



INTEGRATING MAKASSAR ORAL LITERATURE INTO CONTEXTUAL LEARNING TO STRENGTHEN SUSTAINABLE DEVELOPMENT EDUCATION

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Article History

Received : 18/03/2026

Revised : 18/06/2026

Accepted : 20/07/2026

Keywords:

Makassar oral literature,
Contextual learning
model, Sustainable
development education.

Abstract. Makassar oral literature is a form of cultural heritage that embodies important values such as unity, humanity, courage, loyalty, commitment, and historical awareness, all of which are relevant to the concept of sustainable education. However, the utilization of oral literature as a contextual learning resource in schools remains limited, which hinders the potential for students to engage with and learn from these cultural narratives that can enhance their understanding of sustainable education values. This study aims to analyze the integration of Makassar oral literature into the Contextual Teaching and Learning (CTL) model to instill sustainable education values in students. The study employs a mixed-methods approach with a descriptive design through the analysis of Makassar oral literature texts and their application in the learning process. Data were obtained from several forms of oral literature, namely *sinrilik*, *pappasang*, *kelong*, and *paruntu kana*, which were analyzed to identify sustainable education values and their relevance within contextual learning. The results show that adding Makassar oral literature to the CTL model helps students learn more about local history, become more aware of the need to protect culture, and internalize values like humanity, commitment, courage, and loyalty. These results suggest that oral literature-based learning has the potential to serve as an innovative approach that integrates character education, local cultural heritage, and the principles of education for sustainable development in schools.

How to Cite: Rahim, A., Nursalam, N., Amin, K. F., Gharamah, F. M. A., Yunus, A. F., & Sari, N. P. (2026). INTEGRATING MAKASSAR ORAL LITERATURE INTO CONTEXTUAL LEARNING TO STRENGTHEN SUSTAINABLE DEVELOPMENT EDUCATION. *Prima Magistra: Jurnal Ilmiah Kependidikan*, 7(3), 628-636. <https://doi.org/10.37478/jpm.v7i3.7805>

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Publisher:

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INTRODUCTION

Sustainable education has become a strategic issue in both global and national educational discourse because it plays a crucial role in shaping generations who possess social awareness, environmental responsibility, cultural appreciation, technological competence, and a strong sense of national identity. In the modern era, education is no longer understood merely as a means of achieving academic success but also as a process of instilling values that support the sustainability of a high-quality future life (Suyitno et al., 2025). In line with this perspective, several studies emphasize that educational strategies occupy a central position in supporting sustainable development, particularly through the development of curricula and learning practices that are relevant to the social and cultural contexts of learners (Fajri et al., 2024; Siburian, et al., 2021). However, a critical problem persists in the actual implementation of sustainable education in schools. Empirical studies indicate that sustainability-oriented learning is still weakly integrated into classroom practices, where teaching tends to remain content-heavy, exam-oriented, and detached from students' lived realities. This condition creates a gap between conceptual understanding and value internalization, meaning that students may recognize sustainability concepts but fail to internalize them as behavioral and attitudinal values in daily life (Agustin, 2025). In addition, the dominance of standardized teaching materials has limited the flexibility of teachers to contextualize learning content based on local culture and environmental issues, resulting in less meaningful learning experiences.

This gap becomes more evident in multicultural contexts such as Indonesia, where local cultural resources have not been optimally utilized as pedagogical instruments. One potential approach to addressing this issue is the integration of oral literature as both a learning resource and instructional medium. Makassar oral literature, such as *sinrilik*, *pappasang*, and *paruntu kana*, contains local historical narratives, cultural wisdom, moral and social teachings, as well as religious values that are aligned with the principles of sustainable education (Rahim et al., 2025). The richness of values embedded in oral literature makes it a strategic educational resource that can bridge cognitive learning and affective value formation, while simultaneously strengthening cultural identity (Tamphu et al., 2024).

Despite this potential, oral literature in formal education contexts has experienced gradual marginalization. The increasing dominance of standardized modern teaching materials, coupled with the limited development of culture-based instructional models, has reduced the presence of oral literature in classroom learning practices. Furthermore, intergenerational transmission of oral literature is also declining, both within family environments and formal education systems (Yassa, 2021). This condition is problematic because oral literature is not only a cultural artifact but also a living pedagogical resource that is closely connected to students' social environments and has the potential to be developed into meaningful and contextual learning media (Amin & Martini, 2025; Nurbaya & Samsudin, 2023). From a theoretical perspective, contextual learning offers a relevant framework to bridge this gap. A contextual learning model emphasizes the connection between academic content and real-life experiences, enabling students to construct knowledge through meaningful engagement with their social and cultural environment. When integrated with oral literature, this approach has the potential to transform abstract sustainability concepts into concrete values that are lived and practiced by students in their daily lives (Amin & Martini, 2025; Ningrum et al., 2025).

Several previous studies have highlighted the relevance of oral literature and contextual approaches in education. Shasliani et al. (2023) developed a folktale-based learning model using the Contextual Teaching and Learning (CTL) approach for character education in elementary schools, which proved effective in improving learning outcomes and moral values. Fatiha et al. (2024) emphasized the importance of documentation, cultural education, and community collaboration in preserving oral literature among younger generations. Abrori et al. (2024) found that local literature learning contributes to strengthening students' eco-literacy competencies, although its implementation remains limited. Afuwah & Purwandari (2020) further demonstrated that oral literature contains pedagogical values that support moral, social, and environmental awareness as part of sustainable education. Nevertheless, these studies largely focus on descriptive and partial implementations, and have not yet comprehensively developed an integrated contextual learning model based on oral literature specifically aimed at strengthening sustainable education values in schools.

This gap indicates that there is still a need for a more systematic instructional model that integrates oral literature into contextual learning frameworks. Therefore, this study aims to describe the concept of a contextual learning model based on oral literature, analyze its implementation in fostering sustainable education values, and identify the sustainability-related values embedded in Makassar oral literature. Theoretically, this study is expected to enrich scholarly discussions on culture-based learning and sustainable education. Practically, the findings are expected to provide an innovative learning model for educators, strengthen students' cultural and sustainability awareness, and contribute to the preservation of oral literature through formal education.

RESEARCH METHODS

This study employed a mixed-methods design using a sequential explanatory approach (Hendrayadi et al., 2023). This approach was selected to obtain a comprehensive and in-depth understanding of the implementation of the contextual teaching and learning (CTL) model based on oral literature for instilling sustainable education values in schools. Through this design, quantitative data were used to map general patterns and tendencies in the implementation of



learning, while qualitative data served to provide contextual explanations regarding the processes, meanings, and dynamics of learning interactions that occur naturally within the socio-cultural environment of the Makassar community. The focus of the study was directed at the learning process, teacher–student interactions, and the ways in which sustainability values embedded in local oral literature are integrated into instructional practices.

The main variable of this study was the implementation of the contextual learning model based on Makassar oral literature. This variable was operationalized through several indicators, including: (1) the application of CTL components (constructivism, inquiry, modeling, reflection, and authentic assessment); (2) the types and characteristics of oral literature used in learning; and (3) the values of sustainable education that emerge, such as environmental awareness, cultural preservation, social responsibility, moral values, and an understanding of local history. The research instruments consisted of both qualitative and quantitative tools. The qualitative instrument included semi-structured interview guidelines used to explore the understanding, experiences, and perceptions of teachers and students regarding the use of oral literature and sustainable education values. In addition, classroom observation sheets were used to systematically watch the implementation of CTL components during the learning process. Quantitative instruments consisted of respondent identity and demographic forms, which were used to map the background characteristics of the research participants. Supporting data were also obtained from learning documentation, including lesson plans, instructional materials, students' reflection notes, and students' work.

Table 1. Characteristics of Student and Teacher Respondents

Characteristic	Category	Frequency	Percentage %
Gender	Male	45	38
	Female	58	62
Age	< 25 years	68	70
	26-35 years	18	18
	36-50 years	15	15
	>50 years	4	4
Educational Background	Junior high school	35	36
	Senior High School	40	38
	Bachelor	21	22
	Magister	5	5
	Doctor	2	2
Status	Private School Teacher	5	5
	Public school teacher	17	16
	Junior High School Students	49	47
	High school students	68	65
	Private high school students	9	9
	Private junior high school students	5	5
	Senior High School in Gowa	33	32
Which school are you from	Junior High School in Gowa	25	24
	Private High School in Takalar	26	25
	Private High School in Gowa	12	12
	Private Junior High School in Takalar	19	18

The validity of the research data was ensured through source and technique triangulation. Source triangulation was conducted by comparing data obtained from teachers, students, and learning documents, while technique triangulation was carried out through interviews,



observations, and documentation. In addition, member checking was conducted by reconfirming preliminary findings with the informants to ensure that the researcher's interpretations were consistent with the participants' experiences. These procedures were intended to enhance the credibility, consistency, and reliability of the research data. The research population consisted of teachers and students in primary and secondary educational institutions implementing oral literature-based learning in the Gowa and Takalar regions, which are recognized as centers of the Bugis–Makassar cultural community. Research participants were selected through purposive sampling, considering their direct involvement in oral literature-based learning and their representation of the Makassar cultural context. A total of 45 junior and senior high school students, along with several teachers directly involved in the learning process, participated as respondents and informants in this study. The characteristics of respondents, including gender, age, educational background, status, and school of origin, are presented in detail in [Table 1](#).

Data were collected through direct interviews, classroom observations, and document analysis. Interviews were conducted with teachers and students to obtain information regarding their understanding and experiences related to Makassar oral literature and the values of sustainable education acquired through the learning process. Classroom observations focused on the implementation of the components of Contextual Teaching and Learning (CTL) in instructional activities, including constructivist activities, inquiry, modeling, reflection, and authentic assessment. Learning documentation was collected to support and verify the data obtained from interviews and observations. Data analysis was conducted interactively and continuously through the stages of data reduction, data display, and conclusion drawing. The data obtained from interviews, observations, and documentation were classified based on key themes related to the implementation of the contextual learning model and the values of sustainable education embedded in Makassar oral literature, such as community engagement, cultural relevance, and environmental awareness. The analysis process was carried out simultaneously with the data collection stage to ensure the depth and accuracy of interpretation.

RESULTS AND DISCUSSION

The research findings, obtained through data collection from various references, were subsequently validated by cultural experts and local community informants who are the custodians of Makassar oral literature. The results indicate that Makassar oral literature comprises several types, themes, purposes, and educational values, including storytelling, proverbs, and songs that serve to preserve cultural heritage and impart moral lessons. These findings are presented in [Table 2](#).

Table 2. Presents The Types, Themes, Purposes, and Educational Values of Makassar Oral Literature

Types of Makassar Oral Literature	Theme	Objective	Educational Values
<i>Sinrilik</i>	History, religion, conflict, household, social conflict	Entertainment	History and cultural identity
<i>Pappasang</i>	Social life	Improvement of quality of life	Local wisdom, children's education
<i>Kelong</i>	Life, social conflict	Entertainment	
<i>Legenda to Manurung</i>	History. myth	History. myth	Social values
<i>Paruntu Kana</i>	Social conflict	Improving the quality of life of the younger generation	Human values

Interviews were conducted with teachers and students to explore their understanding, experiences, and perceptions of the value of continuing education gained through learning. Documentation in the form of lesson plans, teaching materials, student reflection notes, and student work were used to strengthen the research data on oral literature.



Table 3. Teachers' and Students' Understanding and Perceptions of Continuing Education

Aspect	Teacher	Student
Understanding sustainable values	Good	Pretty good
Learning experience	Positive	Interesting and meaningful
Perception of impact	Significant	Impact on attitude
implementation	Planned	Starting to be implemented

Table 3 presents comparative findings between teachers and students regarding their understanding and perceptions of continuing education through the implementation of the Contextual Teaching and Learning (CTL) model based on Makassar oral literature. Overall, teachers demonstrate a stronger conceptual understanding of sustainable values, categorized as “good,” while students show a “fairly good” level of understanding. This difference reflects the role distinction, where teachers act as designers and facilitators of learning, whereas students are still in the process of constructing and internalizing sustainability concepts through learning experiences. In terms of learning experience and perceived impact, both teachers and students report positive responses. Teachers perceive the learning process as well-structured and impactful, while students describe it as interesting and meaningful, with observable effects on their attitudes. The implementation stage is also perceived differently, where teachers view it as planned, while students see it as beginning to be applied in classroom practice. Overall, these findings indicate that three senior high schools in Gowa have started to effectively integrate the CTL model based on Makassar oral literature, although its implementation is still in a developing stage toward more systematic adoption.

Table 4. Student Understanding of Makassar Oral Literature and CTL

Makassar Oral Literature CTL Model	CTL Model	Results	Sustainability of Education
<i>Sinrilik kappala tallumbatua</i>	Constructive	Love for the homeland	Historical knowledge
<i>Tumanurung</i>		Meaningful and active learning	Social responsibility, Environmental care
<i>Sinrilik bosi timurung</i>	inquiry		Local concern
<i>Pappasang</i>			Preservation of local culture
<i>Pau-pau rikadong</i>	Modeling student learning	Instilling the values of sustainable education	Care for the school environment
<i>Paruntu' Kana</i>			
<i>Dendang atau Kelong Makassar</i>	Authentic assessment reflection	Change of attitude	Respect local wisdom, behave sustainably

Makassar oral literature used in contextual learning models, such as *Sinrilik Kappala Tallumbatua*, *Bosi Timurung*, *Pappasang*, and *Paruntu Kana*, produced significant outcomes in promoting meaningful and active learning (Table 4). Students demonstrated high levels of engagement when their peers were given opportunities to retell oral narratives containing historical accounts, educational values, environmental awareness, and local wisdom.

For instance, *Sinrilik Kappala Tallumbatua* narrates the resistance of the Makassar people against the Dutch VOC during a naval battle in which the Makassar forces successfully sank a Dutch company ship. This story provides educational insights for students regarding the historical struggle of the Makassar people in defending their homeland. The value of patriotism embedded in the story becomes an important concept that can be internalized by students. In the learning process, modeling activities were implemented by giving students opportunities to dramatize the characters portrayed in the oral narratives.

Teachers were able to connect local oral literature materials—such as *Sinrilik Bosi Timurung*, *Pappasang*, and *Pau-pau Rikadong* with students' real-life experiences, as well as with historical, social, and environmental contexts. The main components of contextual teaching and learning (CTL), including constructivism, inquiry, modeling, learning community, reflection, and authentic assessment, were effectively integrated into the learning activities. As a result, students became more active, engaged, and enthusiastic in participating in the learning process.



Observations and interview results indicate that oral literature-based learning makes a significant contribution to the development of Education for Sustainable Development (ESD) values. Values such as environmental awareness, preservation of local culture, social responsibility, cooperation, and appreciation of local wisdom emerged naturally through discussions of the story content, character analysis, and reflection on the meanings of the narratives in everyday life. Students not only understood the narrative content but were also able to relate moral and ecological messages to their actual behavior in the school and community environment. Furthermore, the findings reveal noticeable changes in students' attitudes and awareness after participating in contextual learning based on oral literature.

Table 5. Average Score of Student Attitudes (Before and After CTL)

No.	Attitude and Awareness Aspects	Before CTL	After CTL	Difference
1.	Environmental care	3,15	5,55	+2,45
2.	Caring / humanity	3,25	5,60	+2,35
3.	Social responsibility	3,00	5,20	+2,20
4.	Historical Knowledge	2,50	4,00	+1,50
5.	Cultural identity	2,45	4,20	+1,65
6.	Brave	3,20	5,60	+2,40
7.	Commitment	2.10	4.00	+1,90
	Overall average	3,80	5,25	+2,70

Table 5 presents a clear comparison of students' attitude and awareness scores before and after the implementation of the Contextual Teaching and Learning (CTL) model based on Makassar oral literature. The data show that all measured aspects experienced an increase, with the highest improvements observed in environmental care (+2.45), bravery (+2.40), and caring or humanity (+2.35), followed by social responsibility (+2.20), commitment (+1.90), cultural identity (+1.65), and historical knowledge (+1.50). These results indicate that the integration of oral literature into classroom learning effectively contributes to strengthening sustainability-oriented attitudes, particularly those related to environmental awareness, social sensitivity, and moral responsibility.

In addition, the overall average score increased from 3.80 before CTL implementation to 5.25 after implementation, with a total difference of +2.70. This improvement reflects a substantial positive shift in students' affective learning outcomes, suggesting that learning activities based on oral literature not only enhance cognitive understanding but also foster deeper internalization of cultural and sustainability values. The findings confirm that the CTL model grounded in Makassar oral literature is effective in promoting meaningful learning experiences while simultaneously strengthening students' character, cultural identity, and awareness of sustainable development principles.

The implementation of the Contextual Teaching and Learning (CTL) model based on oral literature creates a more meaningful learning process for students. Students actively participate in learning activities, including discussions, question-and-answer sessions, and reflections on the values found in oral literature. The connection between learning materials and students' real-life experiences and local culture makes the learning process more contextual and easier to understand (Huda, 2023).

The findings also demonstrate that oral literature-based learning effectively implements the main components of CTL constructivism, inquiry, modeling, learning community, reflection, and authentic assessment. Students construct their understanding by interpreting the moral, social, and environmental messages contained in folktales and historical narratives of the struggle for independence. This process encourages students to think critically and relate these values to the realities of their everyday lives (Amelia et al., 2024; Hanifah, 2023).

Contextual learning based on oral literature has proven to contribute to the internalization of sustainable education values. Based on questionnaire results and direct interviews, students demonstrated increased knowledge of local history, greater environmental awareness, stronger commitment to preserving local culture, and enhanced social responsibility after participating in



the learning process (Amin & Martini, 2025; Dwipayana, 2023). Oral literature, which often conveys messages about the harmonious relationship between humans and nature and promotes multicultural understanding in schools, serves as an effective medium for naturally instilling sustainability values without being prescriptive (Hadi et al., 2024; Dwipayana & Astawan, 2021).

From the perspective of students' attitudes and awareness, the results indicate significant positive changes. Students showed substantial improvement in knowledge and attitudes, including increased empathy, patriotism, humanitarian values, unity, and strong commitment (*ada na gau*). They also demonstrated greater appreciation for regional cultural identity and increased responsibility in group activities. These attitudinal changes indicate that contextual learning based on oral literature influences not only the cognitive domain but also the affective domain and character formation (Wahyuni et al., 2022).

The role of teachers in contextual learning based on oral literature is a key factor in the successful implementation of this model. Teachers act as facilitators and mediators who help students connect the values embedded in oral literature with modern life contexts and issues related to cultural development and sustainable education. The findings suggest that educators who employ creative and reflective teaching methods can improve the efficacy of imparting the nine values of sustainable education through the cultural, belief-based, and local wisdom elements found in oral literature (Wahyuni et al., 2022).

These findings are consistent with previous studies emphasizing that contextual learning and the utilization of local wisdom can improve the quality of learning and students' character development (Syarifuddin et al., 2022). Oral literature, as part of local culture, contains pedagogical values and local wisdom relevant to the goals of sustainable education. Therefore, integrating oral literature into formal learning becomes an appropriate strategy for addressing contemporary educational challenges. Oral literature can serve as an alternative medium for fostering students' awareness to care for nature. Rapi & Nurhusna (2024) as well as promoting sustainable socio-cultural development (Pada et al., 2025). Based on the discussion of the research findings, it can be concluded that the contextual learning model based on oral literature is an effective approach for instilling sustainable education values in schools, in line with oral literature preservation models. This model is capable of integrating knowledge, attitudes, and values holistically through contextual learning rooted in local culture. Therefore, the continuous development and implementation of this model are highly recommended as part of innovative learning practices in schools supported by creative teachers (Lutfiana et al., 2022).

CONCLUSIONS AND SUGGESTIONS

Based on the research findings, it can be concluded that the Contextual Teaching and Learning (CTL) model based on oral literature is effectively implemented in schools, as it connects learning materials with students' real-life contexts and local cultural backgrounds. The use of oral literature as a learning resource makes the learning process more meaningful and contextual, while also encouraging students' active participation in school learning within the framework of sustainable education. The implementation of this learning model has been shown to contribute significantly to the cultivation of sustainable education values, particularly historical awareness, humanity, patriotism, care, commitment, and social responsibility. Through the interpretation of oral literature content and reflective learning activities, students not only develop cognitive understanding of the learning materials but also internalize sustainability values reflected in their attitudes and increased knowledge of educational values. Overall, the contextual learning model based on Makassar oral literature fosters a holistic learning process by integrating aspects of knowledge, awareness, attitudes, and students' character development. Therefore, this model can be recommended as a strategic alternative for developing school learning practices oriented toward sustainable education.

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