

Integration of Papuan Regional Songs as A Means of Cultural Preservation In Social Science Learning to Strengthen Students' Cultural Identity Class V C SD Hikmah 1 Yapis Jayapura Papua Province

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Abstract: This research aims to examine the integration of Papuan regional songs as a means of preserving culture in Social Sciences (IPS) learning in order to strengthen the cultural identity of class V students at SD Hikmah 1 YAPIS Jayapura. The background to this research is based on the importance of strengthening students' cultural identity from an early age and the limited use of Papuan regional songs as contextual and meaningful social studies learning media. This research uses a qualitative approach with a case study type of research. Research subjects included fifth grade social studies teachers, fifth grade students, school principals, Papuan cultural figures, and students' parents. Data collection techniques are carried out through observation, structured interviews, and documentation, while data analysis uses data reduction techniques, data presentation, and drawing conclusions. The research results show that the integration of Papuan regional songs in social studies learning is carried out through the planning and implementation stages of learning which link social studies material with local cultural values contained in Papuan regional songs. The impact of integrating Papuan regional songs can be seen in increasing students' understanding of local social and cultural values, growing feelings of pride and love for Papuan culture, as well as strengthening students' cultural identity.

Keyword: Papuan Regional Songs, Social Studies Learning, Cultural Preservation, Cultural Identity, Elementary School

PRELIMINARY

The current Indonesian education system aims for students to actively develop their potential to have religious spiritual strength, personality self-control, noble moral

intelligence and the skills needed by themselves, society, nation and state. This is in accordance with the goals of Indonesian education in Law Number 20 of 2003 concerning the national education system, namely a conscious and planned effort to facilitate and create learning and a learning atmosphere so that students actively develop their potential. Learning is the process of acquiring or modifying information, knowledge, understanding, attitudes, values, skills, or behavior through experience, practice, or education.

In order to fulfill the objectives of the education system in Indonesia, a curriculum was created, namely an independent curriculum which has been established through Minister of Education and Culture Regulation Number 12 of 2024 concerning Curriculum for Early Childhood Education, Basic Education Levels and Secondary Education Levels. It is stated that the learning process must provide learning experiences that are contextual, relevant to students' lives, and encourage character values, culture and local wisdom. The independent curriculum also emphasizes the importance of strengthening the Pancasila Student Profile, one of which is through the dimensions of global diversity and faith and noble culture which is in line with efforts to preserve culture through education (Kemendikbud, 2024)

Indonesia is a country that is very rich in cultural, linguistic and artistic diversity, including regional songs that develop in every region. Papua, as an integral part of Indonesia, has a very distinctive and unique cultural wealth, one of which is reflected in regional songs which contain noble values and local wisdom. Papuan regional songs are not just a form of artistic expression, but also a means of cultural education that can introduce and instill cultural identity in the younger generation, especially students in elementary schools.

The integration of Papuan regional songs in social studies learning can be a creative and educational approach, because it is able to build connections between the subject matter and the lives and culture of students. Regional songs contain elements of history, social values, relations between communities and geographical descriptions which can be directly linked to competence in social studies subjects (Sartono, 2022). That way, students not only learn cognitively, but also develop affective attitudes in the form of love, care and pride for local culture.

Social Sciences is a subject designed based on phenomena, problems and social realities with an interdisciplinary approach. This approach involves various branches of social sciences and humanities such as citizenship, history, geography, sociology,

anthropology and education (Nurjanah et al., 2021). The National Council for the Social Studies (NCSS) in its Social Sciences Learning Textbook defines Social Sciences as a subject that is a combination of social sciences and humanities that improves civic competence. In the school program, social studies is a systematic study of various aspects of social life to help the younger generation develop their ability to make rational decisions for the good of society.

Based on the expert opinion above, it can be concluded that Social Sciences is a simplified scientific discipline which includes social sciences such as history, geography, sociology, economics for educational and teaching purposes from primary to secondary school levels. Designed to help students understand social phenomena in society, develop critical thinking skills, and become active, caring and responsible citizens.

The integration of regional songs, especially Papuan, can be used in social studies learning activities where the material is very complex and related to people's lives. Social studies learning at elementary school level has great potential to become a medium for integrating local cultural values. According to Azmin (2024), social studies as a subject that discusses human relationships with their environment, provides space to teach local culture contextually. The integration of local culture in social studies learning gives students better critical thinking skills. By studying local culture, students are encouraged to analyze relevant history, customs and social practices (Lamala, 2025).

Jayapura City, as the center of educational and social activities in Papua, the integration of local values in learning is becoming increasingly important. Elementary schools have a strategic role in instilling cultural values from an early age. By utilizing regional songs in learning, it is hoped that it can create a meaningful and contextual learning atmosphere for students, while preserving the rich and diverse local culture. As stated in the Papua Province Regional Regulation (Perda) Number 16 of 2008 concerning the protection and development of Indigenous Papuan Culture, article 5 paragraph 1 states: the regional government makes efforts to develop indigenous Papuan culture through, (a) developing arts and culture; (b) language and literature development; (c) development of culture-based education; (d) development of communication media and cultural information; (e) development of a culture-based creative economy; (f) development of cultural research and documentation; (g) development of cooperation between cultural institutions; (h) development of cultural festivals and exhibitions; (i) film development; (j) development of

the art market; (k) development of other activities that support the preservation of indigenous Papuan culture.

In its implementation, there are a number of challenges faced in integrating Papuan regional songs into social studies learning in elementary schools, including teachers often having difficulty finding or developing learning resources that contain Papuan regional songs systematically and in accordance with social studies learning outcomes. In the midst of popular culture and digital media, many students are less familiar with and less interested in Papuan regional songs, so a more interesting and contextual approach is needed in learning.

Based on the results of initial observations with the fifth grade teacher at SD Hikmah 1 Yapis Jayapura, several problems were found in the implementation of social studies learning. The learning method used is still dominated by the lecture method, so it is less effective in exploring students' understanding of the social and cultural values that should be instilled through social studies subjects. Social studies material in class V covers historical, geographical, economic and socio-cultural themes with several concepts such as social change, government systems or economic activities still too abstract and difficult for students to understand without the help of media or concrete examples. Apart from that, the use of Papuan regional songs as a learning medium also faces obstacles. The language used in regional song lyrics often contains local terms or expressions that students do not understand. This makes it difficult for students to grasp the meaning contained in it. Students also seemed more enthusiastic about singing Indonesian songs and national mandatory songs compared to Papuan regional songs.

The teacher's views also influence this condition. Regional songs are still considered only part of arts or cultural arts learning, not as a potential means of conveying social, historical or cultural values in social studies subjects. In fact, in class V of SD Hikmah 1 YAPIS Jayapura with 3 groups totaling 82 students have diverse cultural backgrounds, including those from Java, Sulawesi, Sumatra, Maluku and Papua. This diversity of cultural identities should have the potential to link social studies learning with strengthening students' cultural identities, as well as strengthening their understanding of social and cultural values in social life.

This research aims to examine the integration of Papuan regional songs as a means of preserving culture in Social Sciences (IPS) learning in order to strengthen the cultural

identity of class V students at SD Hikmah 1 Yapis Jayapura. The background to this research is based on the importance of strengthening students' cultural identity from an early age and the limited use of Papuan regional songs as contextual and meaningful social studies learning media. The benefit of this research is to make a real contribution to preserving Papuan culture through the integration of regional songs in social studies learning, so that students in class V C of SD Hikmah 1 Yapis Jayapura not only understand the material cognitively, but also develop a sense of love, pride and concern for local culture.

METHOD

The research was carried out using qualitative methods. Qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior (J. Moleong, 2015). In this research, researchers used qualitative research with the type of research being a case study. The choice of case study type is considered appropriate because this research aims to conduct an in-depth and detailed exploration of a particular case in a real life context (Creswell, 2013). In this case, the case studied is the integration of Papuan regional songs in social studies learning in certain school environments. Through case studies, researchers can comprehensively describe how the integration process takes place, the meaning it produces and its contribution to cultural preservation and strengthening students' local identity.

The research location for this research is SD Hikmah 1 Yapis Jayapura, Jayapura City, Papua Province. The research implementation time is from September to December 2025. The object of this research is the integration of Papuan regional songs as a means of cultural preservation in learning Social Sciences (IPS). Papuan regional songs are used as learning media and a source of local cultural values to strengthen the cultural identity of elementary school students. The subjects of this research were determined using a purposive sampling technique, namely a deliberate sampling technique based on certain considerations (Sugiyono, 2019). This technique was used because the researcher chose informants who best knew, understood and were directly involved in the process of integrating Papuan regional songs in Social Sciences (IPS) learning. In this way, the data obtained will be more in-depth and relevant to the research focus.

In this research, the data analysis technique used is interactive analysis according to Miles, Huberman & Saldana (1994). The analysis process in this research was carried

out in four stages, namely the first was data collection such as data obtained from interviews, observations and documentation recorded in field notes which consisted of two parts, namely descriptive and reflective. Second data reduction,

After the data is collected, data reduction is then carried out, in order to select data that is relevant and meaningful, focusing data that leads to solving problems, discoveries, meaning or to answer research questions. Third, data presentation, data presentation can be in the form of writing or words, images, graphs and tables. Fourthly, drawing conclusions, drawing conclusions is carried out during the research process as well as the data reduction process, after the data has been collected sufficiently, then interim conclusions are drawn, and after the data is completely complete then the final conclusion is drawn.

RESULTS

A. Description of the Integration of Papuan Regional Songs in Social Studies

Learning in Class V C SD Hikmah 1 YAPIS Jayapura

Description of the integration of Papuan regional songs in social studies learning in class V of SD Hikmah 1 Yapis Jayapura is carried out in a structured manner with adjusted duration so as not to interfere with curriculum time allocation. Teachers use songs only as an introduction or part of the main activity. Schools provide freedom for innovation as long as it is aligned with learning objectives. Audio devices and flexible spaces are provided to support effectiveness. School policy emphasizes strengthening local culture through contextual learning. As stated by Mrs. Musripin, S.Pd.Gr as principal of SD Hikmah 1 YAPIS Jayapura, as follows:

The implementation of regional song integration at SD Hikmah 1 Yapis Jayapura is going well. Students are more enthusiastic and easily understand the context of social studies material. Learning becomes more alive thanks to this approach. The relevance of songs is assessed from the suitability of the content to the topic, cultural values, and ease of understanding for class V students. The values of mutual cooperation, togetherness, respect for nature, tolerance and local identity are strengthened through songs (interview Tuesday, December 10 2025).

In accordance with the statement above, Mrs. Hikmawati, a class V C teacher at SD Hikmah 1 YAPIS Jayapura, stated that Papuan regional songs are used in material

about cultural diversity, local identity and the lives of the Papuan people. Songs are the main media in class activities, especially because the majority of students are immigrants. Strategies include searching for songs along with the meaning of the lyrics and playing them repeatedly so that students get used to them and memorize them gradually. Songs are chosen according to learning objectives to enrich students' knowledge (interview Tuesday, 09 December 2025).

Social studies learning methods include group discussions, guided questions and answers, singing together, and making cultural value posters. This approach makes the process meaningful and prevents boredom for class V C students. Songs such as Diru-Diru Nina are added in addition to Apuse and Yamko Rambe Yamko which have already been mastered. Use is carried out in the core activity for the material "My Pride Region" for 2x35 minutes or the final 5 minutes as a habit.

Learners also responded positively to song integration. Adrianisa, a student from class V C of SD Hikmah 1 YAPIS Jayapura, revealed that I sang with my friends and listened to the teacher's explanation about Papuan songs and culture. "Diru-Diru Nina's song is suitable because it tells a prayer of hope and Papuan culture." Students feel more active, enthusiastic, and easier to understand social studies. Favorite part is singing together which makes learning not boring and fosters cultural pride (interview Friday, 28 November 2025).

In accordance with Adrianisa, student Dzakiyah from class V C SD Hikmah 1 Yapis Jayapura, stated that I listened to the song played by the teacher and then sang along with my friends. The song Diru-Diru Nina is suitable because it tells the life and hopes of the Papuan people (interview Friday, 28 November 2025). I feel more engaged, happy, and less sleepy. The song helps recognize the value of togetherness and prayer, with the hope that this method will continue to be used in IPS in the future. Parents of class V C students at SD Hikmah 1 YAPIS Jayapura fully support this integration. As Mrs. Riani stated as follows:

I really support learning using regional songs to make it easier for children to understand lessons and get to know Papuan culture from an early age. I provide this support according to children's stories, encourage them to listen to songs at home, and build cultural pride. Children show positive changes such as often singing Diru-Diru Nina and asking about Papuan dances (interview Friday, 28 November 2025).

Community leader Babinsa Dok 5 North Jayapura, Mr. Abel Kagamai supports the integration of regional songs. Mr. Abel Kagamai's statement said that the song Diru-Diru Nina is very suitable because it teaches the values of togetherness, resilience and social life of the Papuan people. I recommend Yamko Rambe Yamko and Apuse for social studies material about cooperation and family relationships. Figures are ready to help explain the meaning of songs and attend school activities for cultural preservation (interview Friday, December 12 2025).

Chairman of the YAPIS Islamic Education Foundation, Mr. Drs. H. Hadiyana, MM also supports it by saying that regional songs foster love for the region according to the saying where the earth is stepped on, there the sky is upheld. I recommend a regional song creation competition with community leaders, including translations into local languages such as Kayu Pulo, to enrich local content for migrant students who were born in Papua (interview Saturday, December 20 2025).

Based on the interview description above, it shows that the integration of Papuan regional songs in social studies learning in class V of SD Hikmah 1 YAPIS Jayapura is holistic from planning to evaluation. Support from schools, teachers, parents, students and community leaders strengthens the preservation of local culture. This approach is in accordance with the Merdeka Curriculum and is contextual for social studies material, effectively fostering pride in Papuan identity.

B. Description of Inhibiting Factors Faced by Teachers in Integrating Papuan

Regional Songs in Class V Social Sciences Learning at SD Hikmah 1 YAPIS Jayapura

Description of the inhibiting factors faced by teachers in integrating Papuan regional songs in social studies learning for class V SD Hikmah 1 YAPIS Jayapura mainly caused by limited references to relevant regional songs and limited school collections. Teachers have difficulty finding sources of Papuan songs that are suitable for social studies material because there are not many references available. Although the internet helps, teachers have to browse manually on YouTube to learn lyrics and assess student difficulties. School collections are still limited to only a few songs, so selection depends on the teacher's personal initiative.

As stated by Mrs. Musripin, S.Pd.Gr, principal of SD Hikmah 1 Yapis Jayapura, the technical obstacles faced by teachers in integrating Papuan regional songs in class V

social studies learning, such as limited speakers and devices, are a concern for the school which are being overcome gradually. Audio facilities are available but the quality needs to be improved. The school has not provided special training, only discussion and sharing of resources from local cultural teachers. Limitations of media or song sources are overcome by collaborating with teachers or cultural communities (interview Tuesday, 10 December 2025).

In line with the statement above, Mrs. Hikmawati, a class V C teacher at SD Hikmah 1 Yapis Jayapura, expressed her statement, namely that the technical obstacles faced by teachers in integrating Papuan regional songs in class V social studies learning were that there were not many references to Papuan regional songs, so I tried to browse on YouTube which could be taught, learn the lyrics to see if the child had any difficulties. Apart from that, media constraints are also minimal because using Infocus, if there is a temporary blackout, anticipate it by writing on the blackboard and singing directly to the teacher, limited references are also an obstacle so you have to select manually (interview Tuesday, 09 December 2025).

Apart from that, some students need to repeat several meetings to master the song because the lyrics are in a typical Papuan language. Although the majority memorize quickly, some students are slow to follow the rhythm and meaning. The majority of immigrants (non-OAP) classes require teachers to adapt extra strategies to make them relevant to students' experiences. Teachers are fully involved from planning to evaluation but need extra time to research songs.

As student Adrianisa from class V C SD Hikmah 1 Yapis Jayapura, said that songs were easy to sing and understand, but the teacher taught the songs in the middle or before the end of the hour. Some friends need to sing repeatedly because of the typical Papuan language. Even though we like singing together, the initial process of understanding the song requires repeated videos to memorize the lyrics (interview Friday, 28 November 2025).

In line with the opinion above, student Dzakiyah from class V C SD Hikmah 1 Yapis Jayapura said that the song was easy to follow even though it was in Papuan language, but we needed it to be played several times. Songs are played at the beginning of the lesson for encouragement, but sometimes songs are played in the middle of learning. One of them was in the process of memorizing the song Diru-Diru Nina, we

listened to the song repeatedly before we could sing along with our friends (interview Friday, 28 November 2025).

Sometimes limited school collections become a barrier to accessing song sources. As Mrs. Musripin stated, there are collections of Papuan regional songs but they are limited to school recordings, digital files and those from the community. Sources obtained from the internet (YouTube), traditional figures, teachers' personal collections. Schools encourage teachers to collaborate in sharing files or searching from local cultural communities.

As stated by Mrs. Hikmawati as a class V C teacher at SD Hikmah 1 YAPIS Jayapura, she said that the school collection was limited, only a few songs were available. Sources from the internet, YouTube, traditional figures, personal collections. It is used around 12 times per cultural topic but the selection is difficult because the material must be relevant, have cultural values, and be appropriate for the age of class V C students (interview Tuesday, 09 December 2025).

Then what was expressed by Mrs. Riani, parents of students from class V C SD Hikmah 1 YAPIS Jayapura, said that my child often talked about singing activities, but the teacher gave him the task of memorizing regional songs. The memorization process at home requires repetition because migrant children are not familiar with Papuan language. As a parent, I helped memorize it, but we were hampered by translating the deep meaning of the song to explain it simply (interview Friday 28 November 2025).

Based on the description above, it shows that the main inhibiting factors faced by teachers are limited references and song collections, technical obstacles to audio equipment, the need for repetition for incoming students, and the lack of special training. Even though the facilities are adequate and the internet is supportive, teachers need extra research initiatives and strategy adaptations so that the integration of Papuan regional songs is effective in class V social studies learning.

C. Description of Supporting Factors Faced by Teachers in Integrating Papuan Regional Songs in Class V Social Sciences Learning at SD Hikmah 1 Yapis Jayapura

Description of the supporting factors faced by teachers in integrating Papuan regional songs in social studies learning for class V SD Hikmah 1 Yapis Jayapura, mainly supported by flexible school policies and adequate facilities. Schools provide freedom for

innovation as long as they are in line with learning objectives, providing audio equipment, classroom speakers, infocus, as well as flexible spaces including a music room. The policy supports regional songs as a reinforcement of contextual local culture by monitoring school principals and evaluating through teacher supervision and reflection. As stated by Mrs. Musripin, S.Pd.Gr as the principal of SD Hikmah 1 YAPIS Jayapura as follows:

Supporting factors in integrating Papuan regional songs in social studies learning for class V SD Hikmah 1 Yapis Jayapura are that the school encourages flexible space arrangements, provides audio equipment, allows a music room, and supporting facilities are available even though they need to be improved. Teachers are given time flexibility while following the RPP, appreciation for innovative teachers, as well as encouragement of file sharing collaboration or cultural communities. Principal supervision and feedback ensures effectiveness (interview Wednesday, December 10, 2025).

In line with the statement above, Mrs. Hikmawati, a class V C teacher at SD Hikmah 1 YAPIS Jayapura, expressed her statement that the supporting factor in integrating Papuan regional songs in social studies learning for class V SD Hikmah 1 Yapis Jayapura is that there are speaker facilities available in the classroom, school information can be borrowed in good condition without any problems. The internet network is smooth for browsing YouTube looking for the lyrics to the song Diru-Diru Nina. Schools support freedom of innovation and preservation of local culture. The teacher is fully involved from planning, song selection, implementation to evaluation (interview Tuesday, 09 December 2025).

Apart from that, high student enthusiasm is the main support for song integration. As Adrianisa from class V C SD Hikmah 1 YAPIS Jayapura said that,

I like learning social studies using regional songs because it's not boring, it's more enthusiastic, I enjoy singing with friends. Nina's Diru-Diru song is easy to sing, helps understand Papuan culture, and wants the method to continue to be used. Feeling proud to be part of Papuan culture even though he was born and raised in Papua and is not native to OAP.

In line with the opinion above, Dzakiyah from class V C SD Hikmah 1 Yapis Jayapura said that I prefer learning using regional songs, rather than the usual way because it is fun, not sleepy, more enthusiastic. Nina's Diru-Diru is easy to follow even

though it is a typical Papuan language, singing regional songs helps us understand the value of togetherness and prayer. Nina's Diru-Diru song is my favorite part, when the song is played and I sing along, I want to continue learning using regional songs (interview Friday, 28 November 2025).

Parental support strengthens the process of implementing social studies learning in class V of SD Hikmah 1 Yapis Jayapura which is related to local cultural content, especially Papuan regional songs at school. As Mrs. Riani, a parent of class V C students at SD Hikmah 1 YAPIS Jayapura, expressed her opinion, namely that I really support learning regional songs, because it is easy to understand the lessons and students are more familiar with Papuan culture from an early age. I support it based on my child's stories, I am often invited to listen to regional songs at home, this gives me enthusiasm for learning and pride in our culture. Students will appreciate culture more, because they often sing Diru-Diru Nina and ask about Papuan dances (interview Friday, 28 November 2025).

As stated by Mrs. Wulansari, a parent of a class V C student at SD Hikmah 1 Yapis Jayapura, I support learning regional songs, because the learning atmosphere will be more fun and indirectly introduce more culture. I often remind children to memorize songs, I invite them to listen to songs together, I explain the culture simply. So that children change to appreciate regional songs more, enjoy talking about Papuan culture, often sing Yamko Rambe Yamko, Apuse, Diru-Diru Nina at home (interview Friday, 28 November 2025).

Then what was expressed by the North Jayapura Babinsa Dok 5 Community Leader, Mr. Abel Kagamai, was that I fully support regional songs, because regional songs are part of Papuan identity which is maintained through fun learning. Diru-Diru Nina is suitable to be taught because it contains the values of togetherness and resilience, the song Yamko Rambe Yamko with the value of unity, the song Apuse with the value of family relationships. We are ready to help explain the meaning, ready to attend school activities according to custom (interview Thursday, 12 December 2025).

In line with the opinion above, the Chairman of the YAPIS Islamic Education Foundation, Mr. Drs. It is important to do this from elementary school so that it will be remembered for life, even though some migrant students were born in Papua (interview Saturday, 20 December 2025).

Based on the description above, it shows that the main supporting factors for teachers are flexible school policies, adequate audio facilities, high student enthusiasm, support from parents at home, and appreciation from community leaders. The internet is smooth, teacher strategies are effective, and cultural values are embedded successfully. The integration of Papuan regional songs in IPS class V runs optimally thanks to the synergy of all parties.

D. Description of the Impact of Integrating Papuan Regional Songs in Social Studies Learning in Class V of SD Hikmah 1 YAPIS Jayapura

The description of the impact of integrating Papuan regional songs in social studies learning in class V of SD Hikmah 1 Yapis Jayapura mainly shows an increase in understanding of cultural values, pride in local identity, and cultural preservation. Students more quickly understand the value of mutual cooperation, togetherness, respect for nature, tolerance through songs that are easy to remember. Implementation makes students closer and aware of the richness of Papuan culture, with positive changes in attitudes even though the majority are immigrants.

As stated by Mrs. Musripin, S.Pd.Gr, as the principal of SD Hikmah 1 Yapis Jayapura, said that regional songs really help preserve Papuan culture in schools. Students are more enthusiastic, easily understand the context of social studies material, learning is more lively. There is an increase in students' knowledge about the meaning of songs, cultural meaning, Papuan identity. Students have changed their attitudes to be more appreciative and proud of singing regional songs, showing care such as taking part in arts and culture activities (interview Wednesday, December 10 2025).

In line with the statement above, Mrs. Hikmawati, S.Pd, class V C teacher at SD Hikmah 1 Yapis Jayapura, said that the integration of songs really helps students to better understand Papuan cultural values because they are easy to remember. So there is a significant increase in the introduction of cultural meaning, the character of the Papuan people, pride in regional identity. Students have become more proud, appreciate culture, sing songs more often during breaks, students are more confident in taking social studies lessons, because togetherness material is easiest to understand through song lyrics (interview Tuesday, 09 December 2025).

In addition, student enthusiasm and participation increased drastically. As Adrianisa from class V C SD Hikmah 1 Yapis Jayapura, said that regional songs help us

to understand Papuan culture better, we can easily understand social studies material through regional songs. Learning becomes more interesting, because learning songs are not boring, we feel excited. We are proud of Papuan culture, even though we are not native Papuans but were born and raised in Papua. After learning traditional IPS songs, I feel that Papuan culture is beautiful and must be preserved (interview Friday, 28 November 2025).

In line with the opinion above, Dzakiyah from class V C of SD Hikmah 1 Yapis Jayapura, said that regional songs help understand Papuan culture with the value of togetherness in prayer. It is easier for us to understand social studies because it is not boring, we are more enthusiastic about learning and find learning fun. We are proud to learn Papuan culture even though we are not native Papuans. After learning traditional songs, Papuan culture is valuable so it must be protected together (interview Friday, 28 November 2025).

This is in accordance with what can be seen in changes in children's attitudes at home. As Mrs. Riani, a parent from class V C of SD Hikmah 1 Yapis Jayapura, said that children have changed to appreciate Papuan culture, they don't think regional songs are boring. More interested in asking about regional songs, dances, Papuan customs. Positive example: Nina often sings Diru-Diru Rumah, tells the meaning, shows pride in Papuan culture (interview Friday, 28 November 2025).

This was supported by Mrs. Wulansari from class V C of SD Hikmah 1 Yapis Jayapura, saying that children have changed to appreciate regional songs and enjoy talking about Papuan culture. More interested in asking about the meaning of songs, dances, and life of the Papuan people. Positive examples seen at home are often singing Yamko Rambe Yamko, Apuse, Diru-Diru Nina at home, telling stories about their meanings, and showing pride in Papuan culture (interview Friday, 28 November 2025).

This is supported by several community figures, one of whom is the Babinsa Dok 5 North Jayapura Community Leader, Mr. Abel Kagamai, who said that the positive impact of learning regional songs is that children appreciate local culture more after learning regional songs. They will be more interested in knowing Papuan songs, often ask about the meaning of the original lyrics, and be confident in singing regional songs. And they show pride in Papuan culture, are more enthusiastic about participating in learning, respect cultural values more through songs (interview Friday, 12 December 2025).

In line with the opinion above, the Chair of the YAPIS Islamic Education Foundation, Mr. Hadiyana, said that regional songs can foster a love of the region since elementary school, and be remembered throughout life. It is important to carry out regional Kagu learning so that culture does not become extinct, mother tongue becomes the school's local content. Even though the migrant students were born and raised in Papua, they still love the region and grow strong through songs (interview Saturday, 20 December 2025).

Based on the description above, it shows that the impact of integrating Papuan regional songs in social studies class V at SD Hikmah 1 YAPIS Jayapura is very positive, including increasing cultural understanding, enthusiasm for learning, changes in attitudes of pride in identity, cultural preservation, as well as synergy between school, home and community. Students are more active, remember material easily, and care about Papuan traditions in an ongoing manner.

DISCUSSION

1. Implementation of Social Studies Learning in Class V C SD Hikmah 1 Yapis Jayapura which is related to local cultural content, especially Papuan regional songs

a. School Policies and Supporting Facilities

The implementation of social studies learning in class V of SD Hikmah 1 Yapis Jayapura which integrates Papuan regional songs as local cultural content is supported by flexible school policies. Teachers are given the freedom to innovate as long as they are in accordance with the learning objectives in the Independent Curriculum Learning Implementation Plan (RPP). The duration of the song is adjusted only as an introduction or main part so as not to interfere with the curriculum schedule. The school provides complete facilities in the form of audio equipment, classroom speakers, infocus, flexible space and music room. Principal supervision is carried out periodically to provide input. Evaluation is carried out through teacher reflection and observation of student learning outcomes. Mrs. Musripin as the school principal stated that the integration of regional songs was going well and strengthening the values of mutual cooperation and local identity (Interview, Wednesday 10 December 2025).

Hapsari's research (2022) in "Learning Rejang Regional Songs in Instilling Appreciation of Local Wisdom Values in Class IV of SD Negeri 18 Rejang Lebong"

supports these findings. This research shows that the integration of regional songs in learning increases students' appreciation of local culture. Class IV students are able to sing songs and assess their friends' performances. Adequate audio facilities help the learning process run smoothly. The results are in line with practices at SD Hikmah 1 YAPIS Jayapura. Research by Aulia et al., (2025) on "Integration of Local Wisdom in Social Studies Learning in Elementary Schools to Form Cultural Loving Characters" also supports this. This study found that school policies that support teacher innovation increase learning effectiveness. The principal's supervision helps with continuous improvement. This finding is similar to the implementation in Jayapura which succeeded in instilling cultural values through regional songs.

b. Song Integration Strategy by Teachers

Teacher Mrs. Hikmawati applies a gradual strategy in integrating Papuan regional songs into social studies learning for class V C. The strategy starts from searching for songs and the meaning of the lyrics. Then, the students' songs are repeated so that students memorize them gradually. This strategy is effective for the majority of immigrant students. The methods used include group discussions, questions and answers, singing together, and making cultural value posters. The use of songs is carried out in the core activity material "My Pride Region" for 2×35 minutes. Songs are also used 5 minutes before going home from school as a habit (interview, Tuesday 09 December 2025).

Pudjiastuti's research (2024) on the integration of local wisdom in social studies material supports this strategy. The study states that cultural media such as songs increase elementary school students' engagement. Local narratives make social studies material closer to students. Repeated playing of the song Diru-Diru Nina in Jayapura has a similar effect. Azmin's (2024) research on "Integration of Local Cultural Values in Learning in Elementary Schools" is also relevant. This research shows that the song Yamko Rambe Yamko from Papua improves social studies learning outcomes. Song lyrics related to tradition and nature make it easier for students to understand. This is in line with the selection of Diru-Diru Nina at SD Hikmah 1 Yapis.

c. Student Involvement and the Role of Teachers as Facilitators

The teacher acts as a facilitator in learning. The teacher directs understanding of the meaning of the lyrics in stages. Teachers also connect songs with students' experiences. Group discussions are guided to explore cultural values. Students are

involved, from listening to lyric videos to sharing their native regional songs. Student activity is assessed from participation in discussions and collaboration. The song Diru-Diru Nina was chosen because it is relevant to IPS material about Papuan culture.

Hapsari's research (2022) supports this facilitator role. Fourth grade students at Rejang Elementary School were able to explain the meaning of regional songs through discussion. Active engagement improves lyric memorization. A similar practice occurred with the Diru-Diru Nina discussion in Jayapura. The research "Integration of Local Wisdom of Te Aro Naweak Lako" also supports this. This study shows that songs shape the character of cultural love through student involvement. Reflection on grades at the end of learning strengthens understanding. This is similar to making LKPD at SD Hikmah 1 Yapis.

d. Evaluation of Cultural Preservation

Evaluation is carried out through observing students' enthusiasm and final reflection. The song lyrics are easy to follow although some students need repetition. Infocus facilities and school speakers support learning. When the lights go out, the teacher writes the lyrics on the board and sings live. Song sources from YouTube are easy to access. This approach instills the values of mutual cooperation and pride in Papuan identity according to the Independent Curriculum.

Research by Aulia et al., (2025) supports teacher reflection evaluation. The social studies model based on local wisdom shapes the character of elementary school students. Principal monitoring improves the quality of learning. Practices in Jayapura produced a similar impact. Azmin's (2024) research on integrative social studies concepts is relevant, local content such as songs increases students' social understanding. The teacher's live singing when the lights go out ensures smooth running. This strengthens cultural preservation at SD Hikmah 1 Yapis.

Based on the description of the discussion above, it shows that the implementation of social studies learning in Class V C of SD Hikmah 1 YAPIS Jayapura which integrates Papuan regional songs as local cultural content is running effectively thanks to flexible school policies, complete facilities such as audio and infocus, as well as gradual teacher strategies including repeated playback, group discussions, and making cultural value posters. The teacher acts as a facilitator who connects song lyrics with students' experiences, encourages active involvement, and evaluates through observation of

enthusiasm and reflection, even with creative adaptations such as singing live when the lights go out. This finding is supported by research by Aulia et al., (2025), Azmin (2024), Sutrisno (2025) which shows that the integration of regional songs increases cultural appreciation, student involvement, as well as instilling the values of mutual cooperation and local identity according to the Merdeka Curriculum.

2. Integrating Papuan Regional Songs in Social Studies Learning in Class V SD

Hikmah 1 Yapis Jayapura

a. School Policies that Support Integration

The integration of Papuan regional songs in social studies learning for class V at SD Hikmah 1 YAPIS Jayapura is fully supported by flexible and progressive school policies in accordance with the spirit of the Independent Curriculum. Teachers are given full freedom to innovate in developing learning methods as long as they remain in line with the learning objectives stated in the Learning Implementation Plan (RPP). The duration of the use of regional songs is adjusted wisely only as an introduction to learning or an integral part of core activities so as not to interfere with the curriculum time allocation that has been strictly determined. The school proactively provides complete supporting facilities such as quality audio equipment, adequate classroom speakers, focus projectors for lyric video playback, flexible classroom arrangements, as well as special permission to use the music room when needed for intensive group singing sessions. This policy explicitly emphasizes strengthening local cultural content as an integral part of contextual social studies learning, thereby creating a holistic and inclusive educational ecosystem for the majority of non-OAP migrant students in Jayapura.

Hapsari's research (2022) in "Learning Rejang Regional Songs in Instilling Appreciation of Local Wisdom Values in Class IV of SD Negeri 18 Rejang Lebong" strongly supports these findings by showing that flexible school policies in allowing the integration of regional songs into SBDP learning significantly increase class IV students' appreciation of local wisdom. In the study, adequate audio facilities and institutional support enabled students not only to sing songs well but also to critically assess their friends' performances, so that the learning process ran smoothly and effectively.

The results of this research are fully in line with the practice at SD Hikmah 1 Yapis Jayapura where the provision of classroom speakers and infocus supports the repeated playing of the Diru-Diru Nina song, resulting in a real and measurable increase

in students' enthusiasm for learning. Aulia et al., (2025) research on "Integration of Local Wisdom in Social Studies Learning in Elementary Schools to Form Cultural Loving Characters" also strengthens the flexible policy at SD Hikmah 1 YAPIS with the finding that the principal's regular supervision and provision of flexible space directly increases the effectiveness of integration. local culture in social studies subjects in elementary schools. This study confirms that institutional policies that empower teachers produce continuous improvements in the quality of learning, similar to the monitoring of the principal, Mrs. M, who provided constructive feedback regarding the relevance of the song to the material "Daerah Kebanggaanku". This approach has been proven to shape the character of students who appreciate regional identity more through Papuan regional songs.

b. Teacher Strategies in Song Integration

Teacher Mrs. Hikmawati as a class V C educator implements a strategy for integrating Papuan regional songs which is very mature, planned and inclusive, especially for the majority of students who are non-OAP immigrants, by starting the process from an in-depth search stage for songs along with translations of authentic lyric meanings from trusted sources such as official YouTube and consultation with local traditional leaders. The strategy continues with playing songs repeatedly during the learning process so that students gradually get used to hearing the rhythm, memorizing the lyrics of the Ansus Yapen language, and understanding the philosophical meaning contained, so that songs are not only a medium of entertainment but also the main pedagogical tool that is integrated in crucial social studies material such as cultural diversity, local identity, and the lives of indigenous Papuan people (interview, Tuesday 09 December 2025).

The use of songs is designed to be targeted at core learning activities for a full 2x35 minutes for the material "Daerah Kebanggaanku" or as a short daily habit for 5 minutes before leaving school to strengthen students' long-term memory, while the lesson introduction still prioritizes the national obligatory song to maintain a balance of nationalism and localism. Research by Sumarni et al., (2024) on "Integration of Local Cultural Values in Learning in Elementary Schools" strongly supports this gradual strategy by showing that the systematic insertion of local cultural elements through song media significantly increases the emotional and cognitive involvement of elementary school students. In the study, teachers implemented a similar approach with repeated

playback of regional songs that were relevant to social material, resulting in a deeper understanding of local values. The practice of playing the song Diru-Diru Nina at SD Hikmah 1 YAPIS Jayapura produces an identical pedagogical effect, where immigrant students are able to internalize the values of Papuan togetherness quickly and naturally.

Setiawan, & Mulyati, (2020) research on "Integration of Local Cultural Values in Learning in Elementary Schools" is also relevant to Mrs. Hikmawati's strategy because it shows that the song Yamko Rambe Yamko from Papua effectively facilitates students' understanding of traditional and natural concepts in elementary social studies through contextual lyrics. This research proves a measurable increase in learning outcomes after the integration of songs, similar to how Diru-Diru Nina was chosen because of the slow tempo that is appropriate for class V C age and the deep meaning of brotherhood that enriches the life of the Papuan people at SD Hikmah 1 YAPIS.

c. The Relevance of Song Selection and Cultural Values

The selection of the regional song Diru-Diru Nina from Papua in the Ansus Yapen language was carried out comprehensively based on three main criteria, namely the suitability of the lyric content with the social studies learning topic about cultural diversity and regional identity, the depth of essential cultural values contained such as mutual cooperation through community collaboration, togetherness between Papuan tribes, respect for nature as a source of life, religious and ethnic tolerance, and pride in local identity which makes students feel like they belong to Papua despite their migrant status (interview, Tuesday 09 December 2025).

This song was consciously added to the repertoire in addition to the more cheerful classic songs Apuse and Yamko Rambe Yamko, with special considerations for ease of singing, slow tempo that suits the cognitive development of class V students, as well as deep lyrical meaning about parents' prayers, enthusiasm for facing challenges, and typical Papuan brotherhood which is directly connected to the daily life of the community such as "Strengthening Each Other" compared to authentic traditional dances and ceremonies. This approach has proven to be very effective in embedding national character values contextually according to the Independent Curriculum.

Gombo's (2025) research on "Integration of Te Aro Naweak Lako Local Wisdom in Wamena Elementary School, Papua" strongly supports the relevance of this song selection because it shows that the values of empathy, togetherness and respect for nature

in Papuan local wisdom are in perfect harmony with the lyrics of regional songs which describe the social dynamics of indigenous communities. In the study, students showed a stronger love of culture after the integration of local media, similar to how Diru-Diru Nina aroused pride of identity in Jayapura students, the majority of whom are non-OAP.

Annisha's (2024) research on "Integration of the Use of Local Wisdom in the Learning Process in the Merdeka Belaja Curriculum Concept" is also relevant to findings in fifth grade elementary school because Annisha's research proves that regional songs are effective in instilling the values of cooperation, social responsibility and tolerance in early childhood up to elementary school. This approach produces sustainable positive attitude changes, strengthening the effectiveness of Diru-Diru Nina as a social studies medium that not only conveys knowledge but also shapes cultural character at SD Hikmah 1 yapis.

d. Student Response and Stakeholder Support

Class V C students showed an extraordinary enthusiastic response to the integration of Papuan regional songs as expressed by Adrianisa and Dzakiyah in an interview on November 28 2025, where they enthusiastically talked about their love of singing with their classmates while listening to the teacher's explanation about the relationship between Diru-Diru Nina's lyrics and the richness of Papuan culture, emphasizing that this song is very suitable because it tells of their parents' prayers of hope and the noble values that make the social studies material feel emotionally close.

Significant improvements are seen in active engagement, soaring enthusiasm for learning, and ease of understanding complex concepts through a fun medium, with sing-along sessions being a favorite part that eliminates boredom completely while fostering deep cultural pride. Parents fully support them by inviting their children to sing Diru-Diru Nina at home, building family discussions about traditional dances, while Babinsa community leader Mr. Abel and Chairman of the Foundation Mr. Hadiyana are ready to contribute to explaining the meaning of the song and organizing a local song creation competition.

Hapsari's research (2022) supports this positive student response with the finding that elementary school students were able to sing the Rejang regional song while commenting on its cultural values through active participation which significantly increased understanding and memorization of the lyrics. The enthusiastic response in

Jayapura was identical to the results of this research, where students not only memorized the lyrics but also internalized the value of togetherness. Gombo's (2025) research in Wamena, Papua shows strong support from parents and traditional leaders for the integration of local wisdom, where positive student behavior is extended home through effective teacher-community collaboration. The synergy of stakeholders at SD Hikmah 1 Yapis strengthens cultural preservation in a sustainable manner, similar to these findings.

Based on the description of the discussion above, the results show that the integration of Papuan regional songs in social studies learning for class V C SD Hikmah 1 Yapis Jayapura was successful thanks to flexible school policies in accordance with the Merdeka Curriculum, complete facilities such as audio and infocus, as well as teacher Mrs. Hikmawati's mature strategies including searching for authentic lyrics, repeated playback, and linking with the material "Daerah Kebanggaanku" to instill the values of mutual cooperation, togetherness, tolerance, and local identity for students who are mostly non-OAP immigrants. The choice of this song is relevant because of its slow tempo, philosophical meaning about brotherhood and respect for nature, while the students' response was very enthusiastic with increased enthusiasm for learning and active involvement, supported by parents, Babinsa, and foundation figures through discussions when students were at home and the initiative of a song creation competition. This finding is reinforced by research by Annisha (2024), Aulia et al., (2025), Gombo (2025), Hapsari (2022), Sumarni et al., (2024) which shows that the integration of regional songs is effective in increasing cultural appreciation, learning outcomes and students' character contextually.

CONCLUSION

The conclusion of this research is that it shows that the integration of Papuan regional songs in social studies learning is carried out through the planning and implementation stages of learning which link social studies material with local cultural values contained in Papuan regional songs. The impact of integrating Papuan regional songs can be seen in increasing students' understanding of local social and cultural values, growing feelings of pride and love for Papuan culture, as well as strengthening students' cultural identity.

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