



Enhancing Global Diversity and Cultural Literacy Through DILAN Model with Kamasan Painting

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Abstract: This study develops the DILAN (*Dalami/Explore, Informasikan/Inform, Latihkan/Practice, Amati/Observe, Nilai/Assess*) learning model assisted by *Wayang Kamasan* Painting to improve global diversity character and cultural literacy in elementary students. The research is based on the limited use of local wisdom in social studies, which makes learning tend to emphasize memorization. Using a Research and Development (R&D) design with the ADDIE model, the study followed five stages: analysis, design, development, implementation, and evaluation. Research instruments included expert validation questionnaires, observation sheets, student and teacher response questionnaires, and cultural literacy tests. The design test showed a feasibility level of 95% (very good). Validation by content, design, and media experts scored $\geq 90\%$ (very good). Student practicality trials reached 87–92.3% (good to very good), while teacher assessment was 93.8% (very good). Effectiveness testing showed significant results: global diversity ($t = 2.104 > 2.064$) and cultural literacy ($t = 2.121 > 2.064$), indicating H_1 was accepted. Thus, the DILAN model with *Wayang Kamasan* assistance is valid, practical, and effective. It serves as an innovative learning model that integrates local culture, supports character formation, and strengthens national identity in the globalization era.

Keywords: cultural literacy; DILAN model; global diversity; kamasan wayang painting; learning innovation

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INTRODUCTION

Social Studies Education under the *Merdeka* Curriculum in Indonesia plays a crucial role in increasing the number of young people who are not only cognitively intelligent but also possess strong character, appreciate diversity, and are prepared to become global citizens. This objective is explicitly stated in the Social Studies Learning Outcomes, which encourage students to understand national cultural diversity and local wisdom as the foundation of national identity (Parisu & Saputra, 2025). The importance of character strengthening aligns with Indonesia's priorities outlined in the *Asta Cita* Program, where the reinforcement of *Pancasila* ideology (First Goal) and human resource development (Fourth Goal) are the main focus (Setiawan & Tomsa, 2022). Through educational policies, the government seeks to achieve quality and inclusive education, not only academically oriented but also focused on developing students' character and personality.

The reinforcement of Global Diversity character and cultural literacy becomes a fundamental component (Abdulah et al., 2024; Haniifah, 2024). This aspect plays an important role in preparing students to live in a multicultural and interconnected world. It helps them understand that every culture has unique values that deserve respect. Cultural literacy encourages learners to recognize the richness of their local heritage while appreciating global diversity. Strengthening the global diversity character helps students become tolerant and responsible global citizens. These values are crucial in preventing prejudice, discrimination, and social conflict in the learning environment. Therefore, the development of global diversity and cultural literacy must be integrated into daily learning practices, not only taught as abstract concepts.

In practice, the reality shows a significant gap between curriculum objectives and their implementation. Indonesia's Tolerant City Index in 2022 decreased by 0.21 points, from 5.24 to 5.03 (Attaftazani, 2023). This decline reflects major challenges in building a tolerant society, with tangible impacts on the education environment. Cases of intolerance, such as incidents of violence in schools, provide concrete evidence that the understanding and application of diversity values remain low (Verkuyten & Killen, 2021). This issue is specifically identified in the *Letkol Wisnu* Cluster, North *Denpasar*, where needs analysis shows that the development of the Global Diversity character has not been optimal. This finding is reinforced by school education report data, which recorded a 7.82-point decline in the Global Diversity climate score, from 64.31 to 56.49. This score places the school in the "poor" category on the Benchmark Reference Assessment Scale 5, indicating a profound issue with increasing students' character.

Efforts have been made, but teachers acknowledge that current approaches have not addressed deeper aspects. The programs implemented so far often emphasize ceremonial activities rather than continuous character formation. This means that cultural appreciation is treated as an occasional topic rather than an integral part of students' daily learning experience. Teachers also admit that the teaching methods used tend

to focus on memorization and cognitive aspects rather than reflection and practice (Ghaleb, 2024). As a result, students can recall cultural facts but struggle to internalize the values behind them. This condition is worsened by the declining student interest in local culture, which is increasingly replaced by foreign popular culture and digital entertainment. The rapid development of social media, online games, and global pop trends has shifted children's attention away from traditional art, folklore, and moral stories rooted in local wisdom (Irlina & Khairunnisa, 2024). This trend gradually weakens their sense of belonging and pride in their cultural identity.

Preliminary survey results from questionnaires distributed to 24 fifth-grade students also support these findings. Data show that 62% of students have not yet optimized the application of Global Diversity values and cultural literacy. Students can identify the meaning of tolerance in theory but struggle to apply it in social interactions. Therefore, there is a clear need for a learning model that can translate these abstract values into real, engaging, and culturally rooted learning experiences. The root of the problem lies in the limited use of innovative and structured learning strategies. Character-strengthening programs in schools remain incidental, often limited to major celebrations or cultural projects, and lack a specifically designed, sustainable learning model (Anisah, 2023; Darmawan et al., 2024). This condition indicates that character education has not yet been systematically integrated into classroom instruction, rendering its impact temporary and less meaningful in students' daily lives. An innovative approach is needed that can integrate cognitive, affective, and psychomotor aspects to strengthen diversity character and foster cultural literacy holistically (Alafnan, 2025).

One strategy is to develop a learning model based on local wisdom (Jumriani et al., 2021; Harefa & Suastra, 2024). This approach enables students to understand regional cultural values while internalizing tolerant attitudes in daily life. In this context, local wisdom serves as a bridge between traditional moral principles and modern values of global citizenship. Such innovation is realized through the development of the *DILAN* Learning Model (*Dalami, Informasikan, Latihkan, Amati, and Nilai*), which integrates *Wayang Kamasan* paintings as a learning medium. *Wayang Kamasan* paintings, a distinctive Balinese cultural heritage, not only possess aesthetic value but are also rich in moral, ethical, and character-education messages (Sujana et al., 2024). However, existing research on local wisdom has not yet produced a structured model that systematically integrates specific cultural media such as *Wayang Kamasan* into learning to support character development and cultural literacy. This gap shows that current approaches remain generic and have not utilized local cultural artifacts as core pedagogical components.

Various studies show that utilizing local wisdom as a learning resource can enhance cultural awareness and enrich students' learning experiences. Character education can be strengthened by integrating Balinese local wisdom values into Social Studies subjects (Kertih & Sriartha, 2022; Yusuf, 2022). This integration not only transfers cultural knowledge but also develops students' emotional intelligence and moral reasoning, which are essential for building harmony within diversity. Through this approach, students not only understand the material conceptually but also internalize noble values such as tolerance, social harmony, and cooperation rooted in local culture (Sabrina & Narmotmojo, 2025; Zalli, 2024). *Wayang Kamasan* narratives, which often depict the triumph of *Dharma* over *Adharma*, act as moral metaphors that help students reflect on right and wrong and apply these principles to contemporary social life.

Local values remain relevant in building character and reinforcing national identity (Hasanah et al., 2023; Mulyana, 2024). The ethical narratives within *Wayang Kamasan* teach that cultural heritage is not merely to be admired but lived through daily actions that uphold honesty, humility, and respect for others. Existing studies demonstrate that local wisdom has great potential as a contextual learning resource to strengthen character and national identity. However, these studies remain limited to character development in general and have not specifically focused on fostering global diversity and cultural literacy in interactive learning contexts. Therefore, integrating *Wayang Kamasan* into the *DILAN* learning model offers a new pathway to develop global-minded citizens who remain grounded in local moral values.

The novelty of this becomes even stronger when explicitly compared with previous R&D studies on local wisdom, which generally focus only on cultural content without structuring it into a learning model. While past research has developed local-wisdom-based character education modules or applications and demonstrated positive effects on cultural identity and character traits, these remain limited to supplementary media rather than embedded as a core pedagogical design (Faustine, 2025). The *DILAN* Learning Model, supported by *Wayang Kamasan* paintings, not only highlights Balinese local wisdom but also packages it into a communicative and reflective learning strategy. *Wayang Kamasan* paintings do not merely represent local values aesthetically, but also serve as tools to spark cross-cultural dialogue that encourage students to think critically, act inclusively, and understand diversity in both local and global contexts.

The research problem is formulated into four aspects: first, how the design process of the *DILAN* learning model supported by *Wayang Kamasan* paintings is carried out; second, how valid the model is; third, how practical the model is; and fourth, how effective the model is in improving global diversity character and cultural literacy among fifth-grade students at *SD Candra Kasih*. Based on the above explanation, the main objective of this research is to develop and test a *DILAN* Learning Model that is valid, practical, and effective in enhancing students' global diversity character and cultural literacy. Theoretically, this research contributes to

the development of character education theory based on local wisdom. Practically, the model is expected to serve as a guide for teachers, a reference for schools, and a useful resource for students and other researchers for further studies.

METHODS

This research uses a Research and Development (R&D) approach. The chosen design is the ADDIE model, which comprises five systematic stages: Analyze, Design, Development, Implementation, and Evaluate (Khalil et al., 2025; Rusdi et al., 2022). This research is designed to run for 1 year. The population of this study comprised 1,109 fifth-grade students from eight elementary schools that are members of the Letkol Wisnu Cluster in North Denpasar District. The sampling technique used was Cluster Random Sampling (Wu & Thompson, 2020; Latpate et al., 2021). Of the eight schools, SD Candra Kasih, with 25 students, and SD Negeri 1 Peguyangan, with 32 students, were randomly selected as the research sample, comprising the fifth-grade students in the two schools who served as the research subjects. The research sample included students and teachers from schools within SD Gugus Letkol Wisnu, namely SD Candra Kasih (32 students and 1 teacher) and SD Negeri 1 Peguyangan (25 students and 1 teacher), for a total of 57 students and 2 teachers involved in the study.

The research procedure followed the five main stages of the ADDIE model sequentially (Samsudin et al., 2021; Jais et al., 2022). First, the Analysis stage began with data collection through observation and interviews to identify learning needs, student characteristics, and existing challenges (Manglik, 2023; Meintjies and Maritz, 2025). This stage can build on the analysis conducted at Letkol Wisnu Cluster; it was found that conventional learning models were ineffective in fostering students' character and cultural literacy. This highlighted the need to develop an innovative model, namely the *DILAN* Model. Second, the Design stage focused on preparing research documents and instruments (William, 2024). After completing the data analysis and identifying development needs in the Analysis stage, the researcher can then proceed to the Design stage to construct the learning model based on the research requirements. The product design was developed in the form of flowcharts and storyboards to visualize the structure and appearance of the learning model book (Ghim, 2021). In addition, teaching materials such as lesson plans, student worksheets, instructional materials, and assessment instruments (pretests and posttests in the form of questionnaires and tests) were prepared.

Third, the Development stage was the realization of the planned design (Andriyani & Suniasih, 2021; Wahidah et al., 2025). Once the learning model product has been designed in the Design stage, further development involving experts, teachers, and students is required to determine its validity and practicality before it is implemented in the learning process. At this stage, the product's feasibility was assessed by experts (content, design, and media specialists) using validation questionnaires (Siahaan & Siahaan, 2023). The product was then tested with students (individual and small-group trials) and teachers (practicality tests) to ensure its applicability. Fourth, the Implementation stage involved field application of the product. When the product is already valid and practical in the development stage, it is then implemented in the learning process. At this stage, it is essential to design learning activities that address students' problems.

The *DILAN* Model assisted by *Wayang Kamasan* Painting was tested with fifth-grade students at *SD Candra Kasih*. Its effectiveness was measured through pretests and posttests, and the data were analyzed to examine improvements in student character. Finally, the Evaluation stage was conducted both formatively and summatively (Zajda, 2021). Formative evaluation was conducted at each stage to refine the product, while summative evaluation was conducted at the end of the study to assess the overall success of the model. This evaluation stage is essential and is not conducted only at the end. It is present throughout all phases to refine the learning model and ensure it is truly valid, practical, and effective. The overall research design also requires clearer articulation of how each ADDIE stage is iteratively improved and how these refinements contribute to achieving validity, practicality, and effectiveness as the model's final outcomes.

The data were collected through several instruments to ensure the validity, practicality, and effectiveness of the *DILAN* learning model assisted by *Wayang Kamasan* Painting. Expert validation questionnaires were used to obtain assessments from content, design, and media experts regarding the product's feasibility (Baharuddin et al., 2021). A questionnaire is also used to monitor the model's implementation in the classroom. In addition, student and teacher response questionnaires were administered to evaluate the practicality of the learning model (Mandasari & Wahyudin, 2021). Questionnaire global diversity character and cultural literacy tests, in the form of pretest and posttest, were given to students to measure improvements in cultural literacy and global diversity character. The collected data were analyzed using both quantitative and qualitative approaches. The results of expert validation and practicality trials (student and teacher responses) were analyzed descriptively by calculating percentages and comparing them with predetermined qualification criteria. The effectiveness of the model was assessed using an inferential statistical analysis, which included a t-test. The t-test was applied to compare pretest and posttest scores on global diversity character and cultural literacy. The model was considered effective if the calculated t-value exceeded the critical t-value at the 5% significance level (0.05). It clearly presents the technical information of the study.

Therefore, readers can conduct research based on the techniques presented. Materials and equipment specifications are necessary.

RESULT AND DISCUSSION

The *DILAN* Model Syntax (*Dalamil*/Explore, *Informasikan*/Inform, *Latihkan*/Practice, *Amati*/Observe, and *Nilai*/Assess) was designed to enhance students' global diversity character and cultural literacy. In the Explore stage, students engage in initial exploration through discussions, reading literacy, and observation of phenomena, enabling them to identify their prior knowledge and formulate questions about topics they wish to learn (Nurmala et al., 2025). Next, in the Inform stage, the teacher delivers learning material linked to the characters and values portrayed in *Wayang Kamasan* Paintings, thereby broadening students' understanding of socio-cultural diversity while integrating it with the local context. The Practice stage emphasizes assignments, exercises, and group projects that use storytelling and *Wayang Kamasan*-based modeling. Through these activities, students not only strengthen their comprehension of the subject matter but also develop respect for diversity by collaborating in heterogeneous groups (Afriyanto & Anandari, 2024; Zhou & Colomer, 2024). The process then continues to the Observe stage, where teachers and students jointly reflect on both processes and outcomes through interactive communication. This reflection serves as the basis for improving and reinforcing learning achievements (Bonghawan & Macalisang, 2024). Finally, the Assess stage involves comprehensive evaluation, not only of cognitive and psychomotor domains but also of the affective domain (Zhang et al., 2023), particularly students' global diversity attitudes and cultural literacy. Peer assessment is incorporated to foster empathy and honesty in providing feedback (Adesina et al., 2023). The *DILAN* model syntax fosters active, contextual, and local wisdom-based learning that effectively enhances cultural literacy and strengthens students' global diversity character.

The *DILAN* model consists of five syntax stages, beginning with (1) *Dalamil*/Explore, in which students begin the learning process in initial exploration through discussions, literacy activities, or related phenomena to identify what they already know and what they wish to learn next. In the (2) *Informasikan*/Inform stage, the teacher provides information related to the learning material and connects it to the characters and values found in *Wayang Kamasan* Paintings in order to broaden students' perspectives on Global Diversity and Cultural Literacy. The process continues with (3) *Latihkan*/Practice, in which students complete assignments, exercises, and group projects, including modeling stories from *Wayang Kamasan* Paintings to strengthen understanding and skills while collaborating in heterogeneous groups to appreciate differences. The (4) *Nilai*/Assess stage involves joint assessment by teachers and students, covering cognitive, psychomotor, Global Diversity character, and Cultural Literacy aspects to identify strengths and areas needing improvement. Finally, in the (5) *Amati*/Observe stage, teachers and students observe the learning process and outcomes, engaging in reflective communication to evaluate both achievements and aspects that still require development.

The initial stage in developing the *DILAN* Learning Model was conducting a design test by instructional design experts. This test aimed to evaluate the appropriateness of the preliminary model design in terms of syntax, design flow, and the integration between media and learning objectives. Instructional design validation using the ADDIE approach ensured consistency among learning objectives, content, and evaluation, thereby making the learning product more effective and efficient in its application (Abuhassna et al., 2024). The design test is a crucial stage in learning model development, as it helps identify the suitability of the model components before testing on students. The results of the design validation conducted by instructional design experts, which served as the foundation for improving the model before implementation, are very good. The score is 95%, and the design is valid for use with revisions.

This shows that the *DILAN* model design has met the standard criteria for instructional development. The model is considered valid and ready for application in the next stage. The high percentage also indicates that the syntax and design flow are already aligned with current learning principles. This result aligns with the *Merdeka* Curriculum, which focuses on global diversity and cultural literacy. The validation also shows that the *DILAN* model balances learning design, technology, and culture. It helps teachers create learning that feels meaningful and close to students' daily lives. The results show that this model connects theory with real practice in class. Students are not only learning concepts but also appreciating culture and diversity. Therefore, the *DILAN* model is seen as an innovation that supports character building and inclusive education. Nevertheless, several revision suggestions were provided by the expert, including: 1) the analysis stage in the ADDIE model flowchart should include an evaluation component; 2) flowcharts and storyboards should be given clearer titles, and (3) the storyboard should provide more detailed visual explanations. These revisions strengthen the design's systematic aspects and enhance the product's clarity, making the model more communicative when presented to teachers and students.

Three groups of experts conducted validation: content experts, instructional design experts, and media experts (Ami & Meishanti, 2025; Yulia et al., 2023). This validity test focused on content accuracy, the feasibility of the syntax design, and the quality of *Wayang Kamasan* paintings as a representation of cultural values and global diversity. Validation by instructional design experts ensured the syntax's feasibility and the model's

coherence, thereby facilitating teachers' and students' understanding of the learning flow. Meanwhile, content experts provided input to strengthen the connection between the *DILAN* model and the reinforcement of global diversity character and cultural literacy. The results of the design validation are shown in Table 1.

Table 1. Validity Result from the Validator

Subject	Result	Qualification	Description
Content Validator	90%	Very Good	Valid for use with revisions
Instructional Design Validator	99%	Very Good	Valid for use with revisions
Learning Media Validator	98,5%	Very Good	Valid for use with revisions

The validation results indicated that all aspects were rated Very Good. The instructional design expert suggested that the teaching materials should include an evaluation component in the closing section and be enriched with illustrations of Balinese *Wayang*. Meanwhile, the media expert emphasized the importance of portraying each Wayang character's dual nature in accordance with the Rwa Bhineda philosophy, which emphasizes the balance between good and bad traits. These findings demonstrate that the model's validity is assessed not only in terms of technical feasibility but also in its relevance to local cultural contexts and to the philosophy of education grounded in local wisdom.

After expert validation, the model was tested with students and teachers to assess its practicality. The research subjects in practice were the students and teachers of SD Negeri 1 Peguyangan. The trial was carried out in three stages: individual, small group, and large group (Hardiansyah & Hidayatillah, 2022). In addition, teachers were also asked to provide assessments regarding the practicality of implementing the model in daily learning. Practicality testing is an important indicator in educational research and development, since a product that is theoretically valid may not be used effectively without a field test. Practicality testing must involve both teachers and students to ensure the model truly meets classroom needs. The results of the model's practicality test are shown in Table 2.

Table 2. Practicality Result from Students and Teacher

Subject	Result	Qualification
Individual Student Trial	87%	Practical
Small Group Student Trial	92,3%	Very Practical
Large Group Student Trial	90,4%	Very Practical
Teacher Practicality	93,8%	Very Practical

Based on Table 2, the model's practicality is in the good-to-very good category. The individual student trial gained 87%, which is good. The small- and large-group trials reached 92.3% and 90.4%, respectively, both very good. The teacher's assessment was even higher, at 93.8%, which is also very good. These findings show that the *DILAN* model is not only valid but also practical to use in class. Students felt helped and motivated by the local culture-based approach. Teachers also stated that the model made learning more interesting and enriched their teaching methods. The implementation stage was conducted to examine how effective the *DILAN* Model is in improving students' global diversity character and cultural literacy. The research subjects for this test were fifth-grade students of SD Candra Kasih. The effectiveness test was conducted by administering pretests and posttests to assess changes in students' understanding and attitudes after using the model. This stage aimed to determine whether the *DILAN* Model truly affected students' learning outcomes and character development in real classroom settings.

The testing was conducted by distributing pretest and posttest questionnaires to students to measure their understanding and behavior related to the global diversity character. The pretest assessed students' initial knowledge and attitudes before the implementation of the *DILAN* Model, while the posttest measured progress and changes after the model was applied in the classroom. By comparing the pretest and posttest results, it is possible to evaluate how effectively the model influenced students' global diversity character and cultural literacy. The testing was conducted by distributing pretest and posttest questionnaires. Figure 1 presents the number of students and the scores from the pretest and posttest assessments of students' global diversity character.

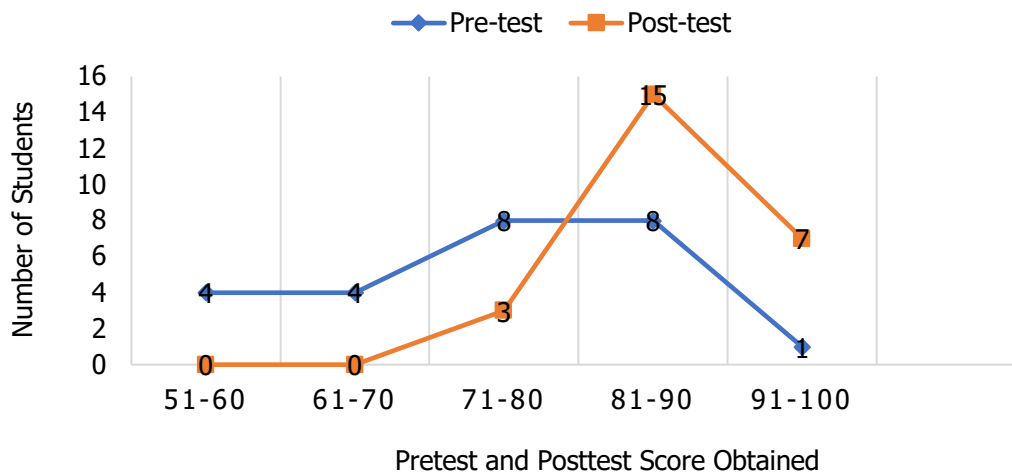


Figure 1. Number of Student Assessments of Students' Global Diversity Character

The analysis results show a clear improvement in students' scores after using the DILAN Model. The results demonstrate a clear enhancement in students' global diversity character following the implementation of the DILAN Model. The upward movement of students from lower to higher performance categories indicates not only academic improvement but also a deeper understanding. This progression reflects strengthened awareness of cultural differences, increased confidence in expressing perspectives on diversity, and greater readiness to participate in discussions of global and multicultural issues. Classroom observations further support these findings, showing that students became more proactive in comparing cultural practices, identifying similarities across communities, and articulating their own interpretations of diversity. Teachers noted that integrating Wayang Kamasan into the DILAN syntax made cultural themes more tangible, allowing students to connect abstract global concepts with familiar local contexts. This alignment between local cultural narratives and global perspectives fostered more meaningful engagement and reinforced students' openness to difference.

Inferential testing confirmed that the improvements were statistically significant, validating the model's effectiveness in strengthening global diversity character. Students demonstrated greater cultural sensitivity and were better able to explain the relevance of diversity in social interactions. The learning atmosphere also became more dialogic, as students displayed greater willingness to share viewpoints, listen to others, and negotiate meaning during classroom discussions. These behavioral changes emphasize that the DILAN Model consistently reinforces global diversity character through culturally grounded instructional processes. The effectiveness test used cultural literacy test items to measure students' understanding of cultural knowledge and appreciation. The pretest was administered first to determine students' initial level of cultural literacy before implementing the DILAN Model, while the posttest was administered after the learning process to assess improvements and changes in their cultural understanding. By comparing pretest and posttest results, the model's impact on students' cultural literacy is clearly evident. Figure 2 presents the number of students and the scores from the pretest and posttest of the cultural literacy test.

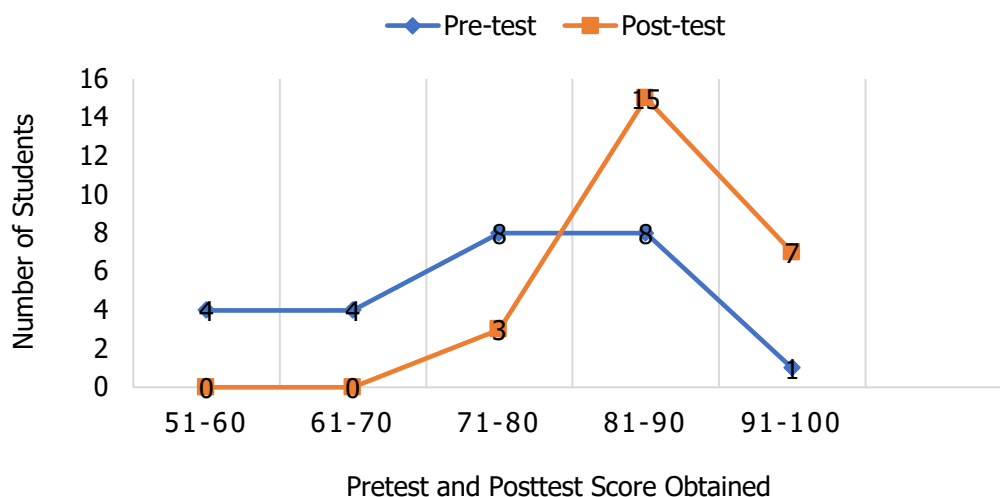


Figure 2. Number of Student Scores from Pretest and Posttest of Cultural Literacy Test

The analysis shows that the number of students achieving higher scores increased in the posttest. The shift toward higher achievement categories suggests a deepening of cultural understanding, particularly in students' ability to interpret cultural symbols, recognize the values embedded in traditional art, and relate these elements to broader cultural contexts. The improvement in the overall mean reflects not merely content mastery but the expansion of students' interpretive and reflective capacities. Field data show that students became more adept at explaining the philosophical meanings of Wayang Kamasan, connecting its visual narratives to real-life cultural practices, and identifying moral values conveyed through the artwork. Teachers reported that students were more observant, more curious about cultural elements discussed in class, and more willing to compare local traditions with cultural expressions from other regions. Such responses illustrate that the model effectively fosters both cognitive and affective dimensions of cultural literacy.

The effectiveness test confirmed that the increase in cultural literacy was statistically significant. Students showed enhanced appreciation for cultural diversity, demonstrated greater accuracy in articulating cultural meanings, and were better equipped to relate cultural knowledge to contemporary issues. The systematic integration of Wayang Kamasan within the constructivist and scientific framework of the DILAN Model helped students build cultural understanding through observation, inquiry, and reflection. This process enabled them to internalize cultural values while simultaneously developing critical awareness of how cultural practices shape social life. The results of this study are consistent with previous findings that highlight the importance of integrating local culture into multicultural education to strengthen students' character. Using *Wayang Kamasan* paintings provides an engaging learning medium. It also gives students contextual learning experiences. Students can internalize Balinese local wisdom values that align with global values. The DILAN Model, when integrated with Wayang Kamasan, produces stronger learning outcomes than previous local-wisdom-based interventions because it provides a systematic pedagogical sequence while simultaneously embedding culturally meaningful visual symbolism that deepens students' moral and cultural understanding. Through its stages of *Dalami*, *Informasikan*, *Latihkan*, *Amati*, and *Nilai*, the model guides students from initial exploration to critical interpretation and application of values, allowing cultural messages to be internalized rather than memorized.

Wayang Kamasan enriches this process by presenting diverse characters, colors, and compositions that visually represent harmony within difference, offering students direct exposure to principles of tolerance, pluralism, and global cultural diversity. The combination of structured constructivist learning and rich cultural semiotics enables students to interpret moral values more comprehensively, relate them to real social contexts, and demonstrate higher cognitive, affective, and psychomotor performance. Consequently, this synergy makes the DILAN Model with Wayang Kamasan more effective than earlier approaches that relied solely on narrative elements, without leveraging the power of visual cultural representation. The research findings demonstrating the effectiveness of the *DILAN* model in improving students' global diversity character and cultural literacy are relevant to several previous studies.

The *DILAN* model, developed within a constructivist framework, aligns with studies showing that constructivism can enhance students' social skills and creative thinking (Renninger, 2024). The model applies a scientific approach in its learning syntax. This aligns with studies showing that the scientific approach improves learning outcomes. It is particularly effective in elementary school science and social studies. The combination of constructivist and scientific approaches helps students deeply understand concepts. Students become more active, critical, and reflective in learning. The model also encourages collaboration and problem-solving skills. From the perspective of integrating local wisdom, the *DILAN* model using *Wayang Kamasan* paintings is very relevant. Previous research shows that local wisdom can improve learning outcomes. For example, *subak* has been used to enhance social studies learning (Isra et al., 2025). Balinese local wisdom can also serve as a learning resource for social studies (Dewi & Agung, 2021). *Wayang Kamasan* paintings provide cultural content that is easy to understand. They help students connect lessons with real-life traditions. Students learn about local values and their meanings. They develop respect and appreciation for Balinese culture. The model also encourages critical thinking and observation. Students can see how culture influences daily life. Overall, integrating local wisdom makes learning more meaningful and engaging.

Similar support is also found in research integrating the local wisdom of *Tri Hita Karana* and *arja* performances to foster students' global diversity character (Wiryanata, 2024). *Tri Hita Karana* teaches harmony between humans, nature, and the divine. *Arja* performances show cultural expressions and social values. Students can observe traditions and understand their meanings. This helps build respect and tolerance for others. It also strengthens character and moral awareness. Integrating these elements into learning makes lessons more engaging. Students connect local culture with global diversity concepts. The approach encourages critical thinking and reflection. It shows that local wisdom can effectively support character education.

The *DILAN* model's effectiveness in enhancing cultural literacy aligns with previous studies. Research shows that lesson planning based on local wisdom can improve students' cultural literacy (Udiyana & Arnyana, 2022). Using local culture as a learning resource helps students understand traditions and values. It also encourages respect and appreciation for cultural diversity. Students can relate what they learn to real-life practices. This approach makes learning more meaningful and engaging. Cultural literacy is developed not only

cognitively but also through experience and observation. Integrating local wisdom into lessons strengthens students' awareness of their cultural heritage and global cultural understanding.

Innovative learning models have also been shown to enhance socio-cultural literacy and promote understanding of religious moderation (Bakar et al., 2024). The *DILAN* model builds on this idea by combining constructivism, the scientific approach, and local wisdom from *Wayang Kamasan* paintings. This integration helps students connect knowledge with real-life cultural contexts. It also encourages active learning, critical thinking, and reflection. Students develop both cognitive understanding and social-emotional skills. They gain a deeper appreciation of cultural diversity and local traditions. This study not only supports previous research but also contributes a practical model for social studies learning. The *DILAN* model demonstrates that integrating local culture can effectively strengthen the global diversity character and cultural literacy. Compared to other research, *Tri Hita Karana* focuses on the global character; studies on local-wisdom-based lesson planning focus on cultural literacy; and research on innovative learning models emphasizes religious moderation. Unlike previous studies, this research integrates *Wayang Kamasan* paintings with *DILAN* syntax to simultaneously strengthen cultural literacy and global diversity. Such integration has not been addressed in earlier works. The *DILAN* model can be positioned as an approach that integrates all three dimensions through the use of *Wayang Kamasan* as its cultural medium, which has rarely, if ever, been examined in previous studies.

This research provides a concrete contribution to instructional science by offering an integrated learning model that combines constructivism, the scientific approach, and local wisdom through *Wayang Kamasan* paintings. The *DILAN* model expands existing theories by demonstrating that cultural artifacts can function not only as teaching media but also as structured frameworks for developing students' global diversity character and cultural literacy. The study strengthens empirical evidence showing that local culture, when systematically embedded in instructional syntax, can enhance both cognitive outcomes and socio-cultural awareness. In addition, the research contributes a practical model that teachers can adopt in elementary social studies classrooms to make learning more contextual, reflective, and culturally grounded. This integration has rarely been explored in previous studies, making the model a relevant contribution to contemporary discussions on culturally responsive pedagogy. This study has several limitations that should be acknowledged. The sample was confined to a single cluster, limiting the generalizability of the findings. The intervention was relatively short, limiting the ability to evaluate its long-term impacts on students' cultural literacy and diversity-related attitudes. Differences in students' visual interpretation skills and variations in teachers' competencies may also have influenced the learning outcomes. In addition, the assessment of affective domains is inherently vulnerable to measurement bias. The study focused on a single form of local wisdom, *Wayang Kamasan*, which may not equally resonate with students from diverse cultural backgrounds. Finally, the research did not examine the sustainability of the model's effects over time, leaving long-term stability untested.

CONCLUSION

The research findings show that the *DILAN* Learning Model achieves a very high level of feasibility, as demonstrated through comprehensive validity, practicality, and effectiveness testing. The design test scored 95% in the very good category, indicating that the initial model aligns with contemporary standards for instructional development. Expert validation results further reinforce this feasibility, with all results falling within the very good category. These validations confirm that the *DILAN* model is systematically structured, communicative, and consistent with the principles of the *Merdeka* Curriculum, particularly in fostering creativity, collaboration, and character building. Effectiveness testing also demonstrated significant improvements in key learning outcomes. Students' global diversity and cultural literacy scores also increased. These results indicate that the *DILAN* model not only enhances cognitive understanding but also effectively strengthens cultural literacy and global diversity character through the integration of local wisdom. Overall, the study concludes that the *DILAN* model is valid, practical, and effective. It contributes meaningful insights to instructional science by offering a structured, locally grounded learning model that utilizes *Wayang Kamasan* and by presenting both theoretical and practical implications for the development of culturally responsive learning in elementary education.

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