



What is the Impact of the Implementation of Local Content of Komering Culture for Students and Teachers in East OKU?

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Abstract

Komering's local cultural content has an important role in preserving local wisdom and instilling moral and social values in the younger generation. This study aims to analyze the impact of the local content of Komering culture on students and teachers. The method used was quantitative descriptive with closed questionnaire instruments and suggestions from students and teachers. The study respondents consisted of 88 students and 31 teachers at the elementary and junior high school levels in OKU Timur district. The results of the study show that planning, implementation, assessment, material suitability, supporting facilities and environment, and Komering regional songs have a high positive impact on students and teachers. The percentage of students and teachers exceeded 70% in each aspect. Even so, the results of the analysis show that students and teachers have not used the language of Komering to the maximum in learning, so they find it difficult when singing Komering songs. This research contributes to teachers, students, and local governments in developing local content materials of Komering culture. The next research recommendation is to analyze the ability of Komering language both at the elementary, secondary and university levels.

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INTRODUCTION

Indonesia is rich in cultural and ethnic diversity, including the Komering culture in the Ogan Komering Ulu (OKU) Timur region of South Sumatra (Dewi et al., 2024; Schroeder, 2009; Shih et al., 2015; Wahyuningsih et al., 2024; Zhao, 2020). Komering culture represents one of the local wisdom identities in OKU Timur, which should be integrated across various fields, particularly in the context of diversity (Arizona et al., 2023; Sanjayanti et al., 2022), especially within education. From an educational perspective, strengthening local identity is crucial for shaping student character grounded in the values of local wisdom (Dewi et al., 2024; Hidayati et al., 2020; Sari et al., 2025; Widayanti et al., 2022). Therefore, implementing local content in the school curriculum is a strategic step to preserve culture while enhancing the relevance of education to students' social environment (Eviyanti et al., 2022; Fitriah & Ita, 2022; Kartika et al., 2023; Musanna, 2010).

OKU Timur is a region where cultural values are still reflected in the daily lives of its people through oral traditions, traditional ceremonies, and the use of the Komering language. However, the strong currents of modernization and the influence of global culture have caused the younger generation to grow increasingly distant from their cultural roots (Nugroho & Amini, 2021). This situation is further exacerbated by the lack of documentation and internalization of local culture

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within the formal education system (Hapsari et al., 2022), which could potentially lead to the erosion of the noble values of Komering culture in the future. In this context, schools play a vital role as agents of cultural transmission and as strategic social spaces for revitalizing local values that are being marginalized. The integration of Komering cultural content in education not only aims to preserve cultural heritage but also serves as a means of identity formation, character development—such as instilling cooperation and politeness and strengthening students' sense of connection to their cultural heritage amidst the dynamic changes of the times.

The local content of Komering culture is integrated through learning materials, cultural practices, and co-curricular activities that highlight the noble values of the Komering community, such as mutual cooperation, politeness, and the preservation of regional languages (Chaer et al., 2021; Susanti et al., 2025). The local government has supported this initiative through the issuance of the Ogan Komering Ulu Timur Regent Regulation No. 35 of 2021 concerning the Komering Culture Local Content Curriculum in educational institutions within the region (Lanosin, 2021). In practice, students and teachers serve as the main stakeholders in implementing this cultural content, and they should be given the opportunity to express their perspectives on its benefits. However, despite policy support, the implementation of Komering culture in education has not yet been systematically examined, particularly in terms of its direct impact on students and teachers as the primary implementers in schools.

Several studies have discussed Komering in various aspects, including Yolanda & Julta (2025) analyzing the meaning in milur dance music verses, Wijaya et al. (2025) studying the tradition of alms from the ground, Sari et al. (2025) development of comic based on heritage comics, Eryanti (2025) analyzing the symbolic meaning of songket cloth, Wahyuningsih et al. (2024), a study of the local culture of the communist party, and Dewi et al. (2024) on social and cultural dynamics. While these studies have contributed significantly to understanding Komering culture within community contexts, limited attention has been given to its integration and effects within formal education settings. To address this gap, the present study shifts the focus from community-based perspectives to educational institutions, particularly elementary and junior high schools. Accordingly, this study aims to analyze the impact of the local content of Komering culture on students and teachers.

METHOD

This study uses a quantitative descriptive approach with the aim of analyzing the impact of the application of local content of Komering culture on students and teachers in the East OKU area. The flowchart in this study is shown in Figure 1. This approach was chosen because it can measure responses in the form of simple numbers and statistics, as well as provide a mapping of the patterns of perception and experience of the respondents. The respondents of this study are students and teachers from several elementary and secondary schools in Ogan Komering Ulu (OKU) East Regency, South Sumatra who have implemented a curriculum of local content of Komering culture. The sample selection technique was carried out by purposive sampling. The number of respondents was 88 students and 31 teachers. The main instrument in this study is a questionnaire (closed questionnaire) which is arranged in the form of a 4-point Likert scale (1=strongly disagree, 2=disagree, 3=agree, 4=strongly agree) (Aldossari & Aldajani, 2021; Bargiela et al., 2022; Johnsen et al., 2020). In addition, there are suggestions or comments given by students and teachers, this will be descriptive data. Data collection was carried out through the distribution of online questionnaires through google forms to schools that were the target of the research. The questionnaire consists of two parts, namely the student and teacher questionnaire. Table 1 is the following description of the questionnaire grid in this study.

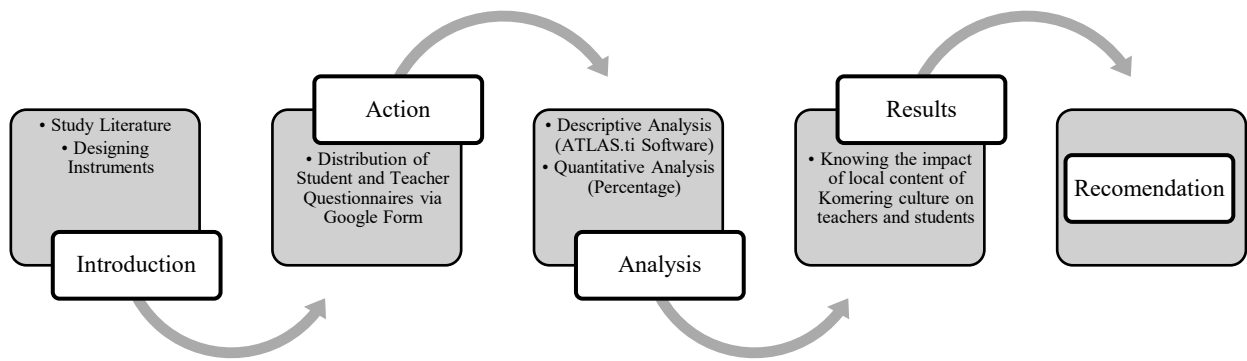


Figure 1. Research flowchart

Table 1. Student and teacher questionnaire grid

No	Aspects measured	Number of questionnaires for students	Number of questionnaires for teachers
1	Learning Planning	2	3
2	Learning Implementation	4	4
3	Learning Assessment	3	3
4	Material Suitability	3	3
5	Supporting Facilities and Environment	3	3
6	Komering Regional Song	6	7

Data analysis used descriptive quantitative by calculating the percentage of respondents' answers for each indicator, the average perception score per indicator, and the interpretation of the impact level using a categorization scale (low, medium, high). The results of this analysis are then interpreted to answer the problem formulation and show the patterns of perception of students and teachers towards the implementation of the local content of Komering culture in East OKU. In addition, suggestions and comments are analyzed through Atlas.ti software to obtain the pattern of suggestions needed by students and teachers. The interpretation of the impact level category is outlined in Table 2 (Kartika et al., 2023).

Table 2. Interpretation of the Impact Level of Culture Learning

Percentage	Category
$71 < P \leq 100$	High
$36 < P \leq 70$	Medium
$0 < P \leq 35$	Low

RESULTS AND DISCUSSION

This study aims to analyze the impact of the application of local content of Komering culture for students and teachers in East OKU. The results were classified into two major groups, namely the impact on students and the impact on teachers.

Impact on Students

The data showed that most students showed a positive response to learning the local content of the Komering culture. Based on the analysis of the questionnaire in Figure 2, the following is a description of the percentage results of each aspect that is measured.

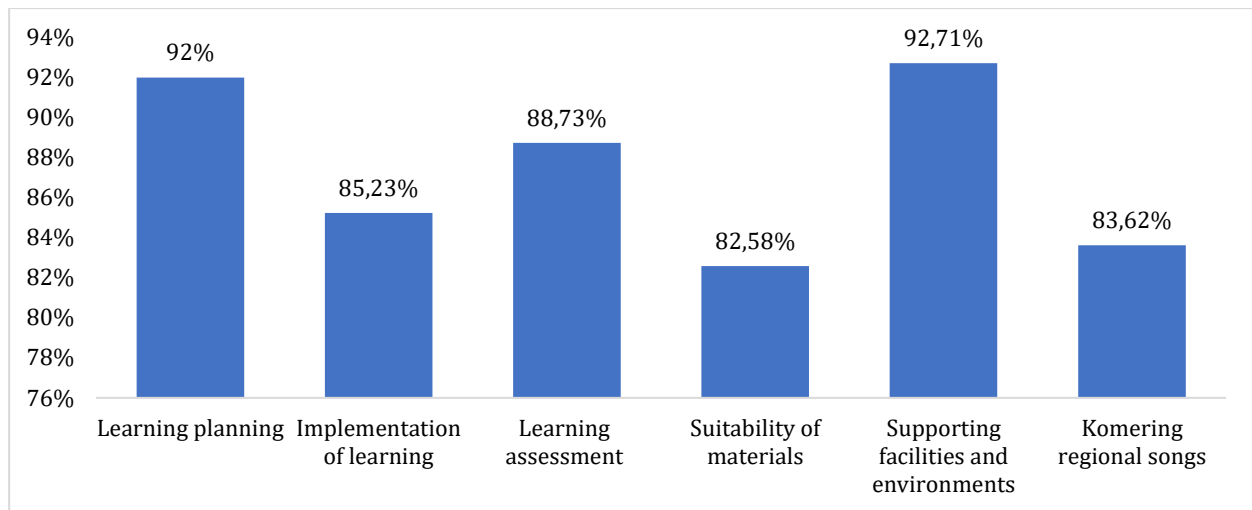


Figure 2. Results of student questionnaires in each aspect

The results of the student questionnaire on all aspects of impact have a high categorization because it is more than 71%, meaning that students have prepared the planning, implementation, and assessment of learning very well. As well as the suitability of materials, facilities, and supporting environments, and Komerling regional songs have a high category. These results show that the local content of Komerling culture contributes to strengthening students' cultural identity, as stated by [Herianto et al., \(2021\)](#) and [Rukiyati Sugiyo & L. Andriani Purwastuti \(2017\)](#) that education based on local wisdom can shape cultural character and pride. The results of each statement of each aspect are described in detail in Table 3.

Table 3. Statement of the student questionnaire of each aspect

Aspects	No	Statement	%
Learning Planning	1	I know that at school there is a lesson on Local Content of Komerling Culture	90,34
	2	The teacher explained the purpose of the Komerling Culture lesson to me	92,90
	3	I feel happy to take a lesson on the Komerling Culture	93,18
Implementation	4	The teacher explained the lesson in a way that I understood	91,76
	5	I actively ask or answer during Komerling Culture lessons	80,40
	6	I used Komerling when studying this lesson	75,57
Learning Assessment	7	I got an assignment or homework about Komerling culture	86,36
	8	The teacher gave me grades or learning outcomes	92,90
	9	The teacher gave an explanation or input on my work	86,93
Material Suitability	10	The material I learned was in accordance with the culture of the Komerling community	87,78
	11	I easily understand the content of the Komerling Culture lesson	77,84
	12	I know the customs, food, clothes, or folklore of Komerling	82,10
Supporting Facilities and Environment	13	Teachers use books or media in teaching this lesson	91,19
	14	Teachers are friendly and fun when teaching	94,03
	15	My school supports the preservation of Komerling culture	92,90
Komerling Regional Song	16	I was taught Komerling regional songs at school	87,50
	17	The teacher explains the meaning of the Komerling song sung	87,50
	18	I can sing Komerling songs well	78,13
	19	I want a new song in Komerling that tells the story of Komerling culture in East OKU	80,68
	20	New songs about Komerling culture will make lessons more exciting and fun	81,25
	21	I want to learn to sing new songs about Komerling culture	86,65

Based on the results of Table 3, in general, it has a high percentage impact, but there are several percentages below 80%, namely: 1) the use of Komerling language in learning, 2) ease of understanding the lesson, and 3) lamenting the Komerling song. These three things are an evaluation in learning that using Komerling language in learning will help preserve the language. Habits can make it easier to understand language and communicate easily so that it will be easy to understand the material. Obstacles in singing songs can occur due to a lack of understanding of the Komerling language, even though students have a high desire to learn to sing Komerling language songs.

Impact on Teachers

The results in the majority of teachers showed enthusiasm for the importance of local content, but also revealed some challenges. Figure 3 shows the percentage of categorization of the impact of local content on teachers.

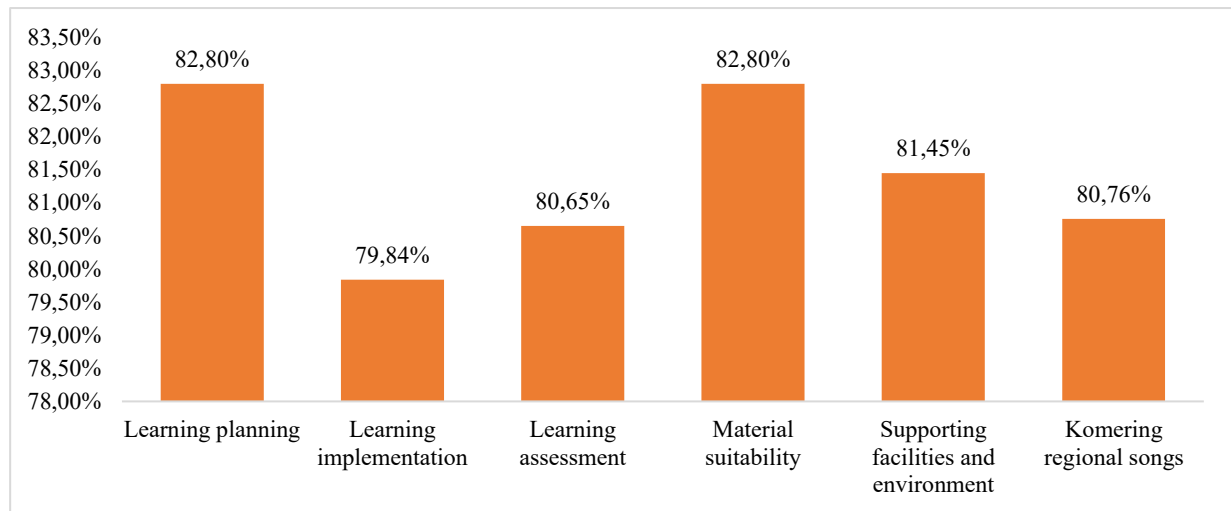


Figure 3. Results of teacher questionnaires in each aspect

The results of the teacher's questionnaire on all aspects of impact have a high categorization because it is more than 71%, meaning that teachers have prepared the planning, implementation, and assessment of learning very well. As well as the suitability of materials, facilities, and supporting environments, and Komerling regional songs have a high category. However, some of these tables are lowest in implementation, learning assessment, and regional songs. The results of each statement of each aspect are described in detail in the following Table 4.

Table 4. Statement of the teacher questionnaire of each aspect

Aspects	No	Statement	%
Learning Planning	1	I drew up a Plan for the learning of the Local Content of Komerling Culture	85,48
	2	I understand the goals and learning outcomes of Komerling Culture	80,65
	3	I design learning according to the characteristics of Komerling culture	82,26
Learning Implementation	4	I use the appropriate method in teaching Komerling culture	80,65
	5	I use media and learning resources that reflect the culture of Komerling	80,65
	6	My students are active in participating in the learning of Komerling Culture	80,65
	7	I use Komerling orally and in writing in learning	77,42
Learning Assessment	8	I conduct assessments covering aspects of knowledge, attitudes, and skills	81,45
	9	I give assignments or projects related to the local culture of Komerling to students	79,03
	10	I use the assessment results to improve learning	81,45
Material Suitability	11	The material I teach is in accordance with official books or guidelines	82,26
	12	The learning I did supports the preservation of Komerling culture	83,87
	13	I have applied the Mulok Budaya Komerling curriculum in the classes I teach	82,26
Supporting Facilities and Environment	14	The school provides a means for learning Culture Komerling	81,45
	15	I have participated in training or technical guidance related to Komerling Culture	80,65
	16	Parents and the community support the learning of Komerling Culture in schools	82,26
Komerling Regional Song	17	I teach Komerling regional songs to students	80,65
	18	The songs I teach contain the cultural values of Komerling	82,26
	19	I explained the meaning of the song Komerling to the students	83,06
	20	My students were able to sing Komerling songs well	75,81
	21	It is necessary to make new songs in the Komerling language that tell the culture of Komerling in East OKU	81,45
	22	New songs about Komerling culture will make Local Content lessons more interesting for students	81,45
	23	I am interested in learning and teaching Komerling songs that tell regional traditions	80,65

Based on the results of Table 4, in general, it has a high percentage impact, but there are several percentages below 80%, namely: 1) the use of Komerling language in learning, 2) giving projects or assignments, and 3) lamenting Komerling songs. These three things are an evaluation in learning that using the Komerling language in learning will help preserve the language. The habit of dividing tasks or projects can make it easier to understand the language. Obstacles in singing songs can occur due to a lack of understanding of the language of Komerling. These results are in line with the findings [Arce-Saavedra & Blumen \(2022\)](#), [Chuliá-Jordán et al., \(2022\)](#), and [Mursalin & Setiaji \(2021\)](#) that teachers need institutional support and training for the optimization of learning based on local culture. These limitations can affect the effectiveness of learning if they are not immediately addressed by local governments and education offices. A comparison between teacher and student impacts is shown in Figure 5.

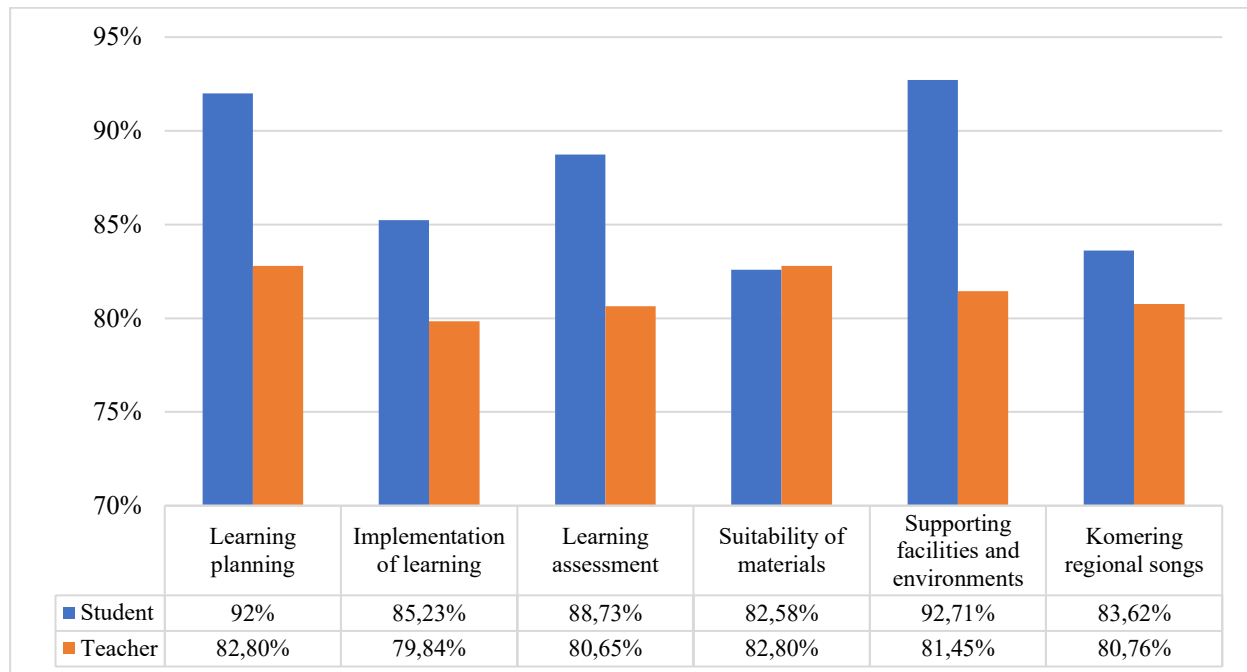


Figure 4. Results of teacher and student questionnaires in each aspect

Some of these aspects have a greater impact on students only on the suitability of materials, the other four aspects teachers have a higher percentage. This means that teachers have a greater impact on learning, more readiness in learning local content. This finding, teachers are proven to understand learning before implementing it to students ([Aga, 2023](#); [Aljuzayri et al., 2017](#)). Therefore, teachers need to be given innovative learning to students. Descriptively, the results of suggestions and comments from students and teachers in the analysis using Atlas.ti are described in Figure 5 below.

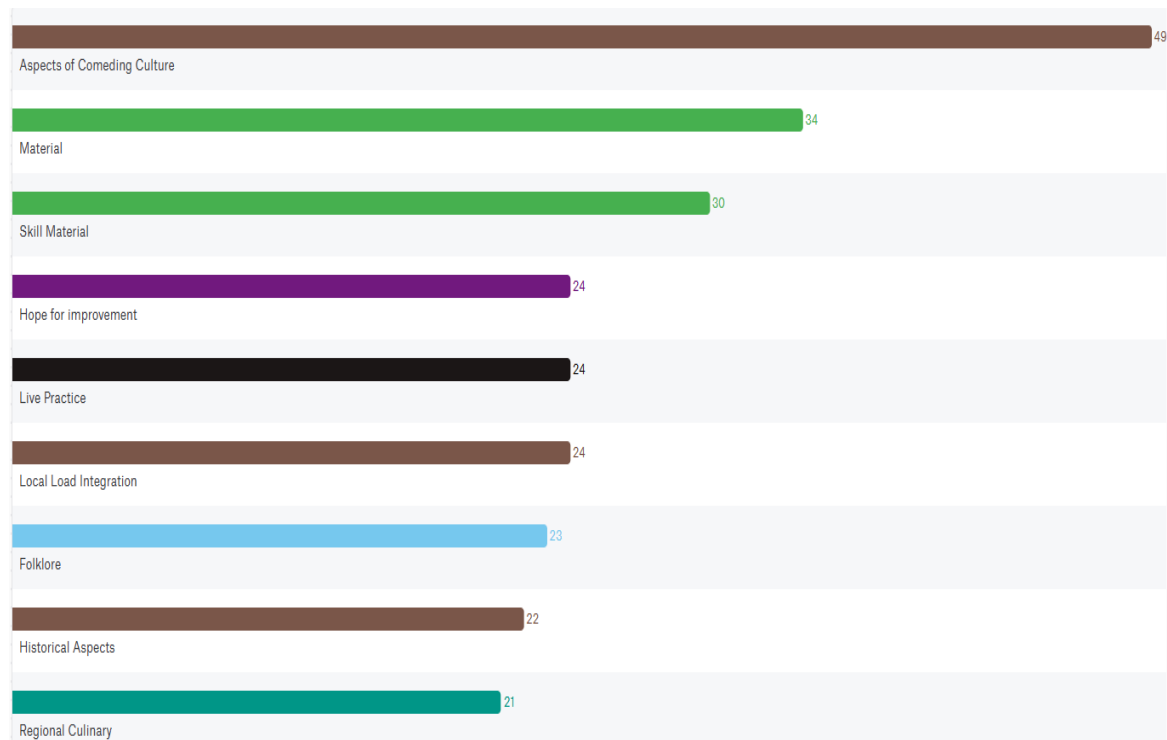


Figure 5. Descriptive analysis of the most student and teacher suggestions from Atlas.ti

Based on Figure 5, aspects of comic culture, materials, material capabilities, hope for improvement, direct practice, stories, aspects of history and regional cuisine are the dominating suggestions. Since the implementation of local content materials began in 2021, it is necessary to revitalize the material to enhance its accessibility and clarity for both students and teachers in understanding Komering culture. Some schools provide space for local content activities through cultural extracurriculars, but not all of them have sufficient policies or time allocations (Apriandi et al., 2023; Bello, 2015; Daniel et al., 2012; Franco et al., 2021; Hur & Jo, 2021; Widyastono, 2010). Activities involving traditional leaders or cultural resource persons are also considered very effective, although they are still rarely carried out. The findings of this study strengthen the theory of multicultural education and character education based on local culture. As stated (Dewi et al., 2024; Wulandari et al., 2024) Cultural preservation through education must involve internalizing values directly in the context of students' lives. Learning that is only cognitive will have less impact than if students are involved in direct cultural practice. On the other hand, the implementation of the local content of Komering culture in East OKU shows great potential as a means of contextual education that is relevant to the social environment of students. However, for this impact to be optimal, it is necessary to strengthen teacher capacity, provide teaching materials, and synergy between schools, the government, and indigenous peoples.

LIMITATION

The limitations of this study were that respondents came from elementary and junior high schools. It is better to go beyond the respondents to the high school and university levels. The Atlas.ti used in this analysis is not paid so it does not display a pattern of relationships between the codes.

CONCLUSION

The local content of Komering culture has a positive impact on students and teachers, with high categories getting a percentage above 70%. Students and teachers have carried out learning planning, learning implementation, and learning assessment, suitability of materials, facilities, and supporting environments, and Komering regional songs have a high category. Some of the aspects that are suggested by students and teachers include comic culture, materials, material abilities, hopes

for improvement, hands-on practice, stories, historical aspects and regional cuisine are the dominant suggestions.

Future research should focus on strategies to strengthen teacher capacity, improve the availability of teaching materials, and enhance collaboration between schools, local governments, and indigenous communities to optimize the impact of Komering cultural content in education.

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