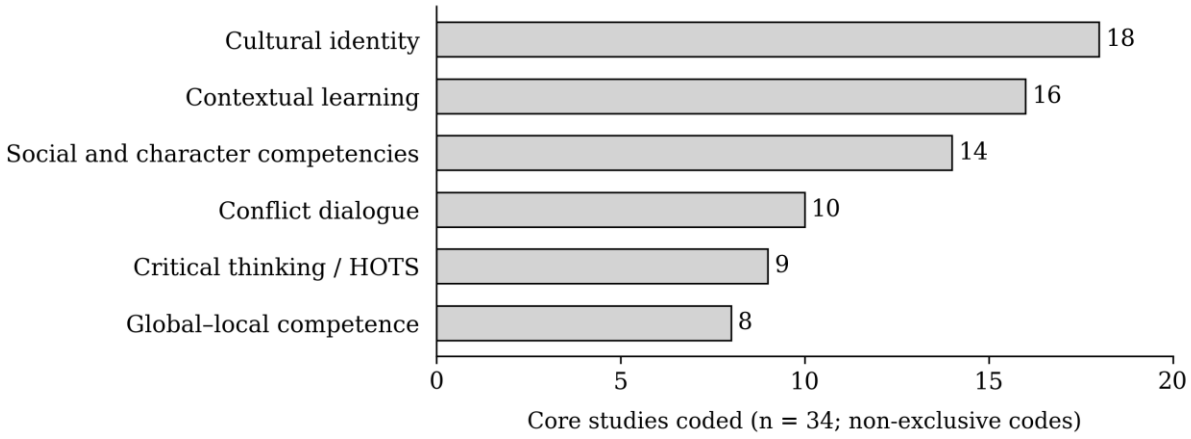


Figure 2. Distribution of thematic evidence in the core analytical corpus

Matrix of globalization challenges

The literature also identifies two simultaneous educational demands. Students need cultural grounding alongside the ability to engage with diverse and global perspectives. The OECD global competence framework emphasizes the ability to examine issues, understand different worldviews, interact respectfully, and act for collective well-being (Asia Society & OECD, 2018; OECD, 2019). Research in Indonesia reinforces this need by connecting learning grounded in local wisdom with cultural identity, tolerance, social cohesion, and the ability to respond to globalization (Ahmar & Azzajjad, 2025; Laksmi & Gozali, 2024; Rahmawati et al., 2023).

Rapulung can bridge these demands when learning begins with local social issues and deliberately extends the scale of analysis. Land disputes, cultural commercialization, online stereotypes, tourism development, environmental resource use, or intergroup tensions can first be examined through local actors and norms, then compared with national law, human rights principles, sustainability, and global cases. Learning thus transfers reasoning from local to global contexts: local wisdom provides a starting point close to students' cultural understanding for analyzing more complex social issues.

Table 2. Globalization challenges and learning responses based on Rapulung

Globalization challenge	Learning response based on Rapulung	Expected competence
Cultural homogenization	Comparing local values and global influences using evidence	Critical cultural identity
Digital polarization and misinformation	Deliberating differing claims; verifying sources before deciding	Information literacy and dialogue
Identity-based conflict	Mapping actors, interests, concerns, rights, and alternatives	Conflict resolution literacy
Individualism and weakened collective responsibility	Assessing beneficiaries, disadvantaged parties, and collective consequences	Civic responsibility and empathy
Tensions between local and global policies	Connecting customary reasoning with law, sustainability, and rights	Judgment and transfer across global and local contexts

Table 3. Thematic evidence and its connection to the proposed Rapulung framework

Thematic code	Illustrative literature	Inference for the proposed framework
Cultural identity (n = 18)	Japar et al. (2022); Sakti et al. (2024); Suryaningsih et al. (2023)	Cultural contextualization informs issue selection and local identity reflection; no direct test of the Rapulung framework.
Contextual learning (n = 16)	Abbas et al. (2026); Awalia et al. (2026); Muchtar (2026)	Situated inquiry informs Phases 1–2; case relevance is supported by related pedagogy, not by a trial of this sequence.
Social and character competencies (n = 14)	Japar et al. (2022); Siregar et al. (2019); Pingge et al. (2023)	Collaborative learning informs voice and responsibility norms; equitable deliberation remains a design expectation.
Conflict dialogue (n = 10)	Anshori et al. (2017); Sani (2024); Puryanto (2025)	Customary dialogue informs Phases 3–4; Sumbawa accounts establish cultural meaning, not school-level effects.
Critical thinking / HOTS (n = 9)	Fadli (2023); Ridho et al. (2021); Sembiring et al. (2025)	Inquiry and problem-based research informs claim, evidence, and counterargument indicators; benefits require verification.
Global–local competence (n = 8)	Ahmar & Azzajjad (2025); Laksmi & Gozali (2024); Rahmawati et al. (2023)	Cultural adaptation informs Phase 5; OECD (2019) supplies a competence benchmark rather than causal evidence.

Evidence synthesis and proposed learning sequence

The evidence-to-design relationships in Table 3 underpin a five-phase learning sequence. Phase 1, contextual issue formulation, introduces an arguable social problem relevant to students' lives. Phase 2, perspective and evidence mapping, identifies stakeholders, interests, rights, credible evidence, and unresolved information. Phase 3, structured Rapulung deliberation, organizes speaking opportunities, reason-giving, active listening, and counterarguments. Phase 4, accountable collective decision-making, records an argued consensus or clearly documented majority and minority positions, together with likely consequences. Phase 5, global–local reflection, compares the group decision with broader democratic, intercultural, legal, and sustainability standards. The phases combine direct knowledge of Rapulung's communicative purpose with pedagogical strategies found in related social studies literature; their proposed ordering and joint effectiveness remain to be examined empirically.

The sequence is designed to demand analysis, evaluation, and the creation of reasoned responses. Observable products may include stakeholder maps, evidence logs, claim–counterclaim records, decision statements, and reflections that compare local priorities with wider civic principles. These products would permit assessment of argument quality, perspective-taking, inclusion, and ethical reasoning without equating consensus or cultural familiarity with learning success. Expected gains in critical reasoning, conflict literacy, and global

competence are hypotheses derived from the synthesis, not outcome measurements from a Rapulung-based classroom trial.

Discussion (مناقشة)

The central contribution of the review is to relocate local wisdom from a supplementary cultural topic to an epistemic practice that structures how learners justify knowledge and public choices. Conventional cultural integration can enrich lessons with stories, artifacts, or customary values without necessarily changing the rules of reasoning. Rapulung offers a different design possibility: the communicative sequence of convening stakeholders, hearing positions, negotiating disagreement, and assuming responsibility can become a classroom protocol. This is not a direct transfer of customary authority to the school. The classroom reconstruction alters participation rules and the role of evidence so that cultural continuity is compatible with students' right to question conclusions and with the critical purposes of social studies.

Recent ethnopedagogical research provides a foundation for this distinction. Sakti et al. (2024) connect local wisdom with character development and community involvement, whereas Abbas et al. (2026) emphasize active and meaningful learning. The present framework adds a procedural specification often left implicit: what counts as a justified claim, how a counterargument is addressed, how competing perspectives enter a decision, and how that decision can be reconsidered. Evidence-based deliberation is thus treated as a potential mechanism linking cultural knowledge and higher-order reasoning, not as an effect confirmed by the cited studies. A teacher implementing the model would need to preserve the culturally situated meanings of Rapulung while also adapting its procedures to democratic school norms.

The framework also clarifies the relationship between local wisdom and globalization. A weak response to globalization is defensive cultural preservation, which regards global influences primarily as threats. A stronger educational response is critical cultural agency: students understand their own cultural resources, evaluate what should be preserved or changed, and enter intercultural dialogue while retaining the capacity for self-critique. The OECD global competence framework supports this orientation because global competence includes understanding perspectives, interacting respectfully, and acting responsibly, rather than cultural homogenization (OECD, 2019). Rapulung can provide a locally grounded practice for learning these competencies.

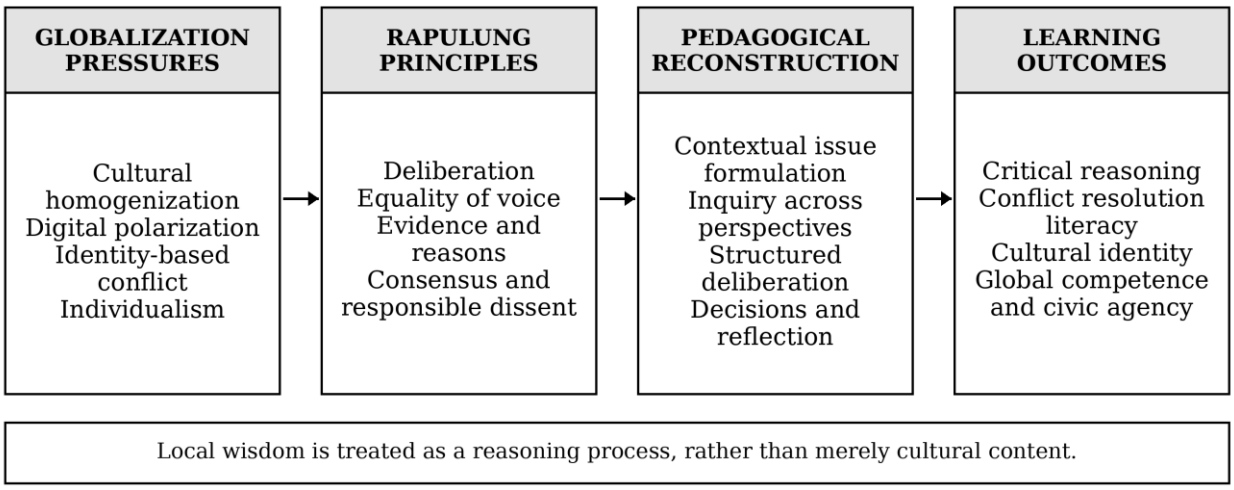


Figure 3. Framework for transforming social studies learning through Rapulung

Conflict resolution literacy is another important implication. Research on Pikukuh, multicultural societies, religious tolerance, and local dispute resolution mechanisms suggests that

local wisdom can provide socially accepted pathways for de-escalation and reconciliation (Kurniati & Muthohirin, 2023; Nismara et al., 2025; Puryanto, 2025; Rasyid et al., 2023). In social studies, conflict therefore needs to be taught through practical reasoning as well as concepts and historical events. Students need repeated practice in distinguishing positions from interests, examining evidence, recognizing threats to identity, generating alternatives, and evaluating compromises. Learning based on Rapulung makes these steps visible and assessable.

Pedagogical reconstruction entails risks of cultural bias, unequal participation, and undue pressure for consensus. Elders' customary authority and communal obligations should not be interpreted as permission for dominant students, familiar cultural groups, or teachers to control whose views count. The label of a single 'authentic' Rapulung practice may also obscure variation within Sumbawa communities or become inappropriate when applied without explanation in culturally different schools. Four safeguards are therefore integral to the framework: equitable opportunities to speak or submit ideas, common standards for evidence, explicit protection for minority and dissenting positions, and reflection on whose interests shape decisions. Teachers should distinguish respectful cultural interpretation from uncritical idealization, explain that consensus is not mandatory, and treat reasoned disagreement as a potentially successful deliberative outcome. Locally appropriate examples and consultation with community knowledge holders, where feasible, can reduce cultural misrepresentation.

Assessment should focus on processes that can be observed independently of students' cultural background or confidence in speaking. A six-dimension analytic rubric is proposed: (1) accuracy in defining a social issue and its stakeholders, (2) relevance and verification of evidence, (3) fair representation of contrasting perspectives, (4) quality of reasons and responses to counterarguments, (5) feasibility and ethical distribution of decision consequences, and (6) reflection across local and wider civic or global principles. Scoring should value written, oral, and visual contributions when each demonstrates equivalent reasoning. These dimensions are compatible with reported critical-thinking and social-competence emphases in local wisdom learning (Fadli, 2023; Pingge et al., 2023; Ridho et al., 2021; Sembiring et al., 2025), but the proposed rubric has not yet been subjected to validity or reliability testing for Rapulung-based lessons.

Implementation does not require reenacting a customary ceremony. A lesson on a land-use dispute, for example, can begin with a short case description and contrasting stakeholder documents, continue through small-group evidence mapping and facilitated deliberation, and conclude with a documented decision and written reflection. In lessons on tourism, students can evaluate cultural commercialization from local community, livelihood, and sustainability perspectives; in digital citizenship, they can assess competing claims about online stereotypes or misinformation. The teacher's central task is to distinguish evidential claims from opinions and power-based appeals while keeping the social problem open to more than one defensible response. The same deliberative routine can be adapted across topics without presenting Rapulung as culturally universal.

Practical barriers include large class sizes, limited lesson time, uneven reading or digital literacy, unequal confidence in oral discussion, language differences, and teachers' varying experience in facilitating controversy. Role rotation among evidence analyst, stakeholder representative, facilitator, questioner, and recorder can distribute responsibility without reducing the requirement that all students reason from evidence. Short source packets, vocabulary scaffolds, structured speaking rounds, anonymous written contributions, and small-group deliberation before plenary discussion offer possible adaptations. The facilitator should record participation patterns, address unsupported claims, and keep disagreement safe rather than awarding participation merely for speaking most often. These adaptations remain design

recommendations for heterogeneous classrooms and require feasibility studies across different school and cultural settings.

The review is limited by the relatively small body of publications specifically addressing Rapulung, the heterogeneity of educational studies used for comparison, and the absence of intervention evidence testing the integrated framework. The thematic frequencies characterize the reported literature rather than strength of effects, and the framework's cultural transferability cannot be assumed across classrooms. A necessary next step is to document implementation fidelity and cultural appropriateness before evaluating learning outcomes. Classroom research should test rubric validity and reliability, examine discourse and unequal participation, compare pre- and post-learning reasoning, and study how students transfer deliberative judgments from familiar local cases to unfamiliar national or global issues. Design-based cycles involving teachers and relevant cultural communities would help refine phases, case materials, and inclusion safeguards.

Conclusion (خاتمة)

The synthesis supports the conceptual reconstruction of Rapulung as a deliberative approach to social studies learning in the context of globalization. Five principles—deliberation, equality of voice, reason-giving, consensus-seeking, and collective responsibility—are translated into a five-phase sequence of issue formulation, evidence and perspective mapping, structured dialogue, accountable decisions, and global–local reflection. The contribution lies in specifying a process through which cultural knowledge may inform critical civic inquiry, rather than in demonstrating classroom effectiveness.

The framework advances local wisdom pedagogy by linking cultural practices with assessable reasoning routines while embedding safeguards for participation, dissent, evidence, and power. Critical reasoning, conflict resolution literacy, cultural identity, and global competence remain intended outcomes that require empirical testing. Its subsequent development should evaluate the quality of student arguments, inclusion during deliberation, the ethical grounds of collective choices, and transfer to unfamiliar public issues. Under these conditions, Rapulung may become a culturally grounded and critically adaptable resource for contemporary social studies education.

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