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Analysis Wisdom Local Story Puppet Traditional Character Education on Pluralism of Elementary School Students

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Abstract

This research analyzes local wisdom in traditional puppet stories as a source of pluralism character education for elementary school (SD) students. By using content analysis methods on classical puppet scripts such as the Mahabharata and the Ramayana, as well as classroom implementation observations, the results show that puppet stories contain pluralistic values such as tolerance, cultural diversity, and social harmony. Implementation through a narrative approach helps SD students understand and appreciate differences, thus supporting the formation of a pluralistic character. These findings emphasize the potential of wayang as an educational medium relevant to Indonesia's multicultural context.

Keywords: Local wisdom, traditional puppet stories, character education, pluralism, elementary school students.

Abstrak

Penelitian ini menganalisis kearifan lokal dalam cerita wayang tradisional sebagai sumber pendidikan karakter pluralisme bagi siswa sekolah dasar (SD). Dengan menggunakan metode analisis konten terhadap naskah wayang klasik seperti Mahabharata dan Ramayana, serta observasi implementasi di kelas, hasil menunjukkan bahwa cerita wayang mengandung nilai-nilai pluralisme seperti toleransi, keragaman budaya, dan harmoni sosial. Implementasi melalui pendekatan naratif membantu siswa SD memahami dan menghargai perbedaan, sehingga mendukung pembentukan karakter pluralisme. Temuan ini menekankan potensi wayang sebagai media edukasi yang relevan dengan konteks Indonesia yang multikultural.

Kata Kunci: Kearifan lokal, cerita wayang, pendidikan karakter, pluralisme, siswa SD.

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INTRODUCTION

In the era of globalization, elementary school students in Indonesia are faced with the challenge of multiculturalism that requires strengthening the values of tolerance, respect for diversity, and social harmony to prevent conflict and build an inclusive society. Experts such as Tan et al. (2023) emphasize that multiculturalism in Southeast Asia, including Indonesia, requires early education to form a tolerant generation. Pluralism character education is becoming more important to prevent social conflicts and strengthen national identity.

Globalization brings challenges such as cultural homogenization through social media and global consumption, which can erode local values. However, traditional puppet stories offer a powerful alternative, as they can bridge local traditions with a global context. For example, the values of pluralism in puppetry, such as inter-caste tolerance or peaceful conflict resolution, can be applied to teach elementary school students about global citizenship, where they learn to respect the world's cultural differences while maintaining Indonesia's cultural roots.

Research by Appadurai (2023) in the Journal of Global Education emphasizes that local wisdom, such as puppetry, plays a role as a "cultural anchor" in the midst of globalization, helping students face identity dilemmas and encouraging inter-generational solidarity. Pluralism character education is a crucial aspect in the formation of the young generation in Indonesia, which is known as a country with ethnic, religious, and cultural diversity. Pluralism teaches not only tolerance, but also empathy, mutual respect, and the ability to live harmoniously in the midst of differences.

At the elementary school (SD) level, this education must be delivered through interesting and contextual media so that it is easy for students to understand. One potential source of local wisdom is the story of traditional puppetry, which has long been part of Javanese and Indonesian culture at large. Puppets, as performing arts that contain moral, ethical, and philosophical values, can be used as a tool of analysis to develop the pluralistic character of elementary school students.

Historically, wayang has developed since the 9th century AD as an art form that combines epic narratives from India (such as the Mahabharata and Ramayana) with the local values of the archipelago. In the context of education, puppetry is not just entertainment, but an effective means of learning because it uses symbolism, dialogue, and characters that represent various levels of society. For example, figures like Arjuna (who represents courage and justice) or Yudhistira (who emphasizes honesty and leadership) can inspire elementary school students to appreciate differences without discrimination. This is in line with Indonesia's national curriculum, as in Permendikbud No. 20 of 2018 concerning Strengthening Character Education, which emphasizes the integration of Pancasila values including mutual cooperation and unity into daily learning.

Recent literature reviews show an increasing interest among researchers in the integration of local wisdom in character education. For example, research by Sari and Wulandari (2022) in the journal Character Education analyzed how puppet stories such as the Mahabharata and Ramayana can shape the value of pluralism through characters who represent social diversity. The study found that wayang encourages elementary school students to understand conflict and peaceful resolution, which is relevant to the challenges of pluralism in today's digital age.

In addition, an article by Nugroho et al. (2023) in the Journal of Cultural Education emphasizes the role of wayang as a non-formal educational medium, where values such as cooperation and inter-caste tolerance can be applied in the elementary curriculum to prevent radicalism. This literature is supported by international research, such as Soedarsono (2021) study that links puppetry with global citizenship education, showing that this local wisdom is effective in building awareness of cross-cultural pluralism.

Furthermore, recent research by Rahayu and Suryani (2024) in the Proceedings of the National Seminar on Education revealed that the use of puppets in interactive learning such as through digital applications or live performances, increases the participation of elementary school students by up to 30%, while strengthening inter-ethnic empathy.

The study also integrates Bandura's social-cognitive theory, in which students learn through puppet character modeling that faces pluralistic dilemmas, such as the conflict between family obligations and societal interests. On the other hand, a study by UNESCO (2023) on Indonesia's cultural heritage highlighted wayang as a tool to prevent extremism, with empirical evidence from school programs in Yogyakarta showing a decrease in incidents of bullying based on religious differences after wayang interventions. However, implementation challenges remain, such as the lack of adaptation of puppet stories to modern contexts, limited access to technology in rural areas, and resistance from teachers who are poorly trained in traditional methods.

Nonetheless, these challenges can be overcome through collaboration between schools, communities, and the government. This article aims to analyze local wisdom in traditional puppet stories as a source of character education pluralism for elementary school students, with the hope of providing practical recommendations for teachers and education policymakers. This analysis is expected to enrich the Indonesian educational literature with a sustainable cultural approach, as well as encourage innovation in the curriculum to face the social dynamics of the 21st century. Thus, puppets are not only a legacy of the past, but as a bridge to a more inclusive and harmonious future.

Local wisdom, like traditional puppet stories, is a cultural resource rich in moral and social values. Wayang kulit, as a Javanese cultural heritage, often tells

the story of the epic Mahabharata and Ramayana, which contain teachings about justice, brotherhood, and respect for differences.

According to Soedarsono (2020), puppetry as a local wisdom has great potential in character education. Local wisdom is a set of knowledge, beliefs, rules, and practices owned by local communities as a result of long-term interaction with their environment (Kottak, 2015). Local wisdom is dynamic, passed down from generation to generation, and serves as a guideline for life to achieve harmony. Wayang, as a cultural product, is a manifestation of local Javanese wisdom that contains universal philosophy and values of life.

Conventional teaching methods are often less effective in instilling the value of pluralism because of the lack of connection to the local cultural context, making it difficult for students to understand and internalize these values. Berkowitz and Bier (2020) criticize conventional approaches that do not utilize local culture for character building. One preventive effort to counteract this problem is through character education, especially pluralism character education, which must be instilled from an early age, namely at the elementary school (SD) level. Character education aims to form students who are not only cognitively intelligent, but also have noble morals and social concern (Ministry of Education and Culture, 2020). However, the implementation of character education in schools often faces obstacles. The material tends to be cognitive, dogmatic, and less touching on the affective aspects of students, making it difficult to internalize it in daily life.

Wayang is a performing art that has existed in Indonesia since the 10th century. There are different types of puppets, such as Wayang Kulit, Wayang Golek, and Wayang Orang. The stories raised generally come from the Indian epics, the Mahabharata and Ramayana, which have been adapted and imbued with local Indonesian values. According to Holt (1967), puppets function as a mirror (reflection) of society and at the same time as a guide (guidance) for people's behavior. Values such as truth (dharma), goodness, and sacrifice are clearly illustrated through the struggles of the figures.

Wayang can be used as an interesting and contextual educational medium to teach pluralism, because its narrative is interactive and relevant to the daily lives of elementary school students. Hartono (2022) highlights moral values in puppetry as an effective tool for children's social ethics. Wayang, as a form of traditional Indonesian performing arts, especially wayang kulit and wayang golek, is a cultural heritage rich in philosophical values. Originating from India, wayang was brought by Hindu traders and monks to the archipelago around the 8th to 10th centuries AD, then adapted to the local Javanese culture.

Puppet stories not only tell epic stories such as the Bharatayuddha war or Rama's adventures, but also contain moral teachings such as dharma (obligation), karma (the result of deeds), and tri hita karana (harmony with God, man, and nature). In pluralism character education, wayang teaches the importance of inter-

caste harmony (brahmins, knights, vaisyas, sudra) and inter-religious tolerance, which are relevant to the context of Indonesia's diversity. For example, figures like the wise Krishna or the powerful Bhima show how differences can be strengths, not sources of conflict.

Wayang also uses an ancient Javanese language full of metaphors, making it attractive for elementary school students to learn through interactive stories, whether in live performances or modern adaptations such as movies or picture books.

The novelty of this research lies in the integration of traditional puppet stories with pluralism character education specifically for elementary school students, which has not been widely explored in the context of digital and modern multiculturalism. The State of the art shows that recent research, such as Dewi et al. (2023), has begun to adopt digital adaptations of puppets, but is still limited to general moral aspects, not specific pluralism. Experts such as Putri et al. (2023) point to innovations in using local folklore for learning motivation, which can be extended to pluralism.

Literature surveys show that local wisdom, such as puppetry, has been used in character education (Sutrisno, 2021; Wulandari et al., 2022), with a focus on moral values such as empathy and tolerance. Puppet stories as an educational medium are effective in increasing student involvement (Sari & Nugroho, 2021; Hartono, 2022), while pluralism education emphasizes the development of tolerant attitudes (Berkowitz & Bier, 2020; Johnson, 2022). Recent experts such as Ahmad and Rahman (2022) analyzed the challenges of pluralism in Indonesian schools, and Tan et al. (2023) compared the effectiveness of traditional storytelling in Southeast Asia. However, the integration of the two is still rare in the current literature.

The gap in the literature lies in the lack of research that in-depth analyzes the specific values of pluralism in puppet stories (such as inter-ethnic tolerance and social harmony) and their implementation in primary schools. Previous research has focused more on general moral or cultural aspects, without the analysis of gaps in the context of post-globalization Indonesian multiculturalism. According to Lestari and Prabowo (2021), there is a gap in group activities for pluralism awareness, which can be overcome with local cultural media such as puppetry.

This study aims to analyze how local wisdom in wayang stories can be applied in the character education of pluralism elementary school students, with a focus on the identification of pluralism values, implementation in the classroom, and its challenges and implications. This goal is supported by Johnson's (2022) recommendation to use interactive media in multicultural education.

The contribution of this research includes the development of a model of puppetry integration in the elementary school curriculum to increase pluralism, provide practical recommendations for teachers, and enrich literature on the use of local culture in character education in the digital era, thereby supporting the

development of tolerant and harmonious student character. Experts such as Kusuma and Widodo (2021) emphasize that education based on local wisdom can reduce stereotypes, which is reinforced by these findings.

METHODS

Method This research method is systematically designed to analyze the local wisdom of traditional puppet stories on the character education of pluralism of elementary school students, with a qualitative research type with a multi-site case study design, which allows an in-depth exploration of the values of pluralism in puppet stories and their implementation in elementary schools.

This research approach uses an interpretive qualitative approach to understand the meaning and context of pluralism values in puppet stories, as well as its impact on the character education of elementary school students.

The research was conducted for 4 months, from May to September 2025, at SDN Cicalengka X, Bandung Regency which has a character education program that is specifically based on local culture.

Data and Data Sources: Primary data sources include classic puppet story scripts (Mahabharata and Ramayana), classroom observations, and interviews with teachers and students. Secondary data came from literature related to local wisdom and character education. Data were collected through analysis of the content of the puppet script, observation of participants during the learning session, and semi-structured in-depth interviews with teachers and students.

The main instruments of this study are content analysis guidelines to identify the value of pluralism, observation sheets to record classroom interactions, and interview guidelines to explore the subject's experiences. The correctness of the data is ensured through triangulation of sources (manuscripts, observations, interviews), triangulation of methods, and member checking with informants to ensure the accuracy of interpretation.

The Data Analysis techniques in this study were analyzed using thematic techniques (Braun & Clarke, 2021), which include theme identification, coding, and interpretation to uncover the pattern of pluralism values and their implications in character education.

RESULTS AND DISCUSSION

The Value of Pluralism in Puppet Stories

Content analysis shows that puppet stories are rich in local wisdom and pluralism. For example, in the Mahabharata, the story of the brotherhood of the Pandavas and Kaurawa teaches tolerance despite differences of opinion, while the Ramayana emphasizes inter-ethnic harmony through the alliance of Rama and different tribes. These values reflect Indonesia's cultural diversity, such as respect for religious and ethnic differences.

These findings are in line with Hartono (2022), who analyzes moral values in wayang kulit as a tool to teach social ethics, and Soedarsono (2020), who highlights the local wisdom of wayang in the context of Javanese culture. Research by Sari and Nugroho (2021) also supports that puppets contain pluralism themes such as inter-caste brotherhood.

An analysis of the content of the 20 main plays of the Mahabharata and Ramayana puppet stories reveals 15 main themes of pluralism that can be categorized into three dimensions: tolerance between groups, social justice, and community harmony. For example, in the play "Pandawa Lima", the value of tolerance is reflected through the brotherhood of Pandavas who accept differences in backgrounds and work together to face conflicts, which is in line with Kusuma's (2021) study that identifies tolerance as a core value in puppetry.

The theme of social justice emerges in the "Baratayuda War", where figures like Bhima uphold justice regardless of social status, supporting the findings of Hartono & Sari (2022) that puppets teach respect for equality. Community harmony is shown in the play "Ramayana" through Rama's alliance with different tribes, as analyzed by Widodo (2023) as a mechanism to prevent ethnic conflicts.

Qualitative data from this analysis showed a high frequency of the theme of tolerance (40% of the total themes), followed by justice (30%) and harmony (30%), which is consistent with the meta-analysis of Santoso (2022), who found that traditional narratives such as puppetry are effective in building empathy. Integration with the latest literature, such as the experimental study of Susanto (2020), shows that the narrative elements of puppetry can increase the understanding of pluralism by up to 30% through simulated social scenarios.

Table 1 below summarizes the main themes of pluralism identified from the analysis of puppet stories, along with the frequency of their occurrence in the 20 plays analyzed.

Table 1: Themes of Pluralism in Puppet Stories

1	No.	Theme of Pluralism	Description	Frequency (in 20 acts)	Example of Role
1		Tolerance Between Groups	Accepting ethnic, religious, and cultural differences without conflict	8	The Five Pandavas, Ramayana

Theme of Pluralism	Description	Frequency (in 20 acts)	Example of Role	
2	Social Justice	Enforcement of justice regardless of social status or power	6	The Battle of Baratayuda, Arjuna Wiwaha
3	Community Harmony	Cooperation and mutual cooperation to achieve common goals	6	Krishna Duta, Srikandi
4	Difference Award	Respect the perspectives of individuals in the group	5	Abimanyu, Gatotkaca
5	Empathy and Solidarity	Helping others in difficulty, regardless of background	4	The Holy Spirit, Regardless of the Name
6	Peace Conflict	Resolving disputes through dialogue and compromise	3	Kurawa Duta, Rama Tambak
7	Gender Equality	The role of women in pluralism (e.g. Srikandi as a leader)	2	Srikandi, Dewi Sri

Source: Analysis of the content of this study (2023). Frequency based on explicit appearance in the narrative of the play.

In addition, a study by Dewi et al. (2023) shows that the digital adaptation of puppetry can reinforce these values in the modern era, while Putri et al. (2023) reveal the positive impact of local folklore on the understanding of cultural diversity.

Further research by Rahayu and Suryadi (2020) found that local wisdom in Central Java, including puppetry, is effective in building students' cultural identities, which strengthens the value analysis of pluralism. A study by Wijaya and Santosa (2020) shows that puppet performances increase student engagement in cultural learning, with a focus on interactive aspects that support respect for differences.

In addition, the analysis by Kusuma and Widodo (2021) emphasizes that character education based on local wisdom can reduce social stereotypes, which are relevant to the value of tolerance in puppetry. Research by Tan et al. (2023) compared pluralism education in Southeast Asia, demonstrating the effectiveness

of traditional stories in establishing inter-generational tolerance, which is in line with the theme of social harmony in the Ramayana.

Implementation of Elementary School Students' Character Education

Observations in the classroom show that teachers use simple puppet performances to teach pluralism. Students engage in post-performance discussions, where they learn to appreciate differences through puppet characters. Interviews with students reveal increased empathy: "Through puppetry, I learned that different people are good, like Rama and Hanuman, who are different but friendly." This finding is in line with Sari and Nugroho (2021), who show the effectiveness of puppets in shaping the character of pluralism.

Challenges and Implications

The main challenge is the limited time and resources for puppet performances. Some teachers admitted that it was difficult to adapt the story to the modern context. However, the integration of technologies such as digital puppet videos can overcome this. Practical implications include the development of puppet-based learning modules for the elementary curriculum, which is supported by Wulandari et al. (2022).

The implementation of puppet stories in elementary education shows a positive impact on the character of student pluralism. A case study by Yulianto (2022) in 10 elementary schools found an increase in empathy between students from different ethnic backgrounds, with pluralism scores rising from 65% to 85% after the interactive module (Sari & Putra, 2022).

Experimental research by Rahmawati (2021) reported a 40% increase in student participation, which correlated with a better understanding of tolerance. However, challenges arise in the modern context, where elementary school students are often exposed to stereotypes through social media, as identified by Nugroho (2021). Wayang can be an antidote, with Setiawan (2023) suggesting a hybrid model to integrate digital elements, resulting in a reduction in conflict between groups by up to 20%.

Table 2 below shows a comparison of the impact of puppet education on the pluralism character of elementary school students based on recent studies.

Table 2: Comparison of the Impact of Wayang Education on the Pluralism Character of Elementary School Students

	No.		Key Results	
		Study Method	(Increase in Pluralism Score)	References
1		Sari & Putra (2022)	Interactive Modules	65% → 85% (empathy and tolerance)
2		Yulianto (2022)	Case Studies (10 schools)	Increased empathy between ethnicities
3		Rahmawati (2021)	Experimental	Student participation +40%, tolerance +30%
4		Indrawati (2020)	Curriculum Evaluation	Understanding of pluralism +35% (500 students)
5		Permana (2022)	Longitudinal (grades 1-6)	Long-term impact on character

Source: Synthesis of the literature of this study (2023). The results are based on empirical data from related studies.

Local Wisdom in Character Education

Local wisdom refers to cultural knowledge and values that are inherited from generation to generation, which can be used to shape students' character (Sutrisno, 2021). In the Indonesian context, local wisdom such as puppetry has been used to teach moral values since ancient times. Research by Wulandari et al. (2022) shows that the integration of local wisdom in education increases the empathy and tolerance of elementary school students.

In addition, a study by Rahayu and Suryadi (2020) found that local wisdom in Central Java, including puppetry, is effective in building students' cultural identity. Further research by Kusuma and Widodo (2021) emphasized that character education based on local wisdom can reduce social stereotypes in

elementary schools, while analysis by Putri et al. (2023) revealed a positive impact on students' motivation to learn through local folklore.

Traditional Puppet Stories as an Educational Media.

Puppet stories, especially from the epic Mahabharata and Ramayana, contain pluralism themes such as inter-caste brotherhood, respect for differences, and social harmony (Soedarsono, 2020). A study by Sari and Nugroho (2021) found that wayang is effective in character education because of its interesting and contextual narrative.

Research by Hartono (2022) analyzed moral values in wayang kulit as a tool to teach social ethics to children. In addition, a study by Wijaya and Santosa (2020) shows that puppet performances increase student involvement in cultural learning, with a focus on interactive aspects. Furthermore, research by Dewi et al. (2023) explores the adaptation of digital puppets for character education, highlighting its potential in the technological era.

Pluralism Character Education

Pluralism in character education involves developing a tolerant attitude towards religious, ethnic, and cultural diversity (Berkowitz & Bier, 2020). In Indonesia, pluralism education is important to prevent social conflicts. Research by Johnson (2022) emphasizes that local cultural media such as puppetry can reinforce the value of pluralism through interactive stories.

A study by Lestari and Prabowo (2021) found that pluralism education in elementary schools increases students' awareness of diversity through group activities. Research by Ahmad and Rahman (2022) analyzes the challenges of implementing pluralism in Indonesia, with recommendations for local cultural integration. In addition, a study by Tan et al. (2023) compared pluralism education in Southeast Asia, showing the effectiveness of traditional stories in shaping inter-generational tolerance.

Discussion or discussion is intended to interpret the results of the research in accordance with the theory used and not just explain the findings. The discussion must be enriched by referring to the results of relevant research that have been published in scientific journals. In addition, the discussion must show the novelty and significant findings of the research conducted. Discussions can be presented in subchapters and sub-sub-chapters according to the objectives and problems in a systematic manner. The discussion includes: *comparing the findings with previous research, comparing the results and theories, and answering the what/how of the objectives outlined in the introduction.*

Local Wisdom in Puppet Stories

Puppet stories, such as the Mahabharata and Ramayana plays, contain local Javanese wisdom that emphasizes social harmony and pluralism. These values are

reflected in figures such as Arjuna (courage and justice) and Rama (loyalty and tolerance). Recent literature shows that puppetry as an educational medium can increase empathy between groups (Susanto, 2020; in the Journal of Character Education, Vol. 10, No. 2). Research by Kusuma (2021) in the Journal of Cultural Anthropology identified 12 values of pluralism in puppetry, including respect for ethnic and religious differences.

In addition, a comparative study by Hartono & Sari (2022) in the Proceedings of the National Cultural Conference comparing wayang with other folklore, found that wayang is more effective in conveying messages of tolerance due to its visual and narrative elements. Furthermore, an analysis by Widodo (2023) in the International Journal of Cultural Studies emphasizes the relevance of puppetry in the digital era, where these local values can prevent radicalism through early education.

Additional research by Andriani (2020) in the Nusantara Cultural Journal explores the philosophical aspects of puppetry, such as the concept of "harmony" that encourages cross-group cooperation, with empirical data from a survey of 200 respondents in rural areas of Java. A longitudinal study by Prabowo (2021) in Asian Ethnology follows the development of pluralism values from generation to generation, finding that wayang retains its relevance as a tool of cultural socialization.

In addition, an interdisciplinary study by Fitriani & Nugraha (2022) in the Journal of Folklore Studies integrates psychological and anthropological perspectives, showing that puppet narratives form pluralistic identities from an early age, with support from lab experiments involving elementary school children. Finally, a systematic review by Darmawan (2023) in the Cultural Heritage Journal collected 25 studies, concluding that wayang, as a local wisdom, not only preserves traditions but also adapts to modern challenges such as globalization and social conflict.

Pluralism Character Education

Pluralism character education involves developing an attitude of respecting differences, as described in the Independent Curriculum (Ministry of Education and Culture, 2022). A study by Rahayu et al. (2023) in the International Journal of Education found that folklore-based education increased the tolerance of elementary school students by 25% after a 6-month intervention. However, the main challenge is the adaptation of traditional stories to modern contexts (Nugroho, 2021). Longitudinal research by Putri & Adi (2021) in the Journal of Child Psychology shows that local culture-based pluralism programs reduce social stereotypes among children aged 7-12 years.

In addition, a meta-analysis by Santoso (2022) in the Review of Educational Research collected data from 15 studies, concluding that pluralism education is

effective when integrated with interactive activities such as group discussions. A recent study by Lestari (2023) in the Journal of Multicultural Education highlights the positive impact on students' psychological well-being, with an increased sense of security in a multicultural environment.

Additional research by Kartika (2020) in Education and Society analyzed the impact of pluralism on academic performance, finding a positive correlation between tolerance and learning motivation. A qualitative study by Sari & Wijaya (2021) in the Journal of Character Education explored students' experiences in pluralism programs, with the finding that students exposed to this education were better able to resolve conflicts between friends.

A meta-study by Hidayat (2022) in Global Education Review integrated data from 30 countries, showing that local culture-based pluralism education is more effective in the Southeast Asian context than Western methods. In addition, experimental research by Utami (2023) in the Child Development Journal used group control to measure pluralistic attitude changes, reporting a significant improvement after 12 weeks of intervention. Finally, a review by Purnomo (2023) in Multicultural Education Quarterly emphasizes the importance of gender inclusion in pluralism education, with recommendations for integrating women's perspectives in the curriculum.

Integration of Wayang in Elementary Education

Recent research by Sari & Putra (2022) in the Proceedings of the National Seminar on Education shows that interactive wayang modules are effective for elementary school students, with an increase in pluralism scores from 65% to 85%. This literature supports the use of digital technology to present puppets, such as animation applications (Wibowo, 2023). Experimental research by Rahmawati (2021) in the Journal of Learning Technology found that the use of digital puppets increased student participation by up to 40% in character learning sessions.

In addition, a case study by Yulianto (2022) in Education Technology Research analyzed the implementation of puppetry in 10 elementary schools, reporting an increase in empathy between students from various backgrounds. Furthermore, an evaluation by Setiawan (2023) in the Asian Journal of Education suggests a hybrid model (traditional and digital) to optimize pluralism learning, with significant results in reducing conflicts between student groups.

Additional research by Indrawati (2020) in the Journal of Elementary Education evaluated the effectiveness of puppetry in the elementary curriculum, with data from 500 students showing a 35% increase in pluralism understanding. A study by Gunawan (2021) in Technology in Education developed a mobile application for puppets, found that students were more engaged with interactive features such as quizzes and animations. A longitudinal study by Permana (2022) in the Early Childhood Education Journal followed students from grades 1 to 6,

reporting a long-term impact on pluralistic character. In addition, an analysis by Setyawan (2023) in Digital Learning Review compares traditional vs. digital methods, concluding that the combination of the two increases knowledge retention by up to 50%. Finally, a review by Widiastuti (2023) in the Indonesian Journal of Education collected best practices from 20 schools, suggesting a framework for the integration of puppetry into elementary thematic learning.

CONCLUSION

Traditional puppet stories are a rich source of local wisdom for pluralism character education for elementary school students, with the values of tolerance, justice, and social harmony that can be integrated into the character education curriculum. The content analysis of the 20 main plays from the Mahabharata and Ramayana revealed 15 main themes of pluralism, such as tolerance between groups (40% frequency), social justice (30%), and community harmony (30%), which are in line with the indicators of the Independent Curriculum (Ministry of Education and Culture, 2022). The latest literature (2020-2023) supports the effectiveness of wayang in increasing the empathy and tolerance of elementary school students, with an increase in pluralism scores of up to 85% through interactive modules, as shown in the studies of Sari & Putra (2022) and Yulianto (2022).

Theoretically, this study strengthens the paradigm of local culture-based education as an alternative to the Western approach, with puppetry as an effective medium to build pluralistic identities from an early age. Practical implications include strengthening the elementary curriculum through the integration of puppet stories into thematic learning, which can reduce social stereotypes and improve students' psychological well-being, as suggested by Lestari (2023) and Putri & Adi (2021). At the policy level, these results encourage the Ministry of Education and Culture to develop interactive teaching materials and teacher training based on cultural literacy, in order to address challenges such as teacher skills and resistance to traditional content (Nugroho, 2021; Wibowo, 2023).

Recommendations for implementation include: (1) Development of hybrid learning modules (traditional and digital) with animation applications and interactive quizzes to increase student participation by up to 40%, as in the studies of Gunawan (2021) and Setiawan (2023); (2) Teacher training through cultural literacy workshops to ensure a deep understanding of the value of puppetry; (3) Evaluation of long-term impacts through longitudinal studies in more elementary schools, to measure the retention of pluralism values up to the higher education level; and (4) Collaboration with the puppet art community to preserve traditions while adapting to modern contexts, such as preventing radicalism through early education (Widodo, 2023).

This research contributes significantly to the strengthening of local culture-based education in Indonesia, with the potential to be applied in Southeast Asian

countries that have similar narrative traditions. While effective, challenges such as globalization and social media require continuous innovation. Further research is needed to test the impact of puppetry on students from diverse ethnic backgrounds, as well as integration with AI technology for personalization of learning. Overall, puppets are not only cultural heritage but strategic tools to build a harmonious pluralistic society, supporting Indonesia's vision as a tolerant and just nation.

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