Design of PKN learning model based on tolaki local wisdom to improve prosocial behavior

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Article Info

ABSTRACT

Design of a Learning Model Based on Tolaki Local Wisdom to Improve Prosocial Behavior. This research is a Research and development (R&D) research that aims to design a learning model based on local wisdom of Tolaki to improve Prosocial behavior. This type of research is Research and development (R&D) research by adopting a 4D model developed by Thiagarajan, with data collection techniques through interviews, questionnaires, observations, and documentation as well as assessment sheets of feasibility, practicality, and effectiveness of products, which are further analyzed with qualitative and quantitative statistics. The results of the show that the development design in the form of learning model books and teaching guidebooks shows assessment results that are very valid or very feasible to be used to improve students' social behavior.

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Introduction

The 21st century, known as the era of globalization, is marked by the progress of people's lives towards the disruptive era and the era of the industrial revolution 4.0 where every individual is an inseparable part of the dynamism of scientific and technological advances that continue to develop (Junaidi & Afna, 2024). The world of education, especially elementary education, has a role that is not light to be able to educate and prepare them to become reliable and qualified next generation at the global level. The young generation of the 21st century in general has become literate in digital technology, but has experienced a shift in values, tends to be individual, selfish, and instantaneous in completing tasks, and tends to abandon ethics and norms in social life.

The implementation of local wisdom values in the learning process is crucial for maintaining cultural heritage and strengthening social relationships within communities (Fitri, 2022). Many values have been adopted globally and locally to enhance ethics and norms, such as cooperation, respect, and integrity. These values contribute significantly to improving social behavior and encouraging positive interactions. In this context, the values of Tolaki local wisdom hold a unique position, offering high philosophical significance. They serve as a guiding framework for daily life and can play a key role in the learning process, preserving the essence of culture while promoting moral values among community members (Marzuki & Samsuri, 2022)

Ethical values and norms play a critical role in shaping the behavior of individuals, particularly in the context of prosocial behavior, which includes actions such as cooperation, helping others, and sharing (Tadjuddin et al., 2020). However, research has shown that in many educational settings, these values are often underdeveloped,

which may lead to challenges in fostering positive social interactions among students. For example, in the case of the 35 students in class C, data from initial observations revealed that 22 students, or 62.8%, demonstrated low prosocial behavior (Adha et al., 2024). Previous studies (Amin & Ritonga, 2024; Rafzan et al., 2024; Susilawati et al., 2020; Witarsa & Muhammad, 2023)have also reported similar findings, showing that prosocial behavior is often minimal in early education, attributed to factors such as individualism, lack of social responsibility, and insufficient encouragement of collaborative activities. This underdevelopment of prosocial behavior suggests a gap in the educational approach, highlighting the need for targeted interventions. In this context, incorporating local wisdom, such as the values embedded in the Tolaki culture, could provide a meaningful solution to reinforce positive values and behaviors in students.

This can be seen from the low social behavior of students in the aspects of sharing, cooperation, honesty, love to contribute, and generosity and love to help and consider the welfare of other individuals (Mappiare-AT et al., 2022). These results show that there needs to be a serious effort in dealing with this problem, such a process occurs in one of the subjects, namely civic education (PKn). In fact, in general, in PKn learning, several tendency problems were found when researchers conducted preliminary studies (Purba et al., 2024). First, the low level of student Prosocial behavior, it appears that students still lack the value of sharing, cooperation, honesty, donation, generosity, helping and considering the welfare of other individuals. In addition, lecturers have not fully guided students to apply Prosocial behavior in the learning process, both in the classroom and outside the classroom.

Second, the material in civic education learning has not been fully contextual, has not reflected the values of Tolaki's local wisdom, the description of the material is not in accordance with the Competency Standards (SK) and Basic Competencies (KD) and the delivery of material is still monotonous lectures in the sense of being teacher-centered. Third, the lack of readiness of teachers in preparing learning support tools such as Syllabus, Semester Learning Plans (RPS), and Student Worksheets as well as limited relevant learning resources. This condition should not be expected to happen. Indicators of learning achievement are required to be relevant to Graduate Learning Outcomes (CPL) and Course Learning Outcomes (CPMK) which are compiled in the local scope with the aim of students obtaining knowledge information in the form of material and competencies of attitudes and skills through the learning process. In addition, the efforts of lecturers to prepare materials based on local wisdom are expected to be realized so that students receive material in a contextual manner that is in accordance with the situation and conditions of the local community.

Based on the results of the researcher's observations, it was found that the learning model currently used in the PKn (Civic Education) subject has not been structured according to student-centered teaching methods and strategies. The existing learning tools predominantly follow a teacher-centered approach, which tends to limit student engagement and participation in the learning process (Hariko & Firman, 2023). This observation aligns with findings from previous studies, which suggest that a shift towards a more interactive and student-centered approach is needed to foster deeper learning and critical thinking skills in civic education (Muttaqin & Herlambang, 2023). Furthermore, research on prosocial behavior indicates that subjects like PKn, which are designed to promote social responsibility, cooperation, and ethical values, can significantly benefit from teaching methods that encourage active participation and collaboration. Therefore, there is a clear need to develop a learning model for PKn that prioritizes student-centered approaches. This shift will help students build knowledge that is not only relevant to their civic duties but also supports the development of prosocial behavior and teaching skills, essential for their growth as responsible citizens.

Therefore, through design Tolaki's local wisdom-based learning model is important to create a learning model that is in accordance with local environmental conditions which is expected to improve students' Prosocial behavior. Based on the findings and observations discussed above, a clear research gap exists in the current approach to PKn (Civic Education), particularly in terms of its ability to foster prosocial behavior and engage students in a more meaningful, student-centered learning process. The existing learning models tend to overlook the potential of integrating local wisdom to enhance ethical values and prosocial attitudes among students. Therefore, the aim of this research is to design a PKn learning model based on Tolaki local wisdom that not only addresses this gap but also seeks to improve prosocial behavior by incorporating cultural values that promote cooperation, social responsibility, and community engagement.

Method

Type of Research
This research is a development research or *research and development* (R&D) which is conducted to test the effectiveness of a product developed (Moleong, 2000). The design objectives of development research concern validation studies and development studies. Validation studies are intended to validate theories and development

studies are intended to solve educational problems and check their effectiveness in application (Taylor et al., 2015) The development and validation in question is the development of a learning model based on local wisdom of Tolaki that meets the criteria of validity, practicality, and effectiveness to improve the social behavior of Elementary School Teacher Education students. This development research uses a 4D model (thiagarajan) which is divided into 4 stages, namely the definition (*Define*), planning (*design*), development (*develop*) and spread (*disseminate*) (Bryman, 2016)

The steps of this process are usually referred to as the R&D cycle which consists of studying the research findings related to the product to be developed, developing the product based on the findings in the field of testing and the settings used (Creswell & Creswell, 2017). Therefore, it can be concluded that research and development is a process of activities used to develop and validate various kinds of products used in the education system. The desired product from this research is a device, namely a model book, guidebook, Semester Learning Plan, Lecture Event Unit and Student Worksheet (Sugiyono, 2013).

Time and Place of Research
The implementation time of this research is calculated from the stages of learning model development, starting from the preliminary study process, model development, evaluation, and revision of the learning model. The research will be conducted during the odd semester of the 2022/2023 academic year (July-December 2023). The study on the development of a learning model based on Tolaki local wisdom to improve social behavior will take place at Halu Oleo University, Faculty of Teacher Training and Education, Department of Elementary School Teacher Education (PGSD), located at Jl. HEA Edy Mokodompit, Kambu District, Kendari City, Southeast Sulawesi Province. Informed consent was obtained from all participants, with a formal consent letter provided, and the research was approved under the letter number.

Research Subject
The research subjects in the research on the development of a learning model based on Tolaki local wisdom are 35 students of the Department of Teacher Education, Elementary School, Faculty of Teacher Training and Education, Universitas Halu Oleo. The respondents in this study are students who take/program Civic Education courses in the odd semester of the 2022/2023 academic year. In this study, students are observed carefully, related to social behavior and the cultivation of local Tolaki wisdom values in lectures and other student activities.

Research Design
The research design of the development of a learning model based on Tolaki Local wisdom to improve students' social behavior in Civic Education learning refers to the 4D development model (*four-D*) submitted by (Thiagarajan, 1974). The selection of the model is based on the systematic arrangement of the programs contained in 4-D. The model consists of four stages, namely: (a) definition (*Define*), (b) planning (*design*), (c) development (*develop*) and (d) dissemination (*desiminate*).

Data Collection Techniques
Questionnaire
Questionnaires are a data collection technique that involves providing a set of questions or written statements for respondents to answer. In this research, the questionnaire was used during both the evaluation and trial phases of the learning model. For the evaluation, the learning model was assessed by two expert validators, who provided feedback based on a detailed questionnaire designed specifically for this purpose. The questionnaire used for the evaluation consisted of 20 items, covering aspects such as the model's relevance, clarity, and effectiveness in promoting prosocial behavior. For the trial phase, the questionnaire was distributed to both lecturers and students. This questionnaire, which included 25 items, measured aspects such as the perceived usability of the learning model, its impact on student engagement, and the effectiveness of the model in enhancing prosocial behavior. The instrument was developed by the researcher, drawing on existing literature on learning models and prosocial behavior, ensuring its validity and relevance to the context of the study.

Interview
Interviews are used as a data collection technique if the researcher will conduct a preliminary study to find the problem that must be researched. The interviews were conducted to find out the initial data in the research and to obtain information about problems and inputs in developing the PKn learning model.

Documentation
Documentation in this study is needed to obtain data on the required documents needed in the research both in the form of photos and documents needed during product development trial activities.

Table 1. Item Score on The Likert Scale

Answer	Positive Statement Score	Negative Statement Score
Strongly Agree	4	1
Agree	3	2
Disagree	2	3
Strongly disagree	1	4

Source (Sukardi, 2009)

Data Analysis Techniques
Data analysis is carried out based on the stages of research, namely analysis of product validity testing, practicality testing and effectiveness testing.

Needs Analysis Data Processing
The data obtained at the needs analysis stage are data on: (a) a survey of the implementation of PKn learning on campus; (b) interviews with policy makers, lecturers, and field of study guides to obtain the required learning programs; and (c) identify KD and subject matter of PKn through reviewing the content of the curriculum and learning programs that have been developed by lecturers. The data obtained through the three types of activities are analyzed qualitatively. The data analysis technique used using interpretative phenomenological analysis (*interpretative phenomenological analisis* (Twilt et al., 2003).

Product Testing data analysis
To find out the validity, practicality, and effectiveness of the PKn learning model book product based on local wisdom, the teaching guidebook for the PKn, RPS, SAP and MFI learning models was analyzed qualitatively and quantitatively. Qualitative data analysis is intended to improve the results of assessments, criticisms and suggestions for product improvement. Quantitative data analysis is an analysis using descriptive statistics to find out the product qualifications that have been produced. The data analysis technique used is the "mean test". Furthermore, for decision-making of the five products, namely the book for the development of the PKn learning model based on local wisdom, the guidebook for the development of PKn teaching materials based on local wisdom; RPP, SAP and MFI, the same benchmark is set, namely the "mean test" of each product is converted using a percentage technique using four scales, namely very good, good, poor and very poor (Arikunto, 2007). For "valid, practical, effective" decision-making, the learning model product and its devices use valid success criteria, which are in the category of "Very invalid" to "Very valid" The learning model product and its devices use the "Good" and "Very Good" practical and effective success criteria.

This research is a development research or *research and development* (R&D) which is conducted to test the effectiveness of a product developed (Suggestion, 2017). The design objectives of development research concern validation studies and development studies. Validation studies are intended to validate theories and development studies are intended to solve educational problems and check their effectiveness in application (Nieveen & Plomp, 2007). The development and validation in question is the development of a learning model based on local wisdom of Tolaki that meets the criteria of validity, practicality, and effectiveness to improve the social behavior of Elementary School Teacher Education students. This development research uses a 4D model (thiagarajan) which is divided into 4 stages, namely the definition (*Define*), planning (*design*), development (*develop*) and spread (*disseminate*) (Fibonacci dkk., 2020). The steps of this process are usually referred to as the R&D cycle which consists of studying the research findings related to the product to be developed, developing the product based on the findings in the field of testing and the settings used. Therefore, it can be concluded that research and development is a process of activities used to develop and validate various kinds of products used in the education system. The desired product from this research is a device, namely a model book, guidebook, Semester Learning Plan, Lecture Event Unit and Student Worksheet.

Results and Discussions

Design of PKn Learning Model Based on Tolaki Local Wisdom
Tolaki's local wisdom value-based learning model is designed to achieve two interrelated learning goals, namely helping students develop their understanding and training students to think critically. Through learning based on local wisdom of Tolaki, students will be guided in order to form and compile new understandings. In addition, students will be trained to think critically by constructing meanings and ways of assimilating and being able to correlate the experience or material they learn with the knowledge they already have. This learning model uses a local cultural approach, namely the local culture of Tolaki with the principle of *Kalosara values. Kalosara* is a cultural value and a main value that is always respected and upheld by the Tolaki community. *Kalosara* contains character values and Prosocial behaviors which are habits in descending ways and are characteristic of

the Tolaki community. The values contained in *kalosara* are believed to be a filter for a person to behave and behave in daily life so that they can avoid anti-social behavior and other negative behaviors. The difference with the previous learning model is that the steps of the learning model studied are still the same as the steps of the previous learning model, but in this learning model it is more contextual by being based on the development of local Tolaki wisdom values called *kalosara* values which were previously not based on these values but still in conventional learning. Therefore, the values contained in the *kalosara* value are the foundation in the development of the PKn learning model. The values contained in *the Kalosara* value related to the design of the PKN learning model are as follows:

Introduction
In this activity, it starts from a simple learning process and then continues to a more complex stage to a higher type of learning and the practice refers to stimulus and response. At this stage, students are asked to remember and tell their experiences in accordance with the concept of the material taught which is then associated with the daily environment, especially regarding the value of local Tolaki wisdom. The goal is to find out the ability of students to understand and master previous material as well as contextual learning related to regional culture can be better understood and developed by a student. This reflects the value of *kalosara* called *pindara* (smart and skilled) and Prosocial sharing (*metia*) behavior when students tell their experiences.

Presentation
At this stage, presenting information or lecture materials to students through the concept of admission or discovery, so that students are more active by prioritizing the principle of *student-centered learning*. This stage is a process of changing Prosocial behavior as a result of students' interaction with their environment. This can be done as an effort to create educational interaction between lecturers and students in the learning process. This reflects the value of *kalosara* called *samaturu* or cooperation.

Understanding
At this stage, it is a process that students go through to achieve self-actualization, self-understanding and realization for students who study optimally. Through the learning process, humans will understand and understand who they are, the potential they have and how to develop themselves realistically and factually. This can be seen from the activities carried out by students in presenting group learning results, as well as providing responses or questions to explanations of the material submitted by students and lecturers. This reflects the value *of kalosara called monduloa* or honesty.

Development
The development stage is a learning process that develops more on students' creativity and concern for fellow humans. This can be seen from the ability of lecturers to provide opportunities for students to present a concept, theory, rule or understanding through examples obtained in their lives. The goal is for students to be able to implement the theories they have learned in PKN courses in improving Prosocial behavior in the life of society, nation, and state. This reflects the value of *kalosara* which is called *mesumba* (donating), *pesawa'ano* (generosity) & helping (*mondulingi*), considering the welfare of other individuals (*mombeonasa ambono toono suere*).

Evaluation
At this stage, it is an assessment process from the accumulation of stages carried out previously. The goal is to make decisions about the value and benefits obtained from the learning process in PKN courses. In addition, evaluations are carried out to measure Prosocial behavior achieved by students through the implementation of *tests*. This shows the value of *kalosara* called *Mombeonasa ambono toono suere* (considering the welfare of other individuals).

Figure 2 provided outlines the stages of the development process for a PKn (Civic Education) learning model based on Tolaki local wisdom, adhering to the 4D model framework developed by Thiagarajan. Here's a detailed description of each stage. Define (Analysis Stage): (1) Initial Analysis: Identifies the need for a new learning model by analyzing existing gaps in PKn learning. This involves gathering insights from students and teachers about the challenges faced in current learning processes. (2) Content Analysis: Focuses on the material that will be used, ensuring it aligns with educational goals and incorporates Tolaki local wisdom. (3) Learning Objectives: Establishes clear and measurable learning objectives to guide the development process. (4) Team Consolidation: Forms a collaborative team of experts and educators to ensure the learning model meets pedagogical and cultural standards. (5) Source and Format Selection: Identifies relevant teaching resources and determines the optimal format for delivering the learning model.

Design (Planning Stage): During this phase, the teaching materials and tools (such as lesson plans, guidebooks, and worksheets) are drafted. These materials are designed to integrate Tolaki cultural values while focusing on student-centered learning strategies. Develop (Development Stage): (1) Expert Validation: The draft materials are reviewed by experts for validity, practicality, and alignment with educational goals. (2) Revisions:

Feedback from the validation process is used to make necessary improvements (Revisions 1 and 2). (3) Implementation and Testing: The revised materials are piloted with students and teachers to evaluate their effectiveness in fostering prosocial behavior and understanding Tolaki values. (4) Disseminate (Deployment Stage). (5) Distribution and Socialization: The final learning model and its supporting materials are distributed to educators and stakeholders. Workshops and training sessions are held to ensure proper implementation. (6) Evaluation and Feedback: Continuous assessment is conducted to monitor the model's impact and gather feedback for further improvement. This structured process ensures the development of a culturally relevant and effective learning model that enhances prosocial behavior among students.

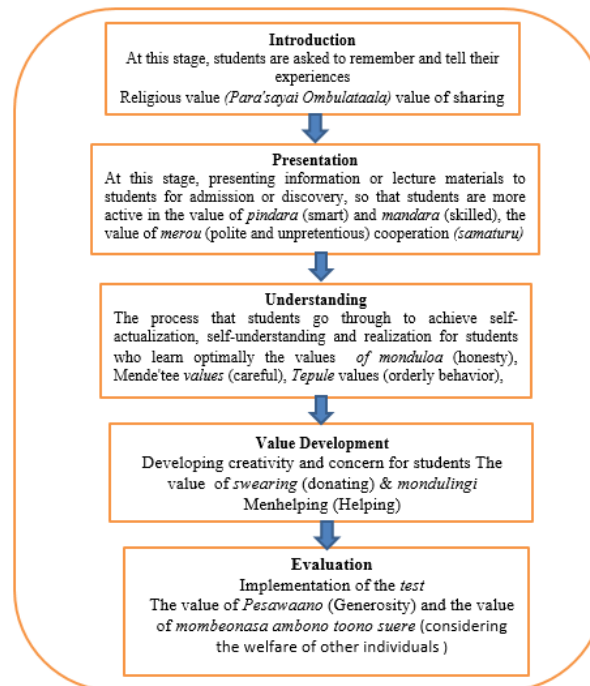The steps to learn the PKn learning model are as follows:

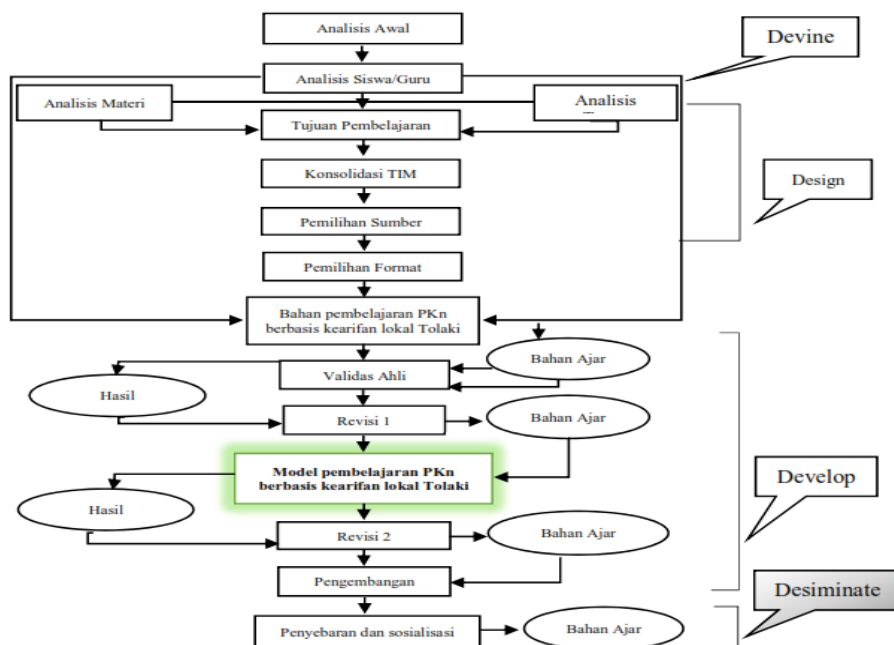**Figure 1.** Steps of PKn Learning Model Based on Tolaki Local Wisdom

Figure 2. Adopted a 4D Model developed by Thiagarajan (1974)

Data on the Results of Validation of the PKn Teaching Model Book Based on Tolaki Local Wisdom to Improve Social Behavior

Based on the assessment results of 2 (two) validators who have validated from 12 (twelve) items of the model book, the following data is obtained:
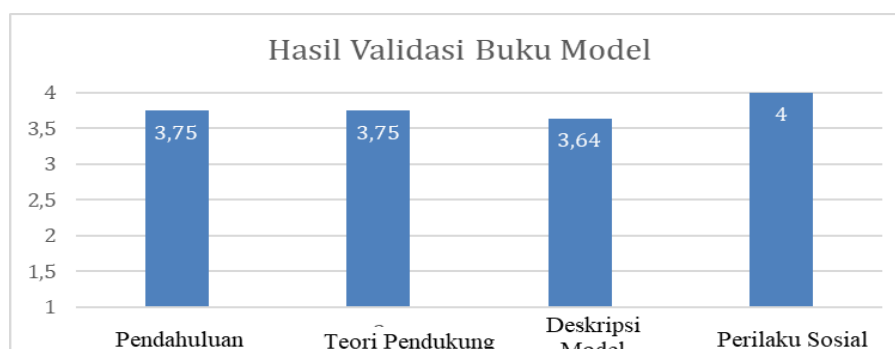

Figure 3. Model Book Validation Results

Based on figure 3, it shows that the preliminary aspects are 3.75 aspects, supporting theories 3.75, model descriptions 3.64; and social behavior 4.00. With an average of 3.79, it shows that the results of the validation of the model book by both experts are very valid criteria (Ratumanan & Laurens, 2006).

Data on the Results of Validation of the Tolaki Local Wisdom Based PKn Teaching Guidebook to Improve Social Behavior
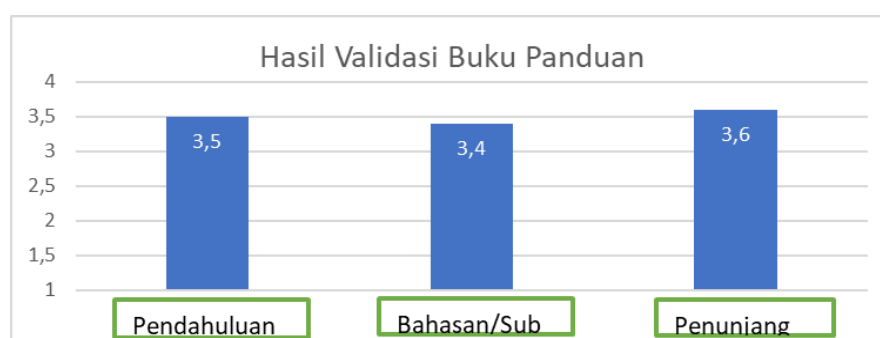

Figure 4. Handbook Validation Results

Table 2. Student Social Behavior Questionnaire Distribution List

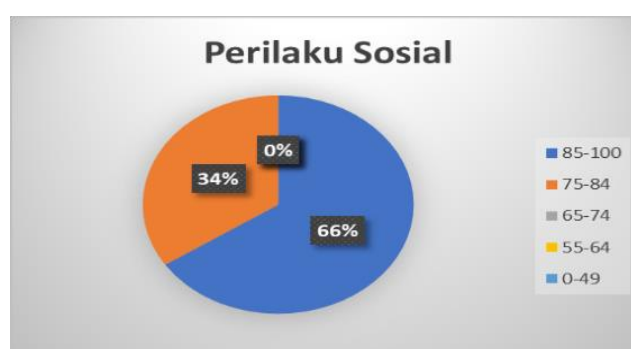| Interval	Frequency	Presentation	Category
85 - 100	23	65,7 %	Highly Skilled
75 - 84	12	34,3 %	Skilled
65 – 74	0	0 %	Quite Skilled
55 - 64	0	0 %	Less Skilled
0 - 49	0	0 %	Unskilled
Sum	35	100 %	

Figure 5. Diagram of the Distribution List of Student Social Behavior Questionnaires

Based on tables and diagrams related to the results of the analysis of student social skills questionnaire scores. The results showed that the social behavior of students was in the category of very skilled. Nowadays students must complete their abilities in the academic dimension, life skills, the ability to live together and think critically and creatively. Other invisible skills such as social skills, global thinking, and media and information literacy must be able to be balanced in order to face the era of the 4.0 instrustri revolution Siahaan, N. (2019).

Based on the results of the research in the needs analysis phase, it can be concluded that lecturers and students need a PKn learning model based on local Tolaki wisdom by assessing students' Prosocial behavior in the implementation of PKn learning and outside the implementation of learning. As previously explained, curriculum revision has been implemented for the last 5 years. However, the implementation of PKn learning based on local wisdom, especially Tolaki local wisdom, has never been adapted into the current curriculum. This means that lecturers have not innovated and developed the implementation of PKn learning in the PGSD education study program. In other words, the implementation of PKn learning has not paid attention to aspects of Prosocial behavior, and in the process its implementation still uses conventional and non-contextual learning methods.

Broadly speaking, in PKn learning, several problem trends were found when researchers conducted preliminary studies. There is still a low level of student Prosocial behavior, it appears that students still lack the value of sharing, cooperation, honesty, contribution, generosity, helping and considering the welfare of other individuals as manifested in the value of Prosocial behavior. In addition, lecturers have not fully guided students to apply Prosocial behavior in the learning process, both in the classroom and outside the classroom. This is because lecturers have limitations in developing a model, method and strategy that is appropriate and contextual in implementing Prosocial behavior in PKn learning. This fact is in stark contrast to 21st century learning which instills in the importance of character education for students The existence of challenges and opportunities in 21st century education is expected to be a benchmark in instilling character education, What is clear is that there will be a lot of challenges faced by the world of education (Amri et al., 2020) (Laksana, 2021), in line with what was conveyed (Dharmawan, 2014) considering that students are an idealistic group with all their advantages and potentials, providing national character education to them requires a special strategy.

The same thing was also conveyed by (Komalasari, 2023) (Mustaqim, 2016) that the importance of the paradigm of Prosocial behavior towards students in order to focus their attention on the relationship between the individual and his environment consisting of various social and non-social objects that produce consequences or changes in environmental factors that cause changes in behavior. Another relatively similar study was presented by (Khisbiyah et al., 2021) (Instincts, 2018) who stated that Prosocial Behavior is one of the most important aspects to be developed because it greatly affects the process of social interaction. Prosocial behavior emphasizes the development of good attitude skills, consistent with actions based on the value system that applies in the midst of society. The implementation of Tolaki local wisdom values in the learning process of PKn is felt to be important to maintain the existence of culture in the relationship between members of this community, there are elements that contain high philosophical value. They use it as a holding stick to live their daily lives (Amiruddin dkk., 2017). PKn learners can introduce, instill insights into state awareness, defend the country and have a Prosocial mindset, attitude and behavior (Hidayah et al., 2023) (Permana Ujang, 2018)

The determination and preparation of the components of the PKn learning model based on Tolaki local wisdom is based on a number of theoretical foundations, mainly learning principles, namely (1) Cognitive Learning Theory, according to (Heinrich dkk., 2001) With Piaget's cognitive learning theory, there will be a gradual process in the reception of material to the learner's brain and according to the learner's ability. In the Theory of Cognitive Development, there will be a balance between what the learner feels and what is seen or new experience (2) Learning theory Behavioristic theory emphasizes the scientific study of various observable Prosocial behavioral responses and determinants of their environment. In other words, Prosocial behavior focuses on interaction with its environment that can be seen and measured. The principles of Prosocial behavior are widely applied to help people change their Prosocial behavior in a more (King, Laura, 2010), (3) Constructivism learning theory, namely learning means forming the meaning created by students from what they see, hear, feel and experience, this is in accordance with the opinion of (Kirana & Kurniawati, 2023) that constructivism is a point of rejection from the formation of knowledge and the reconstruction of knowledge, namely changing the knowledge that a person has that has been constructed (Rahmadhanty, 2024)

According to the researcher, the PKn learning model based on Tolaki local wisdom is one of the approaches that can improve student social behavior by instilling Tolaki local wisdom values based on values kalosara which of course has a correlation that is very relevant to PKn learning (Amiruddin dkk., 2017) This learning model can produce several learning steps that can motivate students, especially in understanding the local Tolaki culture and can improve Prosocial behavior. Therefore, through this research, in the manufacture of learning tools using SAP, Semester Learning Plans (RPS), model books, manuals and student worksheets (MFIs). With

the implementation of this learning model, it is hoped that it can encourage student activities to the maximum to implement Prosocial behavior, both in the learning process and outside the learning process. Lecturers are very interested in learning with the application of PKn learning model based on Tolaki local wisdom, and lecturers are more innovative by preferring a contextual learning model in learning because through learning that integrates with local wisdom, Tolaki can better implement learning with real life, especially those related to improving students' Prosocial behavior (Octaviyanti dkk., 2016)

One of the important stages in this research and development is the needs analysis phase. This phase aims to collect and identify the needs of users (lecturers and students) before developing a product. This phase is considered important because it is the basis and benchmark for designing a good learning model product that meets the needs of its users. Needs analysis is carried out in the process of designing the developed learning tools. In this context, there is a gap that occurs between reality and desired expectations in achieving student Prosocial behavior. Needs analysis can be interpreted as a method or method used in determining the difference between reality and existing desires (Hidayati, 2023). In this case, the expected condition is the embodiment of the ideal condition while the reality is a real current event that is not in accordance with what is expected.

Basically, needs analysis is carried out with the aim of providing opportunities and opportunities between the applicable curriculum and the current needs of students. This means that researchers develop a learning model that is in accordance with the needs of its use, which of course does not contradict the applicable curriculum. (Kusmawati et al., 2022) emphasized that the current curriculum must also be adjusted to the needs of users so that the two can go hand in hand and complement each other. Needs analysis has a very important role in helping the learning implementation process because it is a fundamental principle in a student-centered learning system (Nurhayati & Bintoro, 2024). In other words, a learning must be responsive to the needs of students. Furthermore, needs analysis must be associated with the learning context which includes the curriculum, textbooks or textbooks, the obstacles faced and the implementation of learning (Nawing, 2018)

The learning model based on the value of local wisdom Tolaki is designed to achieve two interrelated learning goals, namely helping students develop their understanding and implement the value of Prosocial behavior in their lives (Widyaninger, 2018). Through learning based on local wisdom of Tolaki, students will be guided in order to form and compile new understandings. In addition, students will be trained to think critically by constructing meanings and ways of assimilating and being able to correlate the experience or material they learn with the knowledge they already have (Nahar, 2016). The findings of this study indicate that the learning model based on Tolaki local wisdom in the PKn course is valid, practical, and effective. The validity test, conducted through expert validation, assessed the development products, including the Lecture Event Units (SAP), Learning Implementation Plans (RPS), Student Worksheets (MFIs), and Prosocial Behavior Instruments. These were categorized as very valid, with scores of 3.79 for the model book, 3.50 for the guidebook, 3.66 for the RPS, 3.90 for the SAP, 3.40 for the student worksheet, and 3.55 for the prosocial behavior instrument. These findings align with previous studies, such as those by (Sudiyono & Karmini, 2020), which emphasize that the validity of learning tools is critical in ensuring their relevance and alignment with curriculum goals.

In terms of practicality, the PKn learning model received very positive responses from lecturers and students, with an average score of 3.62 in the very practical category for the model book, 3.52 for the lecturer's response, and 3.42 for the SAP implementation. These results are consistent with the claims of (LA ODE et al., n.d.), who noted that practicality is reflected in the ease of use and positive engagement of students during the learning process. Furthermore, the model's effectiveness was demonstrated through improvements in students' prosocial behavior, as measured by a questionnaire that reported scores ranging from 76.38 to 97.22, with an average score of 87.77 and a standard deviation of 5.494, categorizing students' prosocial behavior as very skilled. Similar findings were highlighted by (Hidayat & Balakrishnan, 2024) and (Puspa & Sundawa, 2023), who emphasized that effective learning models enhance students' engagement and behavioral outcomes. Overall, the results confirm that the learning model based on Tolaki local wisdom is not only valid and practical but also effective in fostering prosocial behavior, providing a significant contribution to the field of education. The findings of this study are in line with several previous studies with different topics stating that the learning model can improve Prosocial behavior (Hamid, 2012).

The implications of using the PKn learning model based on Tolaki local wisdom are significant for both the academic and practical realms of education. First, this module provides a framework for integrating local cultural values into the curriculum, which can strengthen students' understanding of their cultural heritage while simultaneously promoting ethical and prosocial behavior. By embedding Tolaki values into PKn lessons, the module not only supports the development of social responsibility but also helps students connect theoretical knowledge with real-world applications, fostering a sense of identity and belonging. Second, the module's student-centered design encourages active participation and collaboration, which are crucial for enhancing critical thinking and interpersonal skills. The effectiveness of this approach is reflected in the improvement of

prosocial behaviors, such as cooperation and empathy, as highlighted by the study's results. For educators, the module serves as a practical tool that aligns with curriculum goals while also providing innovative methods to engage students in meaningful learning experiences.

Additionally, the practicality and validity of the module, as demonstrated by expert validation and positive feedback from users, suggest that it can be easily adapted and implemented in various educational settings. Policymakers and curriculum developers can use this model as a template for designing similar culturally-relevant educational tools, thereby promoting inclusive and context-sensitive teaching strategies. In the broader context, this module contributes to the discourse on the importance of local wisdom in fostering global citizenship skills, emphasizing the balance between cultural preservation and modern educational demands. The integration of this PKn module has implications for long-term educational outcomes, as it equips students with the values and skills necessary for active and ethical participation in society, making it a valuable contribution to character education in Indonesia and beyond (Al-ghoniyyah & Effendi, n.d.).

Discussing the effectiveness of a development product, of course, cannot be separated from the criteria it uses. The criteria for the effectiveness of learning products can be determined by three main categories, namely (a) the achievement of predetermined goals, (b) in accordance with the needs of users, and (c) having a positive impact on improving Prosocial behavior, both in terms of knowledge, attitudes, and behaviors (Romlah & Syobar, 2021). From the results of this study, it can be concluded that the development of a learning model based on Tolaki local wisdom in PKn courses has proven to be valid, practical, and effective in improving students' Prosocial behavior.

Conclusions

In conclusion, the PKn learning model based on Tolaki local wisdom has been successfully designed with a structured syntax comprising five stages that integrate core cultural values such as metia, samaturu, monduloa, mesumba, pesawaano, and mondulungi. The supporting materials, including model books, guidebooks, SAP, RPS, and Student Worksheets, complement the implementation of this model. Validation results indicate that the model meets the criteria for validity and practicality, with expert and user feedback placing it in the very valid and very practical categories, respectively. Furthermore, the effectiveness test demonstrated significant improvements in students' prosocial behavior, positioning the model as highly effective for fostering ethical and cooperative skills among learners. This study highlights the importance of integrating local wisdom into educational practices to enhance character development and social responsibility. For future research, it is recommended to explore the long-term impact of this model across diverse educational contexts and examine its applicability to other subjects or cultural frameworks. Additionally, further studies could investigate the scalability of the model for broader implementation, particularly in multicultural and urban settings. These efforts will contribute to advancing culturally relevant education and enriching character-based learning methodologies.

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