Global Education Journal
Vol. 4, 2 (July-October, 2026), pp. 2281-2290
EISSN: 2986-6529, DOI: https://doi.org/10.59525/gej.2194

The Value of *Samaturu* in *Kalosara* Culture as a Foundation for *Local* Wisdom-Based Education to Support Students' Physical and Motor Developments

Kamaruddin[1], Wilda[2], Resky[3], Desli Ayu Areski[4], A. S. Alonemarera[5]
[1,2,3,4,5] Universitas Sembilanbelas November Kolaka, Indonesia

ARTICLE INFO

Keywords:
Kalosara; Local Wisdom; Physical and Motor Developments; Samaturu

Article history:
Received 2026-09-14
Revised 2026-10-12
Accepted 2026-11-22

ABSTRACT

The value of *samaturu* in *Kalosara* culture is a form of *local* wisdom of the Tolaki people of Southeast Sulawesi that embodies the values of togetherness, mutual cooperation (*gotong royong*), cooperation, and mutual assistance. These values have the potential to be applied in education as an effort to shape character while simultaneously supporting students' physical and motor development. This study aims to examine the value of *samaturu* in *Kalosara* culture as a foundation for *local* wisdom-based education and its relationship to students' physical and motor development. The study employed a literature review method with a descriptive qualitative approach, involving the collection, examination, and analysis of various relevant library sources, such as scientific journal articles, books, and previous research findings. The review shows that the value of *samaturu* can be applied in learning activities through traditional games, mutual cooperation, the lulo dance, and group sports. These activities have the potential to train students' gross motor skills, movement coordination, balance, physical fitness, and social skills. Thus, the value of *samaturu* in *Kalosara* culture can serve as a foundation for *local* wisdom-based education that integrates character formation with physical and motor activity. However, this relationship remains conceptual; further research is therefore needed to test its implementation directly.

This is an open access article under the CC BY SA license.

Corresponding Author:
A. S. Alonemarera
Universitas Sembilanbelas November Kolaka, Indonesia; alonemarerausn@gmail.com

1. INTRODUCTION

The value of *samaturu* in *Kalosara* culture is one of the noble values of the Tolaki people of Southeast Sulawesi, encompassing togetherness, mutual cooperation (*gotong royong*), mutual respect, and responsibility (Kusrianto, 2025). This value serves as a guide in community life for creating harmonious social relationships and maintaining unity. *Kalosara* culture functions not only as a symbol of customary law (adat) but also embodies life values that can be used to shape human attitudes and behavior (Amiruddin et al., 2017). Therefore, the value of *samaturu* has the potential to be applied in education as part of efforts to preserve *local* wisdom while simultaneously building the character of the younger generation.

Education is an important means of developing students' abilities and shaping their personalities (Dewi et al., 2024). In the educational process, students are directed not only to acquire academic knowledge but also to be equipped with moral, social, and cultural values (Rispan & Sudrajat, 2019). One approach that can be used is *local* wisdom-based education, that is, education that integrates regional cultural values into learning activities. Through this approach, students can become familiar with their own regional culture and understand the meanings of the values embedded in it. Accordingly, education becomes not merely a process of transmitting content but also a means of maintaining and developing the cultural identity of a community.

The value of *samaturu* is closely related to the character formation of students because it teaches the importance of cooperating, helping one another, respecting differences, and having a sense of responsibility (Ramly et al., 2023). These values can be applied through various learning activities, such as group discussions, collaboration in completing tasks, mutual cooperation activities, and shared activities in the school environment. Through the application of *samaturu*, students can learn to interact with others, respect their peers' opinions, and develop a caring attitude toward their surroundings (Rispan & Sudrajat, 2019). This indicates that *local* wisdom can serve as a learning resource that supports students' social and moral development.

Local wisdom-based education can also be linked to students' physical and motor development. Physical development is a process of change in the condition and capabilities of the body, whereas motor development concerns the ability to control body movements through coordination among muscles, nerves, and other body parts (Kiranida, 2019). Both aspects are crucial because they support students' ability to carry out daily activities as well as learning activities. Therefore, the educational process needs to provide students with opportunities to engage in activities involving bodily movement, both individually and in groups.

The application of the *samaturu* value to support physical and motor development can be carried out through activities that prioritize togetherness and students' active participation (Solikah et al., 2025). Examples include traditional games, group sports activities, mutual cooperation, and group activities that involve bodily movement. Such activities can help train gross motor skills, such as walking, running, jumping, maintaining balance, and coordinating body movements. In addition, activities that involve cooperation can give students opportunities to develop social skills and increase their self-confidence (Lestari et al., 2025). Thus, the value of *samaturu* is meaningful not only in social and cultural life but also has the potential to contribute to students' developmental processes.

Contemporary educational development presents challenges in maintaining *local* cultural values amid social change and technological advancement. Regional culture is sometimes introduced merely as knowledge without being directly integrated into learning activities. This condition highlights the importance of developing education that can connect cultural values with students' developmental needs. Integrating the value of *samaturu* in *Kalosara* culture can be one alternative for creating learning that is more contextual, meaningful, and aligned with students' sociocultural environment (Rispan & Sudrajat, 2019).

This study aims to examine the value of samaturu in Kalosara culture as a foundation for local wisdom-based education in supporting students' physical and motor development. It is expected to explain the relationship between the value of togetherness in Kalosara culture and the implementation of educational activities that involve physical and motor activity. In addition, this study is expected to contribute to the development of education that is oriented not only toward academic achievement but also attends to physical development, motor skills, character, and the preservation of local culture. Thus, the value of samaturu can serve as one foundation for creating education that integrates regional culture with students' holistic development.

2. METHODS

This study employed a literature review method with a descriptive qualitative approach. A literature review is a research method conducted through the search, collection, examination, and analysis of various library sources relevant to the research problem (Sari, 2021). This method was used to examine the value of *samaturu* in *Kalosara* culture as a foundation for *local* wisdom-based education in supporting students' physical and motor development. Through this method, the study sought to obtain an in-depth understanding of the concepts, values, and relationships between *local* culture and its application in education.

The data sources in this study were secondary data obtained from scientific journal articles, books, conference proceedings, and other library sources relevant to the research topic. The literature search was conducted through scholarly databases, such as Google Scholar and Garuda, and other academic publication sources. The literature was selected based on its suitability to the focus of the study, particularly works addressing *Kalosara* culture, the value of *samaturu*, *local* wisdom-based education, and students' physical and motor development. The selected sources were also assessed for the clarity of their publication details and the relevance of the information presented.

The research procedure was carried out in several stages: determining the topic and focus of the study, searching for literature sources, selecting appropriate references, collecting information, and grouping the data by main topics. The collected literature was then examined to obtain information on the meaning of the *samaturu* value in *Kalosara* culture, the application of *local* wisdom values in education, and the role of learning activities in students' physical and motor development. The information from these sources was subsequently compared to identify relationships between concepts and the results of previous studies.

Data were collected through documentation, that is, by recording and identifying important information from each selected library source. The data were then analyzed using descriptive qualitative analysis through a process of grouping, interpreting, comparing, and systematically organizing the information. The results of the analysis are presented as a descriptive narrative to explain how the value of *samaturu* in *Kalosara* culture can serve as a foundation for *local* wisdom-based education and its potential to support students' physical and motor development.

3. FINDINGS AND DISCUSSION

3.1 The meaning of the samaturu value in Kalosara culture

The literature review shows that *samaturu* is understood as a value of voluntary cooperation in Tolaki society that is rooted in *Kalosara* culture. Irayanti et al. (2025) found that *samaturu* reflects cooperation undertaken on one's own initiative, mutual assistance, and the maintenance of unity. This interpretation is consistent with the accounts of Kusrianto (2025) and Ramly et al. (2023), who position *Kalosara* as a source of the values of togetherness, responsibility, and mutual respect in Tolaki community life. Thus, *samaturu* is not a freestanding value but part of a system of customary values that, taken as a whole, shapes harmonious social relationships (Amiruddin et al., 2017).

In terms of its manifestation, *samaturu* exists not only as an idea but also as concrete action. *Gotong royong* and mutual assistance require the direct involvement of every individual in shared activities. This characteristic of a value that is "done together" is an important point of convergence with education, because such a value is most readily internalized through activities that involve students' interaction and bodily movement.

The concrete manifestation of *samaturu* is also evident in Tolaki cultural practices. Rispan and Sudrajat (2020) identified *samaturu* as a culture of mutual cooperation that constitutes one of the *local* wisdom values of *Kalosara*, and distinguished between essential mutual cooperation (*gotong royong* hakiki), as in marriage and funeral ceremonies and rice planting and harvesting, and ordinary mutual cooperation (*gotong royong* biasa), such as communal work (kerja bakti) and house relocation. [Citation missing in the source text] show that the lulo tradition reflects the friendliness and mutual cooperation

that characterize Tolaki society. Nasir et al. (2020) concluded that internalizing the lulo dance in the early childhood education curriculum equips children with values of unity, mutual respect, tolerance, and compliance with rules. In the elementary school context, Hayati and Utomo (2022) reported that the characters of mutual cooperation and responsibility can be instilled through habituation, such as class duty rosters, group work, and communal work, while Mulyani et al. (2020) showed that teachers instill mutual cooperation, among other ways, by providing direct examples and praising students. Thus, the meaning of *samaturu* is consistent with the needs of character education in schools, namely cooperation that is habituated through concrete activities.

3.2 Samaturu as a foundation for local wisdom-based education

Local wisdom-based education opens space for regional cultural values to enter the learning process. Rispan and Sudrajat (2019) showed that *Kalosara* values can be integrated into school learning to strengthen students' character, while Ramly et al. (2023) explained that the *Kalosara* tradition contains character education values. More specifically, Irayanti et al. (2025) regarded *samaturu* as a moral value that can be developed to build a culture of mutual cooperation in schools and to create a positive learning environment. These findings suggest that *samaturu* merits being treated as a foundation, rather than merely as supplementary material, in *local* wisdom-based education.

This foundation can be translated at three levels. At the value level, *samaturu* constitutes the character goal to be cultivated, namely togetherness, responsibility, and mutual respect. At the instructional level, the value is realized through methods such as group discussions, collaborative tasks, and mutual cooperation activities. At the school environment level, the value is habituated through a culture of mutual assistance in students' daily activities.

With regard to the transmission of values, Rispan and Sudrajat (2020) emphasized that transmitting *Kalosara local* wisdom values to students is important because it makes learning more engaging and meaningful and strengthens character, and that such transmission is effective when families, communities, and schools cooperate. That study was conducted in the context of high school history learning; therefore, its application to physical education represents this article's interpretation. In the field of physical education, Sutarman and Saputra (2026) reported that at SD Negeri Jamur Labu, Aceh Tamiang, physical education, sports, and health (PJOK) instruction initially focused on motor aspects and did not systematically integrate character or *local* cultural values. After traditional games such as gobak sodor and engklek were introduced, the informants (the principal, PJOK teachers, and homeroom teachers) reported improvements in honesty, discipline, cooperation, and sportsmanship among fifth-grade students. Muhadi (2025) showed that *local* wisdom-based physical education combined with digital technology increased cooperation and sportsmanship scores by 15.3% and physical fitness by 17.5% among 32 senior high school students in Bima. Both studies were small in scale and drawn from different cultural contexts, but they demonstrate that character content and physical activity can be designed within a single activity; thus, *samaturu* could potentially be applied in a similar manner.

3.3 The relationship between samaturu and students' physical and motor development

Motor development depends on the coordination of muscles, nerves, and other body parts (Kiranida, 2019); consequently, students need sufficient and varied opportunities for movement. The literature indicates that traditional games provide a medium that brings movement and togetherness together. Solikah et al. (2025) examined the integration of traditional games to support the fine and gross motor development of elementary school children. In Southeast Sulawesi itself, Maronta et al. (2022) concluded that traditional games of this region are suitable for developing the gross motor skills of young children, both at school and at home.

From a social perspective, activities carried out together also provide benefits. Lestari et al. (2025) reported that cooperative learning can improve the social skills of madrasah ibtidaiyah (Islamic elementary school) students. Meanwhile, Subair (2017) argued that *Kalosara* values can be internalized through shared activities, particularly the lulo dance, whose circular movements symbolize *Kalosara*.

As an activity performed together while moving, the lulo dance has the potential to train coordination, balance, and rhythmic movement while simultaneously instilling the value of togetherness.

At the elementary school level, the lulo dance has been studied as learning material. Sihartin et al. (2018) explained that Lulo Mbinetabe, Lulo Pata-Pata, Lulo Leba, and Lulo Hada have distinct movement patterns, involving circular formations, held hands, and feet alternating between right and left, and were taught to sixth-grade students at SDN 37 Kendari through extracurricular activities. They also noted that Lulo Hada demands stamina because its movements are somewhat faster than those of the other lulo dances, although this description refers to adult dancers, and they recommended that the lulo dance be made part of the elementary school curriculum. That study focused on movement patterns, music, and makeup rather than on measuring students' motor abilities. Nasir et al. (2020) assessed the lulo dance as meeting curriculum principles as a learning medium for early childhood because it encompasses elements of intellectual, moral, aesthetic, and physical development (olah pikir, olah hati, olah rasa, and olah raga).

Studies of traditional games and physical activity reinforce this picture. Suari and Karim (2024), using a qualitative case study, reported that learning through the traditional game engklek had a positive effect on the gross motor development of young children. Usman et al. (2024) explained that values such as responsibility, discipline, cooperation, sportsmanship, and leadership can be instilled in elementary school students through various games and physical activities. Firdaus and Fadhli (2025) found a significant relationship between physical activity level and physical fitness among 76 students aged 7–8 years ($r = 0.354$), with students who were physically active for longer tending to be fitter. These studies do not address *samaturu* directly. Taken together, however, they suggest that traditional activities performed collectively have the potential to support motor development, fitness, and character; this relationship is therefore more appropriately framed as a hypothesis that remains to be tested.

It should be noted that, in the literature reviewed, the relationship between *samaturu* and physical-motor development has not been empirically tested in any study that directly links the two. The relationship is constructed conceptually: *samaturu* emphasizes shared activity, and shared activities in education can be designed as activities that involve bodily movement. Table 1 summarizes examples of applications that can be developed on the basis of this review.

Table 1. Examples of applying the *samaturu* value in activities that support physical and motor development

Activity	**Manifestation of the *samaturu* value**	**Physical and motor aspects trained**
Group traditional games	Teamwork, adherence to shared rules, mutual respect	Running, jumping, maintaining balance, movement coordination
Mutual cooperation (*gotong royong*) in cleaning the school environment	Mutual assistance, shared responsibility	Large-muscle strength; movement coordination when lifting, carrying, and sweeping
Lulo dance	Togetherness and cohesion in a circle	Step coordination, balance, rhythmic movement
Group sports or exercise	Sportsmanship, mutual support	Gross motor skills, physical fitness

3.4 Implications and challenges of implementation

Implementing *samaturu* in learning requires teachers to design activities that balance value-related objectives and movement-related objectives, taking into account students' age, abilities, and safety. As noted in the introduction, the main challenge is the tendency for *local* culture to be introduced merely as knowledge without being directly integrated into learning activities. Therefore, the integration of *samaturu* needs to be formulated concretely in lesson planning, for example in physical education, co-

curricular activities, or shared school activities, so that cultural values do not remain at the level of discourse.

Another implication concerns how teachers design and assess activities. Sutarman and Saputra (2026) showed that teachers can select games that are age-appropriate, safe, and easy to understand, act as facilitators who mediate conflicts, and close the activity with reflection through storytelling. Attitude assessment in that study was conducted using simple observation sheets and daily attitude notes, while the reported constraints included limited space, weather, and shy students. Muhadi (2025) used interactive learning videos and a fitness-tracking application in traditional Bima games, so a similar approach could be considered by teachers to introduce lulo movements or traditional Tolaki games. Assessment of outcomes should cover two aspects simultaneously, namely students' movement development and the cooperative attitudes demonstrated during the activity.

3.5 An operational design for applying samaturu in learning activities

Based on the review in the preceding sections, the application of *samaturu* in learning can be designed in three phases of activity: opening, main, and closing. This design is the authors' synthesis of the reviewed literature and has not been tested empirically; it therefore serves as an initial framework that teachers can adapt to the conditions of their schools. This division into phases is consistent with the practices reported by Sutarman and Saputra (2026), in which teachers selected appropriate games, acted as facilitators, and closed the activity with reflection.

In the opening phase, the teacher introduces the meaning of *samaturu* as cooperation undertaken on one's own initiative (Irayanti et al., 2025) and agrees on shared rules with the students. Warm-up is conducted through light group movements so that students become accustomed to moving together. The main phase consists of the core activity, for example group traditional games, mutual cooperation in cleaning the school environment, or basic lulo movement exercises in a circular formation (Sihartin et al., 2018). In this phase, the teacher observes how students help one another and follow the rules while performing movements. The closing phase consists of cooling down and reflection, for example students recounting their experiences of cooperating and the difficulties they faced, so that the values experienced through movement can be consciously articulated. A summary of these phases is presented in Table 2.

Table 2. Design of the phases of learning activities incorporating the *samaturu* value

Phase	**Student activities**	***Samaturu* values emphasized**	**Teacher's role**
Opening	Listening to the meaning of *samaturu*, agreeing on shared rules, and performing group warm-ups	Awareness of cooperating and abiding by shared rules	Explaining the purpose of the activity and ensuring safety
Main	Group traditional games, mutual cooperation, or basic lulo movements	Mutual assistance, cohesion, and shared responsibility	Acting as facilitator, observing, and mediating conflicts
Closing	Cooling down and reflecting on the experience of cooperating	Mutual respect and concern for peers	Giving feedback and praise and recording students' attitudes

The selection of activities also needs to consider students' age. Maronta et al. (2022) concluded that traditional Southeast Sulawesi games are suitable for developing the gross motor skills of young children, whereas Sihartin et al. (2018) examined the teaching of lulo to sixth-grade elementary school students. Based on these two findings, the authors interpret that activities in the lower grades can emphasize simple games with easily understood rules, whereas higher grades can be introduced to more complex lulo formations and movement patterns. Teachers also need to adjust the tempo of

movement, because Sihartin et al. (2018) noted that Lulo Hada demands stamina, although that description refers to adult dancers rather than students.

3.6 Assessment of movement and cooperative attitudes

Because *samaturu* is realized through shared activities involving bodily movement, assessment should not look only at the final outcome of the activity. Sutarman and Saputra (2026) reported the use of simple observation sheets and daily attitude notes to assess students' attitudes in PJOK learning based on traditional games. Muhadi (2025) measured cooperation and sportsmanship scores together with physical fitness, while Firdaus and Fadhli (2025) linked physical activity levels to students' physical fitness. Usman et al. (2024) explained that values such as responsibility, discipline, cooperation, sportsmanship, and leadership can be instilled through games and physical activities; these values can therefore be used as a reference for attitude indicators.

On the other hand, according to Hayati and Utomo (2022), cultivating mutual cooperation in elementary schools is carried out through habituation, while Mulyani et al. (2020) demonstrated the role of teachers' direct examples and praise. This suggests that attitude assessment needs to be conducted repeatedly in daily activities rather than in a single session. Table 3 presents examples of observation indicators that teachers can develop by combining the movement aspect and the *samaturu* attitude aspect.

Table 3. Examples of observation indicators for movement and *samaturu* attitudes

Aspect	Example indicators	Observation technique
Movement	Coordination when running, jumping, and stepping to the lulo rhythm; ability to maintain balance; physical fitness during the activity	Performance observation sheet
Cooperation	Willingness to share tasks, help peers who are struggling, and complete the activity together	Observation sheet and daily attitude notes
Responsibility and discipline	Abiding by agreed rules and completing one's part of the group task	Daily attitude notes
Mutual respect	Listening to peers' opinions, taking turns in roles, and not mocking peers who are struggling	Observation and oral reflection

The indicators in Table 3 are merely examples compiled by the authors on the basis of the literature and have not been validated. Sutarman and Saputra (2026) also noted constraints such as limited space, weather, and shy students; therefore, teachers need to prepare alternative activities and give every student a fair opportunity to take a role within the group.

3.7 The roles of teachers, families, and communities

The transmission of *local* wisdom values cannot be left to schools alone. Rispan and Sudrajat (2020) emphasized that the transmission of *Kalosara* values is effective when families, communities, and schools cooperate. Mutual cooperation in Tolaki society itself, as identified by Rispan and Sudrajat (2020), takes various forms, ranging from customary ceremonies to communal work. School activities such as communal cleaning of the school environment can be regarded as a form of ordinary mutual cooperation (*gotong royong* biasa) that is close to students' experience, although this interpretation is the authors' own view.

Teachers act as designers and facilitators of activities, as seen in the studies by Sutarman and Saputra (2026) and Mulyani et al. (2020). Families can provide support by habituating cooperation at home, while community members, including *local* artists and cultural practitioners, could potentially be involved in introducing traditional games and the lulo dance more authentically. Subair (2017) and Jaya (2016) showed that lulo persists as a living cultural practice in Kendari and South Konawe;

involving *local* communities therefore creates opportunities for students not only to imitate the movements but also to understand the meaning of togetherness behind them.

3.8 Limitations of the study and directions for future research

This study has several limitations. First, as a literature review, it depends on the available sources and did not identify any study that directly tests the relationship between *samaturu* and physical and motor development. Second, some of the sources cited come from different contexts, such as high school history learning (Rispan & Sudrajat, 2019, 2020), traditional games in Aceh Tamiang (Sutarman & Saputra, 2026), and physical education in Bima (Muhadi, 2025); hence, their application to Tolaki culture is interpretive. Third, the study of lulo by Sihartin et al. (2018) focused on movement patterns, music, and makeup rather than on measuring students' motor abilities.

In light of these limitations, future research could directly test the implementation of activities imbued with the *samaturu* value, for example through classroom action research or experimental studies with adequate sample sizes. Such studies could compare students' gross motor skills, physical fitness, and cooperative attitudes before and after the implementation of the activities, and explore the views of teachers and community leaders regarding its feasibility. In this way, the hypothesized relationship proposed in this article can be tested and developed into stronger recommendations for *local* wisdom-based education.

4. CONCLUSION

Based on the literature review, the value of *samaturu* in *Kalosara* culture can be understood as the Tolaki people's value of voluntary cooperation, mutual cooperation (*gotong royong*), and mutual assistance, which is relevant as a foundation for *local* wisdom-based education. This value can be realized through learning that emphasizes group work, mutual cooperation activities, and a culture of mutual assistance in the school environment**.**

Samaturu also has the potential to support students' physical and motor development when applied through shared activities involving bodily movement, such as traditional games, mutual cooperation, the lulo dance, and group sports. However, in this study the relationship remains conceptual. Therefore, teachers are advised to design learning activities that combine the *samaturu* value with movement activities, and future researchers are advised to test their effectiveness empirically through classroom action research or experimental studies.

REFERENCES

Amiruddin, Suardika, I. K., & Anwar. (2017). *Kalosara* di kalangan masyarakat Tolaki di Sulawesi Tenggara [*Kalosara* among the Tolaki community in Southeast Sulawesi]. *Mudra Jurnal Seni Budaya*, 32(2), 209–219.

Dewi, A. C., Firdaus, A., Fauzan, A., Maulani, I., Patila, I., & Almes, A. (2024). Pendidikan menjadi pondasi dalam pembentukan karakter peserta didik [Education as the foundation for shaping students' character]. *Jurnal Ilmiah Mahasiswa*, 2(1), 55–63.

Firdaus, A. M., & Fadhli, N. R. (2025). Kebugaran jasmani anak pesisir: Studi tingkat aktivitas fisik pada anak usia 7–8 tahun [Physical fitness of coastal children: A study of physical activity levels in children aged 7–8 years]. *Jurnal Edukasi Citra Olahraga*, 5(2), 282–292. https://doi.org/10.38048/jor.v5i2.5446

Hayati, R. K., & Utomo, A. C. (2022). Penanaman karakter *gotong royong* dan tanggung jawab melalui metode pembiasaan di sekolah dasar [Cultivating the character of mutual cooperation and responsibility through habituation methods in elementary schools]. *Jurnal Basicedu*, 6(4), 6419–6427. https://doi.org/10.31004/basicedu.v6i4.3248

Irayanti, I., Sapriya, S., & Masyitoh, L. S. (2025). The moral values of "*Samaturu*" in building a culture of mutual cooperation in schools. Proceedings of the 8th International Conference on Education

Innovation (ICEI 2024). *Atlantis Press*. https://doi.org/10.2991/978-2-38476-360-3_134

Kiranida, O. (2019). Memaksimalkan perkembangan motorik siswa sekolah dasar melalui pelajaran penjaskes [Maximizing the motor development of elementary school students through physical education]. *Jurnal Tunas Bangsa*, 6(2), 318.

Kusrianto, W. (2025). Integrasi nilai Tri Hita Karana dalam kearifan lokal *Kalosara* terhadap pendidikan karakter di sekolah dasar [Integration of Tri Hita Karana values into *Kalosara local* wisdom for character education in elementary schools]. *eL-Muhbib: Jurnal Pemikiran dan Penelitian Pendidikan Dasar*, 9(1), 177–191.

Lestari, A. P., Lestari, D., Tunnisa, K., & Putri, Y. E. (2025). Penerapan model pembelajaran kooperatif tipe Think Pair Share (TPS) untuk meningkatkan keterampilan sosial siswa madrasah ibtidaiyah [Implementation of the Think Pair Share (TPS) cooperative learning model to improve the social skills of madrasah ibtidaiyah students]. *JPT Jurnal Pendidikan Tematik*, 6(1), 79–82.

Maronta, Y., Sutarto, J., & Isdaryanti, B. (2022). Pengaruh permainan tradisional Sulawesi Tenggara terhadap kemampuan motorik kasar anak usia dini [The effect of traditional Southeast Sulawesi games on early childhood gross motor skills]. *Prosiding Seminar Nasional Pascasarjana* 2022, 1223–1228.

Muhadi, M. (2025). Efektivitas pembelajaran jasmani berbasis kearifan lokal dan teknologi digital terhadap penguatan nilai karakter dan kebugaran siswa [The effectiveness of *local* wisdom-based physical education integrated with digital technology in strengthening character values and student fitness]. *PIOR: Jurnal Pendidikan Olahrag*a, 4(1), 21–30.

Mulyani, D., Ghufron, S., Akhwani, A., & Kasiyun, S. (2020). Peningkatan karakter *gotong royong* di sekolah dasar [Improving the character of mutual cooperation in elementary schools]. Lectura: Jurnal Pendidikan, 11(2), 225–238. https://doi.org/10.31849/lectura.v11i2.4724

Nasir, Rahmawati M., & Adam. (2020). Identifikasi nilai pedagogis tarian Lulo untuk memperkuat rasa persatuan pada anak usia dini [Identification of the pedagogical values of the Lulo dance for strengthening a sense of unity in early childhood]. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(1), 359–372. https://doi.org/10.31004/obsesi.v4i1.336

Ramly, A., Putra, Z., Hariyadi, S., Suriaman, S., & Husnah, N. (2023). Tradisi *Kalosara* dalam perspektif nilai pendidikan karakter pada pernikahan suku Tolaki Kabupaten Kolaka [The *Kalosara* tradition from the perspective of character education values in Tolaki wedding ceremonies in Kolaka Regency]. *Jurnal Pendidikan Tambusai*, 7(2), 7747–7754.

Rispan, R., & Sudrajat, A. (2019). Integrasi nilai-nilai kearifan lokal *Kalosara* dalam pembelajaran sejarah di SMA sebagai penguatan karakter siswa [Integration of *Kalosara local* wisdom values in senior high school history learning to strengthen student character]. *Jurnal Pendidikan Sejarah*, 8(2), 148–169.

Rispan, R., & Sudrajat, A. (2020). Pewarisan nilai-nilai kearifan lokal *Kalosara* dalam pembelajaran sejarah untuk membangun karakter siswa [Transmission of *Kalosara local* wisdom values in history learning to build student character]. *Historia: Jurnal Program Studi Pendidikan Sejarah*, 8(1), 61–76. https://doi.org/10.24127/hj.v8i1.2254

Sari, R. K. (2021). Penelitian kepustakaan dalam penelitian pengembangan pendidikan bahasa Indonesia [Library research in Indonesian language education development research]. *Jurnal Borneo Humaniora*, 4(2), 60–69.

Sihartin, Suardika, I. K., & Yazid. (2018). Pola pelatihan gerak tari Lulo melalui kegiatan ekstrakurikuler pada siswa kelas VI SDN 37 Kendari [Patterns of Lulo dance movement training through extracurricular activities for sixth-grade students at SDN 37 Kendari]. *Jurnal Pembelajaran Seni & Budaya*, 3(1), 29–36.

Solikah, B., Asih, Y., Restian, A., & Salam, S. (2025). *Kajian literatur integrasi permainan tradisional dalam meningkatkan perkembangan motorik halus dan kasar anak sekolah dasar [A literature review of the integration of traditional games in improving fine and gross motor development of elementary school children*]. J-SES, 4(3).

Subair, M. (2017). Internalizing *Kalosara*'s value in a traditional dance 'Lulo' in the city of Kendari, Southeast Sulawesi. *Analisa: Jurnal Pengkajian Masalah Sosial Keagamaan*, 2(2). https://doi.org/10.18784/analisa.v2i2.482

Suari, F. M. F., & Karim, A. (2024). Permainan tradisional engklek untuk mengembangkan motorik kasar anak usia dini [The traditional game engklek for developing early childhood gross motor skills]. *Jurnal Usia Dini*, 10(2), 87–98. https://doi.org/10.24114/jud.v10i2.65982

Sutarman, & Saputra, H. (2026). Analisis pembelajaran pendidikan jasmani olahraga dan kesehatan melalui permainan tradisional dalam menginternalisasikan nilai karakter pada siswa sekolah dasar [Analysis of physical education, sports, and health learning through traditional games in internalizing character values among elementary school students]. *Jurnal Ilmiah Global Education,* 7(2), 2002–2024. https://doi.org/10.55681/jige.v7i2.5750

Usman, D. A., Nisa, K. K., Herawati, N., Syahroni, R. H., & Mulyana, A. (2024). Manfaat pendidikan jasmani dan olahraga untuk siswa sekolah dasar dalam membangun karakter dan kebugaran [Benefits of physical education and sports for elementary school students in building character and fitness]. *Jurnal Penelitian Ilmiah Multidisiplin*, 8(5), 185–193.