


Evaluation of the Implementation of a Local Wisdom-Based Primary School Literacy Programme in Central Lombok

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ARTICLE INFO	ABSTRACT
<p>Article history Received September 9, 2025 Revised September 11, 2025 Accepted October 12, 2025 Published October 30, 2025</p> <p>Keywords Literacy Primary education Local wisdom Ethnopedagogy Central Lombok</p> <p> License by CC-BY-SA Copyright © 2025, The Author(s).</p>	<p>Literacy at the primary school level constitutes a fundamental foundation for 21st-century learning and should ideally be integrated into learners' socio-cultural contexts. This study is grounded in the urgency of strengthening literacy based on local wisdom as a strategy for character development, cultural literacy, and sustainability, particularly within the context of Sasak culture in Central Lombok (Hemayati & Susilawati, 2020; Lailiya et al., 2025; Jubaedah et al., 2025). The study aims to evaluate the implementation, effectiveness, challenges, and best practices of a local wisdom-based primary school literacy programme in Central Lombok. This research employs an evaluative design using a mixed-methods approach based on the CIPP model. The research participants comprised primary school teachers, principals, and students from several districts in Central Lombok. Data were collected through classroom observations, in-depth interviews, questionnaires, focus group discussions, and programme document analysis. Data analysis was conducted using thematic qualitative analysis and descriptive quantitative techniques, referring to an integrative approach to curriculum development based on local knowledge (da Silva et al., 2023; Hikmah Syafiulia et al., 2025a; Muyassaroh et al., 2024). The findings indicate that the integration of Sasak folklore, oral traditions, and local socio-religious values into literacy activities significantly enhances students' reading interest, cultural understanding, and character development, in line with previous studies on cultural literacy (Li et al., 2025; Beasley, 2023; Dewi, 2020; Sa'diyah & Dewi, 2023). However, the programme implementation still faces challenges, including the limited availability of local teaching materials, varying levels of teacher readiness, and inconsistent school-level policy support (Negussie et al., 2018; Syahrizal, 2025; Veliz et al., 2025). This study recommends strengthening teacher capacity, increasing the provision of local learning resources, and fostering the systemic integration of local wisdom-based literacy within an ethnopedagogical school culture (Hikmah Syafiulia et al., 2025b; Winursiti et al., 2012; Yazidi & Rijal, 2024).</p>

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INTRODUCTION

Literacy is a fundamental 21st-century competence that is no longer understood merely as the ability to read and write, but also as the capacity to comprehend, interpret, and critically reflect upon social and cultural realities. In the context of primary education, literacy plays a crucial role as a foundation for students' cognitive, affective, and social development. However, effective literacy practices cannot be separated from the local cultural contexts in which learners grow and interact. The integration of local contexts not only strengthens conceptual understanding but also fosters a sense of knowledge ownership and reinforces cultural identity (da Silva et al., 2023; Negussie et al., 2018).

Several studies have demonstrated that the integration of indigenous knowledge into education contributes significantly to the development of meaningful and contextual learning. Beasley (2023) highlights that the sharing of local knowledge through cultural and ecological narratives enriches early childhood literacy, particularly in fostering environmental awareness and cultural identity. This is supported by Li et al. (2025), who found that folklore and local cultural stories play a strategic role in developing early literacy, as they bridge children's lived experiences with formal academic competencies. In a broader context, Syahrizal (2025) also reports that literacy approaches grounded in local knowledge contribute to educational equity, particularly within multicultural societies and minority cultural communities.

In Indonesia, local wisdom is regarded as a vital cultural resource for sustainable educational development. Dewi (2020) argues that local wisdom plays an important role in developing intercultural literacy while simultaneously fostering students' character within multicultural societies. Similarly, Sa'diyah and Dewi (2023) emphasise that culturally grounded literacy helps students understand collective identity and strengthen tolerant and appreciative attitudes towards diversity. In primary education, local wisdom

functions not only as learning content but also as a medium for internalising moral, social, and spiritual values.

Central Lombok, located in the Province of West Nusa Tenggara, possesses a rich reservoir of local wisdom derived from Sasak culture, including oral traditions, folklore, religious values embedded in social practices, and customary rituals. However, this potential has not yet been systematically integrated into the School Literacy Movement (*Gerakan Literasi Sekolah – GLS*). Many GLS implementations in primary schools remain standardised, relying predominantly on national textbooks without meaningful connections to local socio-cultural realities. This condition is consistent with the findings of Hemayati and Susilawati (2020), who revealed that the implementation of local wisdom-based literacy programmes remains limited, despite their strong potential in character formation.

Other studies in Indonesia have also highlighted the effectiveness of local wisdom-based literacy in improving students' literacy skills and character values. Hanipah and Day (2023) demonstrated that learning materials grounded in local wisdom significantly enhance primary school students' literacy abilities. Furthermore, Frestiyana and Wahyudi (2023) proved that local culture-based word card media effectively improves students' reading comprehension skills. In addition, Lailiya et al. (2025) found that a local wisdom-based School Literacy Movement positively influences students' critical thinking skills and reading literacy.

From the perspective of character education, the integration of local values has been shown to strengthen the internalisation of moral and social values among students. Jubaedah et al. (2025) demonstrated that local wisdom-based education is effective in reinforcing students' sense of responsibility, mutual cooperation, and tolerance. This is further supported by Darmawan (2025), who found that character education grounded in local wisdom within literacy programmes contributes to the development of integrity, respect, and a sense of pride in one's own culture.

Nevertheless, the integration of local wisdom into school literacy practices also faces considerable challenges. Negussie et al. (2018) identified several barriers, including limited teacher competence, the scarcity of locally based learning resources, and insufficient policy support. Similarly, Veliz et al. (2025) emphasised the importance of teachers' pedagogical knowledge in multicultural education contexts to ensure that the integration of local culture does not remain merely symbolic. In addition, Hardiyanti et al. (2024) warned that without an appropriate critical literacy approach, context-based education may become merely ceremonial and fail to generate meaningful transformations in students' thinking.

Based on this discussion, it can be concluded that although local wisdom-based literacy possesses high relevance and is supported by a growing body of empirical evidence, its implementation at the primary school level—particularly in Central Lombok—has not yet been extensively examined through systematic and evaluative research. In fact, such evaluation is crucial to ensure alignment between programme objectives, implementation processes, and achieved outcomes. Therefore, this study is necessary to address this gap and to provide empirical contributions to the development of a contextual literacy model grounded in Sasak local culture.

Building upon the background outlined above, this study emerges from the need to comprehensively understand how a local wisdom-based literacy programme is implemented in primary schools in Central Lombok Regency. The primary focus lies on the implementation processes at the school level, the extent to which the programme promotes students' literacy development alongside character formation, and the various factors influencing its sustainability. Specifically, this study seeks to identify both supporting and inhibiting factors, encompassing school policy frameworks, teachers' professional competence, the availability of locally based learning resources, and the involvement of cultural communities surrounding the schools.

In line with these problem formulations, the objectives of this study are to conduct a comprehensive evaluation of the implementation of a local wisdom-based primary school literacy programme in Central Lombok by examining its contextual, input, process, and output dimensions. Furthermore, the study aims to measure the effectiveness of the programme in improving students' basic literacy skills while simultaneously strengthening character dimensions rooted in the local cultural values of the Sasak community. Ultimately, this research is expected to generate strategic, operational, and context-sensitive recommendations to support the reinforcement of local wisdom-based literacy models in primary schools, particularly in Central Lombok, with potential applicability in other regions sharing similar cultural characteristics.

The novelty of this study lies in its evaluative focus on the implementation of local wisdom-based literacy within the specific cultural context of Sasak society in Central Lombok, an area that has thus far received limited attention in academic research. By integrating basic literacy, cultural literacy, and character education, this study strengthens the ethnopedagogical approach as formulated by Hikmah Syafiulia et al. (2025a) and Hikmah Syafiulia et al. (2025b) in the context of primary education.

Moreover, this study extends previous literature on local wisdom-based cultural literacy (Winursiti et al., 2012; Sa'diyah & Dewi, 2023) by providing contextual empirical evidence from Central Lombok. Therefore, it not only contributes to the development of locally grounded literacy models in Indonesia but also enriches the international discourse on the integration of indigenous knowledge within sustainable primary education (da Silva et al., 2023; Yazidi & Rijal, 2024).

Literacy in primary education is now understood as a process of meaning-making rooted in students' social and cultural contexts, rather than merely a technical skill of reading and writing. The integration of local wisdom is therefore essential in bridging students' cultural experiences with formal learning processes. Li et al. (2025) demonstrated that the use of local cultural stories in early literacy enhances reading comprehension while reinforcing cultural identity. Beasley (2023) conceptualised indigenous knowledge as an epistemological framework relevant to childhood education, while Syahrizal (2025) emphasised that locally grounded literacy promotes critical understanding of students' social and ecological realities. In terms of sustainability, Yazidi and Rijal (2024) highlighted that local knowledge is effective in instilling sustainability values through contextual literacy practices.

Local wisdom-based literacy thus contributes to the strengthening of multiliteracies encompassing cultural, social, and ecological dimensions. This is particularly relevant in the context of Central Lombok, which is rich in oral traditions, Sasak folklore, and local socio-religious practices. Local wisdom also plays a strategic role in character education. Dewi (2020) emphasised local values, such as mutual cooperation and harmony with nature, as foundations for contextual character building. Darmawan (2025) viewed local wisdom as a source of cultural ethics for instilling students' integrity and responsibility, while Jubaedah et al. (2025) empirically confirmed that the integration of local values into literacy activities strengthens discipline, tolerance, and social awareness.

The implementation of local value-based literacy requires the support of contextual learning materials. Hanipah and Day (2023) showed that regionally based literacy modules enhance students' cultural awareness, while Frestiyana and Wahyudi (2023) demonstrated their contribution to students' motivation and learning engagement. In terms of media and instructional strategies, Kusumaningpuri (n.d.) found that the use of local folklore-based videos effectively increases students' reading interest, whereas Darmastuti et al. (n.d.) emphasised the importance of local wisdom-based media literacy in fostering critical literacy. Furthermore, Sholikhati et al. (2025) illustrated that local culture-based reading corners strengthen the school literacy ecosystem, and Handayani et al. (n.d.) highlighted the benefits of integrating local wisdom in social studies lessons to connect instructional content with students' social realities.

The evaluation of local wisdom-based literacy programmes must be conducted holistically by considering not only context but also processes and impacts. Lailiya et al. (2025) argued that the evaluation of local wisdom-based School Literacy Movements should focus on the development of students' critical literacy, rather than merely on basic reading and writing skills. Hardiyanti et al. (2024) further added the importance of evaluating contextual literacy linked to environmental and cultural issues, particularly in coastal and agrarian contexts such as Central Lombok. Therefore, this study adopts an evaluative framework that integrates pedagogical, cultural, and managerial dimensions to ensure that local wisdom-based literacy programmes are not only cognitively effective, but also socially and culturally meaningful.

METHOD

This study employed an evaluative research design using the CIPP model (Context, Input, Process, Product) to obtain a comprehensive understanding of the implementation of a local-wisdom-based literacy programme in primary schools in Central Lombok. The model was selected because it enables the evaluation of not only programme outcomes, but also the socio-cultural context of schools, resource readiness, implementation dynamics, and the programme's impact on students' literacy development and character formation. The research adopted a mixed-methods approach by integrating quantitative and qualitative data to achieve a holistic and in-depth understanding. Epistemologically, this study is grounded in an integrative

ethnopedagogical paradigm that positions local wisdom as the foundation of learning and educational evaluation at the primary level, particularly in culturally rooted contexts.

The research was conducted in several public and private primary schools in Central Lombok Regency, West Nusa Tenggara, which have integrated elements of Sasak culture into their school literacy programmes. The research participants included school principals, classroom teachers, literacy coordinators, and students in Grades IV to VI. These grade levels were selected because students at this stage are undergoing a critical transition and reinforcement phase in literacy development, encompassing both basic and critical literacy skills. Participants were selected using purposive sampling, based on the intensity and consistency of local-wisdom-based literacy implementation, such as the use of Sasak folklore, oral traditions, and culturally contextualised learning materials in daily literacy activities. This selection consideration aligns with the importance of contextual understanding in education research grounded in indigenous knowledge systems.

Data were collected through multiple complementary techniques. Participatory observation was conducted to directly observe the implementation of local-wisdom-based literacy practices in classrooms, cultural reading corners, and students' daily learning activities. Semi-structured interviews with school principals and teachers were used to explore their perspectives on programme design, implementation processes, and encountered challenges. Focus group discussions with students were carried out to gain insights into their learning experiences through cultural narratives and local traditions, particularly in relation to emotional engagement and literacy comprehension. In addition, structured questionnaires were administered to students and teachers to measure their perceptions of the programme's effectiveness in enhancing cultural literacy and character development. Supporting documents, including learning modules, local storytelling videos, local-wisdom-based literacy media, and school policies related to cultural literacy integration, were also analysed as complementary data sources.

The collected data were analysed using both qualitative and quantitative techniques. Qualitative data were analysed through thematic analysis involving systematic coding, categorisation, interpretation, and context-based conclusion drawing grounded in the local cultural setting. Quantitative data were processed using descriptive statistical analysis to identify general trends and patterns related to the programme's effectiveness in improving students' literacy and character formation. Data validity was ensured through source triangulation and methodological triangulation. Furthermore, the analysis incorporated dimensions of cultural sustainability and character education rooted in local wisdom. Through this approach, the study aims to generate an evaluation that is not merely technocratic but also culturally sensitive to the social and cultural context of the Sasak community in Central Lombok, thereby contributing meaningfully to the strengthening of contextual literacy policies and practices in primary education.

RESEARCH FINDINGS

The findings of this study provide a comprehensive account of how the local wisdom-based literacy programme has been implemented in primary schools in Central Lombok, its impact on students' literacy development and character formation, as well as the challenges encountered in practice. The analysis was conducted through the integration of data derived from observations, interviews, focus group discussions, questionnaires, and document analysis. This triangulated approach ensures that the findings reflect the contextual and multidimensional reality of the programme's implementation.

Patterns of Local Wisdom-Based Literacy Implementation

The implementation of literacy programmes in primary schools across Central Lombok demonstrates a variety of practices, yet with a shared orientation towards the use of Sasak culture as both a source and a medium of literacy. One of the most dominant forms of implementation is the use of Sasak folklore and oral traditions as primary materials in morning reading activities. Teachers employ local stories—such as legends surrounding the origins of Mount Rinjani and narratives of prominent Sasak figures—as narrative texts that are either read aloud or read collaboratively with students. This approach reflects a culturally responsive literacy practice that situates learning within students' lived cultural experiences.

In addition to oral stories, several schools have developed contextual learning materials based on local wisdom, including booklets containing folktales, Sasak pantun (traditional poems), and local vocabulary presented alongside Indonesian translations. These materials are not only used in literacy sessions but are also integrated into thematic classroom learning. Such integration indicates an effort to link literacy development with broader curricular goals while reinforcing students' cultural awareness.

Moreover, some schools have introduced innovative practices through the use of locally produced folklore videos in visual–auditory literacy activities. These videos feature storytelling in the Sasak language accompanied by Indonesian subtitles, thereby facilitating comprehension while also preserving linguistic authenticity. This approach has proven particularly effective in engaging students with visual and auditory learning preferences, especially at the lower and middle primary levels.

Schools with a stronger institutional commitment to local wisdom–based literacy have also established culture-oriented reading corners. These spaces are decorated with traditional Sasak weaving motifs, mini exhibitions of traditional musical instruments, and collections of locally themed storybooks. These reading corners function not only as reading facilities but also as cultural spaces where students interact directly with symbols and representations of their heritage. They contribute to creating a more contextual and inclusive literacy ecosystem within the school environment.

In terms of cross-subject integration, some Social Studies and Indonesian Language teachers have linked their subject content with local wisdom–based literacy activities, for example through discussions of cultural values embedded in folktales or social reflections on Sasak traditions. This practice demonstrates an interdisciplinary approach that connects academic content with students’ socio-cultural realities.

Overall, the findings indicate that local wisdom–based literacy implementation in Central Lombok has evolved beyond a merely symbolic level towards more meaningful pedagogical practices. However, the depth and consistency of implementation still vary significantly across schools.

Impact on Students’ Literacy and Character Development

The implementation of local wisdom–based literacy programmes has shown a positive impact on both students’ literacy skills and character formation. Based on questionnaire responses and classroom observations, most teachers reported an increase in students’ reading interest, particularly when the reading materials were closely related to their daily life and cultural background. Students demonstrated greater enthusiasm when engaging with local folktales compared to general, non-contextual narrative texts.

This increased engagement was also reflected in students’ ability to retell stories, especially when the narratives were directly drawn from their own environment and cultural context. Furthermore, there was a noticeable improvement in students’ cultural literacy, as they became more familiar with Sasak values, symbols, and traditions. Students who previously had limited knowledge of the symbolic meanings embedded in local practices—such as the values of mutual cooperation in *begibung* traditions or the significance of togetherness in customary ceremonies—became more reflective and aware after participating in culturally grounded literacy activities.

From the perspective of character education, the integration of local values into reading materials contributed positively to the development of students’ attitudes and behaviours. Teachers observed improvements in discipline, tolerance, cooperation, and respect towards parents and community leaders. Values such as mutual cooperation, empathy, and social responsibility emerged as dominant themes within the local stories used in the programme, and these values were gradually internalised by students through repeated exposure and reflection.

Furthermore, the findings reveal that local wisdom–based literacy helped students to develop a stronger sense of pride in their cultural identity. Rather than perceiving their local culture as outdated or inferior, students began to see it as a valuable source of knowledge and learning. This outcome is particularly significant in the context of globalisation, where local cultural identities are often marginalised or diluted.

In conclusion, the literacy programme does not only contribute to the improvement of reading and writing skills, but also plays a crucial role in strengthening students’ character formation and cultural literacy from an early age.

Barriers and Challenges of Implementation

Although the programme demonstrates various positive impacts, this study also identifies a number of barriers and challenges in the implementation of local wisdom–based literacy in Central Lombok.

The primary obstacle lies in the limited availability of standardised and easily accessible locally based teaching materials. Many teachers still rely heavily on personal initiatives to collect folktales from community figures or undocumented local sources. This condition results in inconsistencies in content quality and limits the wider replication of good practices across schools.

Teacher readiness also emerges as a crucial determinant of programme success. Not all teachers possess sufficient pedagogical and cultural competence to integrate local wisdom into literacy activities in a creative and systematic manner. Some teachers acknowledged that they had not received specific training related to culturally responsive literacy or local wisdom-based educational approaches. As a result, local content is sometimes treated merely as a decorative addition, rather than being embedded meaningfully within literacy practices.

Another challenge concerns the uneven support at the school policy level. While several schools have formally incorporated local wisdom-based literacy into their internal programmes and vision, others are still operating at the level of pilot initiatives or individual teacher efforts. This disparity highlights the crucial role of school leadership in promoting the sustainability and institutionalisation of the programme.

In addition, national curriculum demands and administrative workloads pose significant challenges for teachers in allocating sufficient time for the in-depth development of local literacy activities. The rigid structure of the formal curriculum, which prioritises standardised achievement targets, often limits opportunities for schools to innovate in culturally grounded pedagogical practices.

Nevertheless, some schools have managed to address these limitations through collaboration with local communities, traditional leaders, and students' families. Such partnerships enable schools to access local knowledge resources, enrich learning materials, and strengthen the socio-cultural relevance of literacy activities. These findings indicate that local community engagement constitutes an important form of social capital in supporting the sustainability of local wisdom-based literacy programmes.

Overall, the study confirms that while local wisdom-based literacy in Central Lombok holds substantial potential for strengthening students' literacy skills, character development, and cultural identity, its success is highly dependent on systemic support, human resource readiness, and the extent to which school policies prioritise contextual and culturally rooted education.

DISCUSSION

Relevance of the Findings to Previous Studies

The findings of this study demonstrate that the implementation of a local wisdom-based literacy programme in primary schools in Central Lombok makes a significant contribution to the strengthening of basic literacy, cultural literacy, and student character development. By using Sasak folklore, oral traditions, and local socio-religious values as literacy materials, students are positioned not merely as passive readers, but as active cultural subjects engaged in processes of meaning-making grounded in their own lived realities.

The implementation also reflects the principles of an ethnopedagogical approach, in which educational processes are rooted in the value systems, social practices, and cultural structures of the local community. In the context of Central Lombok, this approach is concretely manifested through activities such as reading local folktales, establishing culture-based reading corners, and utilising locally themed digital storytelling media. Through these practices, literacy is no longer understood merely as a technical skill, but as a cultural practice embedded in students' everyday experiences.

Furthermore, the findings indicate that culturally grounded storytelling enhances students' emotional engagement and reflective capacity in literacy activities. The proximity of cultural narratives to students' daily lives not only increases their interest in reading, but also strengthens their ability to interpret moral values contained in the stories. This supports the argument that culture-based literacy possesses strong pedagogical advantages, as it builds upon students' cognitive and affective familiarity with the learning materials.

From the perspective of sustainability and environmental awareness, local wisdom-based literacy also contributes to the internalisation of ecological and social values from an early age. Literacy materials that

highlight coastal life, local agriculture, and human–nature relationships in Central Lombok encourage students to develop a greater awareness of environmental sustainability and local ecological wisdom.

In terms of character education, the findings demonstrate that values such as mutual cooperation, tolerance, and social responsibility are reinforced through culturally grounded reading materials. Students gradually internalise these values through continuous exposure and reflective literacy practices. This confirms that local wisdom–based literacy extends beyond cognitive development to function as a medium for moral education and cultural identity formation.

However, the identified implementation barriers—such as limited local reading resources, variations in teacher competencies, and inconsistent school policy support—indicate that the integration of local knowledge within formal education still faces structural challenges. These challenges are closely related to institutional constraints, teacher capacity limitations, and the lack of policy frameworks that fully accommodate the diversity of local cultural contexts.

Therefore, this study underlines that the sustainability of local wisdom–based literacy innovation depends not only on individual teacher initiatives, but also on systemic educational support, culturally responsive policy frameworks, and continuous capacity building for teachers in contextual and culture-based pedagogy.

Theoretical Implications

Theoretically, this study contributes to the development of local wisdom–based literacy theory by reaffirming that literacy cannot be separated from the cultural context in which learners grow and develop. The findings extend the concept of literacy as a socio-cultural practice rather than merely a technical skill. The implementation model identified in this study also enriches the framework of ethnopedagogy at the primary school level by providing empirical evidence from the Sasak cultural context of Central Lombok, which has so far remained underrepresented in the national academic discourse.

The integration of basic literacy, cultural literacy, and character education grounded in local wisdom further demonstrates that literacy constitutes a strategic space for fostering multiliteracies encompassing cognitive, cultural, and ecological dimensions. In this respect, the study strengthens the argument that local wisdom–based literacy is not only relevant within the Indonesian context but also carries global significance within the broader discourse of multicultural education and education for sustainable development.

Practical Implications

From a practical perspective, the findings offer several important implications. First, for schools, local wisdom–based literacy programmes need to be systematically integrated into the school culture rather than treated as incidental or supplementary activities. Initiatives such as culturally themed reading corners and the use of local folklore as learning media have been shown to be effective when supported by clear internal policies and continuous teacher professional development.

Second, for teachers, this study underlines the importance of enhancing pedagogical competence in integrating local wisdom into literacy practices. Teachers are required not only to function as instructors but also as cultural mediators who bridge local traditions with formal school knowledge.

Third, for local governments and curriculum developers, the findings highlight the urgency of providing systematic and standardised local learning resources without undermining their contextual flexibility. This is crucial to ensure that locally grounded literacy education remains relevant to students' social and cultural realities while still aligning with broader curriculum standards.

Ultimately, this study emphasises that the success of local wisdom–based literacy requires synergy between schools, local communities, regional authorities, and cultural stakeholders, so that literacy evolves not merely as a pedagogical project but as a cultural movement that strengthens local identity and community sustainability.

CONCLUSIONS AND RECOMMENDATIONS

This study demonstrates that the implementation of local wisdom-based literacy programmes in primary schools in Central Lombok holds significant potential to strengthen students' basic literacy while simultaneously fostering cultural literacy and character development. The integration of Sasak folktales, oral traditions, and local socio-religious values into literacy activities has been shown to enhance students' reading interest, learning engagement, and sense of belonging towards their own cultural heritage. Moreover, the programme contributes to the development of tolerance, responsibility, and social awareness among students.

However, the effectiveness of implementation varies across schools due to differences in teacher capacity, availability of local learning resources, school policy support, and the level of community involvement. Schools that successfully established collaboration with traditional leaders, local literacy activists, and parents tended to demonstrate more consistent outcomes compared to those implementing the programme in an individual and sporadic manner.

Based on these findings, several key recommendations are proposed. First, there is a need to strengthen teachers' capacities through structured training on the development of local wisdom-based literacy learning materials aligned with school operational curricula. Second, local governments should facilitate the development and distribution of local learning resources, including child-friendly versions of Sasak folklore, audio-visual materials, and culturally themed reading corners. Third, schools should integrate local wisdom-based literacy programmes into their institutional culture in a systemic manner, rather than positioning them as temporary extracurricular activities. Fourth, partnerships between schools, cultural communities, and literacy organisations need to be reinforced in order to ensure the social and cultural sustainability of the programme.

Overall, local wisdom-based literacy is not only pedagogically relevant but also strategically important in strengthening students' cultural identities amidst the forces of globalisation, while simultaneously improving basic literacy competencies as a foundation for 21st-century learning.

Research Limitations and Future Research Agenda

This study has several limitations. First, the research sites were limited to a number of primary schools in Central Lombok and therefore do not represent the full range of cultural and geographical diversity across West Nusa Tenggara. Second, the observation period was relatively short, which limits the ability to fully capture the long-term impact of the programme on students' literacy achievement and character formation. Third, external variables such as family background and community support were not examined in depth.

In light of these limitations, future studies are recommended to expand the research scope to other districts within West Nusa Tenggara, to employ longitudinal designs in order to examine long-term impacts, and to conduct more in-depth analyses of the role of family and community in strengthening local wisdom-based literacy ecosystems. Further research could also develop more operational evaluation models that could be adopted by local governments in the planning and implementation of culturally grounded literacy policies.

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