

Integrating Restitution and Local Wisdom to Enhance Elementary Students' Critical Thinking Skills

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ABSTRACT

Critical thinking and character development are essential competencies in elementary education, yet classroom practices often provide limited opportunities for students to resolve problems reflectively and contextually. This study examined the integration of the restitution approach and local wisdom values in supporting elementary students' critical thinking skills. An explanatory sequential mixed-method design was employed involving 53 fourth-, fifth-, and sixth-grade students at SDN Paduroso. The intervention was implemented over eight weeks through 16 thematic learning sessions that integrated the Restitution Triangle with local wisdom values such as deliberation, mutual cooperation, empathy, and responsibility. Quantitative data were collected using a critical thinking test based on Facione's indicators through three authentic school-based case studies. Qualitative data were obtained through classroom observations, teacher interviews, student reflection sheets, teacher journals, and documentation. Quantitative data were analyzed descriptively, while qualitative data were analyzed through data reduction, data display, and conclusion drawing. The findings showed that students' overall critical thinking performance reached an average score of 87.1, categorized as very good. The highest achievement appeared in evaluation, followed by interpretation, while self-regulation obtained the lowest score although it remained in the very good category. Qualitative findings indicated that restorative dialogue and culturally relevant values encouraged students to analyze problems, consider consequences, express reasons, and reflect on their behavior. Integrating restitution and local wisdom can serve as a contextual pedagogical approach to strengthen elementary students' critical thinking and character development.

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1. INTRODUCTION

Education plays an important role in fostering students to become creative, collaborative, communicative, and capable of problem-solving, data-literate, technologically literate, and human-literate with strong character (Suryandari et al., 2021; Yang et al., 2025). Among the various learning skills, critical thinking is the one most frequently discussed. Critical thinking is the way individuals respond to questions by analyzing them based on factual information, drawing conclusions, and generating answers derived from those questions (Arini & Rahayu, 2023). Critical thinking skills are believed to play a

significant role in interpreting, analyzing, evaluating, concluding, and explaining arguments (Persichitte, 2018; Wale, 2020; Supena et al., 2021).

In practice, many students still struggle to develop critical thinking skills, especially in understanding complex environmental issues. This difficulty is caused by various factors, such as less interactive teaching methods and limited opportunities for students to engage directly in problem-solving activities. Kafii et al. (2023) further state that the indicators of critical reasoning ability according to Facione are as follows: (1) Interpretation; (2) Analysis; (3) Evaluation; (4) Inference; (5) Explanation; and (6) Self-reflection.

While various studies have discussed the importance of critical thinking skills in elementary school students, there remains a gap in the integration of the restitution approach with local wisdom as a comprehensive learning strategy. Previous research has focused more on the application of modern learning models or conventional discipline methods without connecting them to local cultural values that are close to students' lives. However, the restitution approach, which focuses on restoring relationships and strengthening intrinsic motivation, has the potential to be more effective when combined with local wisdom containing moral, social, and spiritual values (Sutarna, 2020).. Integrating these two approaches is believed to create a more meaningful learning environment, but empirical studies examining its impact on improving elementary school students' critical thinking skills are still limited. Therefore, this research is important to provide new contributions to the development of learning strategies that are relevant, contextual, and rooted in local culture.

Students' critical thinking skills are among the essential life skills that need to be developed from the elementary school level as part of the 21st-century competency framework for learners (Ejin, 2017). Elementary school learning often lacks systematic integration of higher-order thinking and character education. The learning process tends to be one-directional and focuses on lower-level cognitive achievements such as memorization. This phenomenon results in students' limited ability to resolve conflicts reflectively and rationally. Kusuma et al. (2024) emphasize that critical thinking involves the ability to observe a problem from various perspectives, objectively evaluate evidence, and make decisions based on deep and logical consideration. Critical thinking skills can be developed through the implementation of restitution integrated with local wisdom to foster positive character in schools. Sakti et al. (2024) stated that nurturing positive character from an early age is essential, and one effective approach involves integrating local wisdom from the surrounding environment into education.

Local wisdom is the cultural identity or character of a nation that enables it to absorb and even adapt cultures from outside or from other nations into its own character and capabilities (Taufan et al., 2023). Local values are increasingly at risk of becoming extinct amid rapid global developments (Haq et al., 2022). Many indications show that younger generations tend to prefer and be more attracted to foreign cultures. The younger generation should serve as the backbone in preserving the existence of local wisdom (Endayani, 2023). To achieve this, it is necessary to strengthen and re-embed a love for local wisdom within the younger generation through positive cultural practices in daily life.

The implementation of restitution integrated with local wisdom is one of the efforts to support the development of critical reasoning skills at SD Negeri Paduroso. Nurcahyani et al. (2022) state that restitution is a process of creating conditions that allow students to correct their mistakes so they can return to their group with stronger character. Restitution is also a collaborative process that teaches students to find solutions to problems and helps them reflect on the kind of person they want to become, as well as how they should treat others with wisdom and respect.

The purpose of this study is to examine the implementation of an integrated restitution and local wisdom approach in developing the critical thinking abilities of students at SDN Paduroso, referring to the six key indicators proposed by Facione. The study also aims to identify students' strengths and weaknesses in applying critical thinking skills through a case study approach that reflects real events within the school environment, in order to provide an in-depth understanding of the actual condition of students' critical thinking abilities. This aligns with Kusnadi (2022), who states that integrating local wisdom into the learning process can help students understand and appreciate local cultural values and traditions in a contextual and relevant manner. Uliyandari et al. (2021) add that the application of contextual problem-based learning presents real-life issues in the teaching and learning process, thereby

stimulating students not only to think and understand at a memorization level but also to interpret the problems in a real-world context.

The importance of researching the implementation of restitution integrated with local wisdom in elementary schools lies in the fact that restitution, as a positive discipline approach, can help students understand the consequences of their actions, reflect on them, and take responsibility by correcting their mistakes. Integrating restitution with local wisdom in elementary schools can strengthen students' critical thinking skills. Nofitri et al. (2023) stated that positive discipline is an effort to teach students self-control and build confidence by instilling good values without punishment or threats. Local wisdom can support the implementation of restitution because integrating local cultural values with restitution helps cultivate noble values such as cooperation, tolerance, and diversity, which ultimately can enhance students' critical thinking skills.

Previous studies related to this research include Hikmawati et al. (2021), whose findings concluded that the level of critical thinking and communication skills among students who learned through a local culture-based science learning model was higher than that of students taught using conventional methods. Nofitri et al. (2023) added that through the restitution triangle, students were able to resolve the problems they faced by independently finding solutions. Septiany et al. (2024) emphasized that a case-based learning approach will only be effective if educators first have an initial understanding of the extent to which students are able to analyze and evaluate problems independently. Identifying the profile of students' critical thinking skills before implementing a learning intervention is crucial so that the development program applied is truly relevant and impactful. Thus, the research question is how to implement the integration of the restitution approach and local wisdom in shaping the critical reasoning of elementary school students.

2. METHODS

Research design uses mixed methods, which serve as a strategy that encourages students to develop critical thinking skills through systematic stages, including problem identification, data collection, information processing, analysis, and conclusion drawing (Ibrahim, 2023). Specifically, an explanatory sequential design is to investigate the effectiveness of integrating restitution and local wisdom in enhancing elementary students' critical thinking skills. The quantitative phase was conducted first to measure the impact of the intervention, followed by a qualitative phase to explore students' and teachers' experiences and provide deeper explanations for the quantitative findings. This approach was used to obtain a comprehensive understanding of the implementation of restitution integrated with local wisdom in shaping the critical reasoning of elementary school students through the internalization of cultural values in daily learning activities. The focus of this research is directed toward the critical thinking skills of students at SDN Paduroso, specifically fourth-, fifth-, and sixth-grade students, totaling 53 individuals as the primary data sources. The sample was determined based on purposive sampling criteria.

This study employed an explanatory sequential mixed-method design, in which quantitative data collection and analysis were conducted in the first phase, followed by qualitative data collection to explain and enrich the quantitative findings. The quantitative phase was designed to describe students' critical thinking performance after participating in learning activities integrating the Restitution Triangle and local wisdom. Subsequently, the qualitative phase explored how the implementation of restitution practices and local wisdom contributed to students' learning experiences and classroom interactions.

The restitution-based learning intervention was implemented over eight weeks, with two learning sessions per week, resulting in a total of 16 sessions. Each session lasted approximately 70–90 minutes and was integrated into thematic learning activities. Throughout the intervention, teachers consistently applied restitution principles while incorporating local wisdom values into classroom discussions, problem-solving tasks, and collaborative activities. The intervention systematically incorporated the three stages of the Restitution Triangle, namely stabilizing identity, validating actions, and inviting students to return to shared values, into classroom learning activities. These stages were

contextualized using local wisdom values familiar to students, enabling them to connect scientific reasoning with authentic social and cultural situations encountered in their daily lives.

Data were collected through a critical thinking test based on Facione's indicators, using a structured instrument with open-ended questions designed from three authentic case studies. Assessment scores ranged from 0 to 100 based on an analysis of students' responses, calculated proportionally between the actual score and the maximum score, and then multiplied by one hundred to generate a numerical representation of students' critical thinking achievement (Nuraini, 2017).

Table 1. Sample of the Critical Thinking Test Instrument Based on Facione's Indicators

No.	Facione Indicator	Test Item	Cognitive Demand
1	Analysis	In your village, residents conduct a <i>gotong royong</i> activity to clean the environment every month.	Students identify causes, relationships, and consequences of a social issue.
2	Evaluation	A student suggests replacing traditional <i>gotong royong</i> with paid cleaning services because it is faster.	Students assess the credibility and strengths/weaknesses of an argument.

Quantitative data were analyzed using descriptive statistics. Quantitative data were collected using a critical thinking assessment rubric adapted from established critical thinking indicators, including interpretation, analysis, inference, evaluation, explanation, and self-regulation. Students' performance was assessed at the end of the intervention to obtain a comprehensive description of their critical thinking skills following participation in the learning program. Quantitative data were analyzed using descriptive statistical techniques, including mean scores, percentages, and score distributions for each critical thinking indicator. The qualitative data were analyzed using thematic analysis, involving data familiarization, open coding, category development, theme identification, and interpretation. To ensure credibility, triangulation was conducted across multiple qualitative sources, including observations, interviews, reflective journals, student reflections, and documentation.

Qualitative data were analyzed using the Miles and Huberman model (Sugiyono, 2020), which consists of three main stages: data reduction, data display, and conclusion drawing. In the data reduction stage, relevant data were filtered and selected according to the core focus of the research. Next, the data were systematically presented in the form of narrative descriptions. The qualitative phase was conducted immediately after the quantitative analysis to provide deeper explanations for the observed quantitative patterns. Qualitative data were obtained through classroom observations, semi-structured interviews with classroom teachers, students' written reflection sheets, teacher reflective journals, and classroom documentation, including photographs, learning products, and field notes. Classroom observations focused on students' participation, communication patterns, collaborative problem-solving, and responses during the implementation of the Restitution Triangle. Teacher interviews explored instructional experiences, classroom management strategies, and perceived changes in students' critical thinking and learning behavior. Student reflection sheets documented learners' perceptions of classroom activities, while teacher journals captured reflective notes throughout the intervention. The final stage involved drawing conclusions through an in-depth interpretation of the patterns that emerged from the data analysis. Data integration occurred during the interpretation stage following the explanatory sequential mixed-method approach. The qualitative findings were used to explain, confirm, and elaborate on the quantitative results by identifying classroom practices, student behaviors, and contextual factors associated with variations in critical thinking performance. A joint display matrix was developed to integrate quantitative outcomes with qualitative evidence, thereby providing a comprehensive understanding of how the integration of restitution practices and local wisdom was reflected in students' critical thinking during classroom learning. This integration enabled the findings to present not only the level of students' critical thinking performance but also the instructional processes and contextual experiences that supported the observed outcomes.

3. FINDINGS AND DISCUSSION

3.1 Findings

The results of the study conducted at SDN Paduroso with fourth-, fifth-, and sixth-grade students who participated in the implementation of the restitution approach based on local wisdom are as follows:

Table 3. Average Score for Each Facione Indicator

Indicator Facione	Average Score		
	Case 1: Group Task Not Completed	Case 2: Missing Colored Pencil	Case 3: Forgot Duty Schedule
Interpretation	87.4	89.1	88.3
Analysis	85.7	86.9	85.5
Evaluation	88.2	90.4	89.0
Inference	84.9	88.6	86.7
Explanation	86.5	87.8	88.0
Self-regulation	83.6	85.2	86.1
Total Average per Case	86.0	87.9	87.3

Table 3. Criteria for score ranges for critical thinking ability

Symbol	Criterion	Score Range
VG	Very good	85 - 100
G	Good	70 - 84
F	Fair	55 - 69
P	Poor	50 - 54
VP	Very poor	0 - 49

3.1.1 Study Case 1: “Unfinished Group Poster”

This case illustrates the group work dynamics of fourth-, fifth-, and sixth-grade students at SDN Paduroso in completing a poster project themed “Energy Saving.” On the day of assessment, Rani’s group had not finished their poster, which caused frustration among several group members. The teacher did not immediately reprimand them but instead invited all group members to discuss the reasons behind the delay. Through the dialogue, it was revealed that one member had been ill, and two others did not yet understand how to design a poster. The teacher then facilitated a redistribution of tasks so that the project could be completed collaboratively.

Based on the measurement of critical thinking using Facione’s model, the total average score obtained was 86.0 (categorized as excellent), with the following details: Interpretation (87.4): Students were able to understand the situation objectively and identify the causes of the delay factually without blaming any particular individual. Analysis (85.7): Students reasoned the cause-and-effect relationship between the member’s absence and the delay in completing the task logically. Evaluation (88.2): Students evaluated the teacher’s decision to initiate a dialogue as an educational action that promotes cooperation and social responsibility. Inference (84.9): Students concluded that a clear work schedule and effective communication are necessary to improve the completion of future tasks. Explanation (86.5): Students explained the importance of cooperation and communication in completing group tasks. Self-Regulation (83.6): Students reflected on the importance of self-discipline, initiative, and responsibility in working collaboratively.

Overall, the results of this case study show that a restitution approach based on local wisdom — such as deliberation and mutual cooperation is effective in fostering students’ critical thinking, empathy, and self-reflection. The teacher successfully created a collaborative learning environment that supports the development of students’ character as well as their social and cognitive skills.

3.1.2 Study Case 2: “Who Took the Colored Pencil?”

This case occurred during an Arts and Culture lesson, when Lala lost two of her colored pencils and accused Rino, her seatmate. The teacher responded to the situation without blaming anyone, instead inviting all students to engage in a dialogue to understand the issue. After discussing, it was revealed that

Rino had accidentally picked up the pencils while tidying the desk and forgot to return them. Both students then apologized to each other and agreed to be more careful. Based on the critical thinking assessment, the total average score reached 87.9 (categorized as excellent), with the following details: Interpretation (89.1): Students were able to understand the event clearly and objectively, demonstrating empathy toward both parties. Analysis (86.9): Students were able to trace the cause of the misunderstanding logically, namely due to a lack of communication and hastily formed assumptions. Evaluation (90.4): Students evaluated the teacher's use of dialogue to resolve the issue as a fair approach that builds trust among students. Inference (88.6): Students concluded the importance of being careful in judging a situation before accusing others. Explanation (87.8): Students explained the importance of speaking calmly and seeking facts first in order to avoid conflict. Self-Regulation (85.2): Students reflected on the need to manage their emotions and think before acting, demonstrating growth in self-control.

These results indicate that the integration of restitution and local wisdom values—such as forgiveness, empathy, and deliberation plays a significant role in developing students' critical thinking skills. The dialogue process facilitated by the teacher fosters moral awareness and social responsibility, strengthening the affective dimension of students' critical reasoning abilities.

3.1.3 Study Case 3: "A Dirty Classroom in the Morning"

The third case occurred when two students, Naya and Farel, forgot to carry out their morning cleaning duties, so the classroom was still dirty when the lesson began. Several classmates complained because it was uncomfortable to study. The teacher responded to the situation without anger, but through a dialogue involving the entire class to discuss the importance of shared responsibility. After the discussion, Naya and Farel apologized and took the initiative to clean the classroom, assisted by other friends. Based on the results of the critical thinking analysis, the total average score obtained was 87.3 (excellent category) with the following details: Interpretation (88.3): The student was able to understand the situation objectively by identifying the main cause, which was negligence regarding the cleaning schedule. Analysis (85.5): The student reasoned about the relationship between forgetting to fulfill a responsibility and the impact felt by the entire class. Evaluation (89.0): The student assessed the teacher's calm and dialogical approach as an effective way to foster a sense of responsibility. Inference (86.7): The student concluded the importance of discipline and shared reminders to ensure the cleaning schedule is properly carried out. Explanation (88.0): The student was able to explain the important value of carrying out tasks on time for the sake of common comfort. Self-Regulation (86.1): The student reflected on personal responsibility, demonstrating moral maturity and a willingness to self-correct.

The results of this case demonstrate that the application of restitution, which emphasizes responsibility, moral awareness, and the value of mutual cooperation, is effective in shaping students' reflective behavior and critical thinking. The dialogue facilitated by the teacher served as a means to strengthen character and develop a collective awareness of the individual's role within the learning community.

3.2 Discussion

Based on the analysis of the three cases, it is evident that the critical thinking skills of the students at SDN Paduroso are classified as excellent across all of Facione's indicators, with an overall average of 87.1. The detailed breakdown is as follows: Interpretation (understanding of the situation) showed the highest achievement in Case 2 (The Missing Colored Pencils) with a score of 89.1. This indicates that the students were able to comprehend the problem situation in its entirety before drawing conclusions. Analysis (analysis of cause and effect) achieved an average score of 86.0, indicating that the majority of students were able to connect the causes and effects of various social incidents occurring within the school environment. Evaluation (assessment of actions) was the highest-scoring indicator overall (average 89.2), reflecting the students' ability to assess the actions of both teachers and peers using moral and logical reasoning. Inference (conclusions and decisions) shows that students were able to draw appropriate conclusions from the discussion results, especially after being facilitated by the teacher's restitution approach. Explanation (reasoning) confirms that students were able to articulate logical reasons regarding the importance of cooperation, communication, and shared responsibility.

Self-Regulation (self-reflection) was the aspect with the lowest score (average 84.9), yet it still falls within the excellent category. Students still require guidance in reflecting on their own role and regulating their behavior after a conflict or oversight occurs.

The research results indicate that the implementation of restitution integrated with local wisdom contributes significantly to improving the critical thinking skills of elementary school students. The overall average critical thinking score, based on the six indicators of Facione's model, reached 87.1 (excellent category). Research findings on the integration of restitution and local wisdom in improving elementary school students' critical thinking skills can be framed through Vygotsky's sociocultural and constructivist perspectives. According to sociocultural theory, students' cognitive development is shaped through meaningful social interactions and the use of cultural symbols in the learning process (Vygotsky, 1978). In this context, local wisdom functions as a cultural artifact that provides a framework for meaning so that students can construct knowledge more contextually. Meanwhile, restitution supports the constructivist principle that students are active agents who build understanding through self-reflection, decision-making, and restructuring behavior to become more responsible (Gossen, 2004). The integration of these two approaches creates a learning environment that not only stimulates critical reasoning but also empowers students to engage in the process of internalizing values and social dialogue that enriches their cognitive structure. Thus, these findings reinforce the idea that learning that emphasizes cultural context and student autonomy can more effectively improve higher-order thinking skills.

This demonstrates that a learning approach based on dialogue, empathy, and social responsibility is able to foster reflective and rational thinking in elementary school-aged children, with the following details:

3.2.1 Strengthening Interpretation Skills through Social Context

The highest score in the interpretation indicator (89.1) indicates that students were able to understand the situation and the context of the problem comprehensively before making judgments or taking action. The restitution approach, which emphasizes understanding the reasons behind behavior before imposing consequences, helps students develop the ability to understand situations in depth (Nurcahyani et al., 2022). Local wisdom, such as the values of mutual cooperation, tolerance, and deliberation in the school environment, strengthens students' ability to interpret social events in the classroom. Culture-based learning can enhance learners' social sensitivity and contextual understanding of shared problems. Kusnadi (2022) adds that integrating local wisdom into the learning process helps students understand and appreciate local cultural values and traditions in a contextual and relevant manner.

3.2.2 Analysis and Evaluation as a Reflective Process

The analysis and evaluation indicators also showed excellent results (averages of 86.0 and 89.2, respectively). These results indicate that students were able to connect the causes and effects of events and assess the most appropriate course of action from both a moral and logical standpoint. Teachers who facilitated open dialogue without blaming students encouraged the development of an analytical attitude towards problems and a sense of personal responsibility for actions. Nasir et al. (2025) state that the restitution process, as a process of reflective restoration, creates a safe condition for students to be honest with themselves and evaluate the impact of their actions on others.

Once the process of restoration and self-evaluation is complete, they can begin to think about what can be done to make amends to the person who was harmed. This critical thinking ability develops when students engage in open, collaborative, and real-world context-based reasoning. Through this process, students learn to evaluate evidence and arguments before making decisions, rather than just passively receiving information. This aligns with the view of Uliandari et al. (2021), who state that the application of contextual problem-based learning in the teaching and learning process presents problems with real-world conditions, thereby stimulating students not only to think and understand at the level of memorization but also to interpret these problems in a real-world context.

3.2.3 Inference and Explanation in Meaningful Learning

The abilities in inference (average 86.7) and explanation (average 87.4) indicate that students were not only able to draw conclusions from discussions but also to explain the logical reasoning behind their decisions. Restitution integrated with local values such as "*rembugan*" (deliberation) and "*nguwongke wong*" (humanizing others) created a safe space for students to express their opinions without fear of judgment.

This finding shows that learning rooted in local culture can enhance students' argumentative skills, as they learn to wisely connect personal experiences with prevailing social values in their community. This aligns with the view of Taufan et al. (2023), who state that local wisdom is formed by the prudent and wise attitudes of a community that understands and personally experiences various aspects of their survival related to natural resources and the environment, passed down orally through generations as a guideline for managing life.

3.2.4 Self-Reflection and Self-Regulation as Pillars of Critical Reasoning

The self-regulation indicator received the lowest score (84.9), although it is still classified as excellent. This indicates that self-reflection requires a process of habituation and further guidance. Students tend to understand others' mistakes more easily than reflecting on their own. Teachers who act as facilitators of restitution play a crucial role in helping students recognize emotions, responsibilities, and ways to correct mistakes without punishment (Nurcahyani et al., 2022). The restorative dialogue process facilitated by the teacher can resolve problems fairly and create space for students to practice critical thinking skills. Critical thinking abilities develop in a social context conducive to expressing opinions and reflection (Suryandari, 2021). Critical thinking relies not only on cognitive aspects but also on students' metacognitive ability to assess their own thought processes and behaviors.

3.2.5 Integration of Restitution and Local Wisdom as a Value Education Strategy

Overall, the implementation of restitution integrated with the local wisdom of Purworejo has successfully fostered a learning environment that supports the strengthening of student character. This process cultivates the values of critical reasoning, mutual cooperation, and independence, as mandated by the Merdeka Curriculum. Research by Hidayah (2023) showed that integrating cultural values into problem-solving at school not only enhances critical reasoning but also strengthens students' social character. Restitution is not merely a positive discipline approach; it serves as a contextual and humanistic means of value education. Students do not just understand rules; they are also empowered to consider the moral and social consequences of their actions. This aligns with Nurcahyani et al. (2022), who state that the restitution approach helps students become better individuals with stronger positive character and self-respect.

Values of local wisdom such as *musyawarah untuk mufakat* (deliberation for consensus), *ngemong* (nurturing/caretaking), and responsibility serve as a bridge between modern approaches and the real-life context of the students. Local wisdom has proven capable of fostering students' empathy and social responsibility towards others. In the cases of the Unfinished Group Poster, the Missing Colored Pencils, and the Forgotten Cleaning Schedule, students demonstrated a high level of social awareness and reflection when the dialogue was conducted without pressure, but rather with empathy and respect for the dignity of each child. (Suwandayani & Kumalasani, 2024) state that by studying education that respects and values local wisdom, students are expected to develop strong character. This is important so that students can become citizens who are not only able to compete at a global level but also continue to respect and uphold the culture and values passed down to them.

The integration of restitution and local wisdom requires consideration of the cultural context and characteristics of the schools where the research is conducted. Elementary schools in rural Indonesia typically have a strong cultural identity, closer social interactions, and smaller school structures, so learning practices tend to be more personalized and rooted in local values. Vygotsky (1978) emphasized that learning is always intertwined with socio-cultural contexts; therefore, the effectiveness of a local wisdom-based approach may vary when implemented in urban, multicultural settings, or larger

schools with more complex social dynamics. Furthermore, restitution as a behavior management approach is strongly influenced by social norms and teacher-student relationships typical of small, rural schools, which are typically warmer and more communal. Therefore, while these findings make an important contribution, their generalizability needs to be limited and retested in different contexts.

4. CONCLUSION

The conclusion is that the integration of restitution with local wisdom values such as deliberation, mutual cooperation, empathy, and responsibility students' critical thinking skills. The overall average critical thinking skill score reached 87.1 (very good category), with the highest achievement in the evaluation (89.2) and interpretation (87.9) indicators, while the self-regulation indicator remained high but was the lowest (84.9). The restitution approach creates a dialogic, restorative, and humanistic learning environment, enabling students to understand the causes and effects of problems, assess actions morally and logically, and reflect on their behavior constructively. The integration of local cultural values strengthens the process of internalizing values through real social experiences that are relevant to students' daily lives. The implication is that the integration of restitution and local wisdom needs to be considered as a pedagogical approach that can be applied in the elementary school curriculum to strengthen students' critical thinking skills through learning that is more contextual, culturally rooted, and oriented towards character development. This model has the potential to become a sustainable pedagogical strategy that supports the strengthening of student character and 21st-century competencies, while also enriching a humanistic and contextual learning culture. Further research is recommended to test the effectiveness of the model across different educational levels and cultural contexts in order to broaden the validity of the findings. This study has several limitations that should be considered when interpreting the findings. The research was conducted in only one elementary school with a relatively small sample size, which may limit the generalizability of the results to other educational contexts, regions, or student populations. Future studies should involve larger and more diverse samples to enhance external validity.

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