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Transformation of Sociocultural Learning Based on Local Wisdom toward Nationalism, Multicultural Literacy, and Social Competence of Students in the Indonesia-Malaysia Border Area

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Abstract. Education in the Indonesia-Malaysia border area faces challenges in implementing learning, with the integration of local wisdom as a contextual learning resource not yet effective. This impacts the development of nationalism, multicultural literacy, and social competence of students who have not yet achieved these competencies. It is urgent to find strategies to strengthen national identity and adaptability in multicultural students in this border area. The study's aim is to analyze the impact of local wisdom-based sociocultural learning on nationalism, multicultural literacy, and social competence of students in the Indonesia-Malaysia border area. The quantitative research approach used an exploratory survey method. The sample consisted of 300 high school students from the Indonesia-Malaysia border region, selected using proportional stratified random sampling. Data were collected via a 5-point Likert scale questionnaire. A total of 291 responses were received; however, 11 were incomplete, resulting in a final dataset of 280 for analysis. Data analysis was performed using Structural Equation Modeling-Partial Least Squares. The results of the study indicate that local wisdom-based sociocultural learning is positively and significantly associated with nationalism ($\beta = 0.794$; $t = 18.924$; $p = 0.000$), multicultural literacy ($\beta = 0.805$; $t = 20.133$; $p = 0.000$), and social competence ($\beta = 0.827$; $t = 22.486$; $p = 0.000$). The R^2 values of 0.631, 0.648, and 0.684 indicated that the model has strong explanatory power. It was found that integrating local culture into learning helps strengthen national identity, increase awareness of cultural differences, and develop students' social skills. In conclusion, local wisdom-based sociocultural learning serves as an effective educational strategy to shape a young generation that is characterful, inclusive, adaptive, and socially and culturally resilient in the Indonesia-Malaysia border area.

Keywords: Competence; Indonesia; Literacy; Local Wisdom; Malaysia; Multicultural Nationalism; Sociocultural Model

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1. Introduction

In the 21st century, education faces challenges in developing identity due to increasing globalization and social mobility, resulting in a decline in the intensity of cultural interactions (Asab, 2025). The multicultural population on the Indonesian-Malaysian border, consisting of more than 1,300 ethnic groups, around 718 regional languages, and more than 17,000 islands, serves as a means for students from these areas to develop academic skills in diverse cultures (Shadiev et al., 2024). Education is also seen as key to strengthening national identity, cultural tolerance, and the social skills of citizens (Anas et al., 2025). Educational success is measured by students' cognitive achievement and ability to live peacefully and harmoniously in a diverse society (Aiyetoro, 2025). Strengthening nationalism, multicultural literacy, and social competence have become important priorities in Indonesian educational development (Riani et al., 2025).

To address the above issues, a sociocultural learning model based on local wisdom is needed. Sociocultural theory can explain how students' social and cultural interactions influence their feelings, logical thinking, and actions (Anning, 2024). Societal traditions, such as working together, discussing things together, demonstrating solidarity, being tolerant, and respecting diversity, are practical and relevant learning resources that are closely related to students' daily lives. Incorporating local values into learning can help students understand concepts theoretically and learn to apply national and social values to their lives (Amirudin et al., 2025).

Indonesia has 584 border districts spread across various regions, and 222 of these districts have been identified as priority areas for border area development (Saptono et al., 2025). These districts are located in 17 provinces that share borders with other countries, including Malaysia (Co et al., 2025). The border areas between Indonesia and Malaysia still face numerous social and educational challenges. Economic, cultural, linguistic, and media interactions with Malaysian communities are often stronger than with other regions in Indonesia (Saad et al., 2025). This situation can impact students' national identity orientation if not balanced with education that strengthens nationalism (Kim et al., 2025). Furthermore, the diversity of ethnic groups living in border areas, such as Dayak, Malay, Tidung, Bugis, Javanese, and other communities, requires students to have strong multicultural literacy skills to understand, respect, and collaborate effectively with people from different cultural backgrounds.

A major problem in the field is the limited implementation of learning that integrates local wisdom into the educational process in border schools. Learning focuses largely on achieving academic goals and has not fully used local culture as a real and authentic learning resource (Shadiev et al., 2024). This has an impact on nationalist awareness among students, which is not yet strong enough, their ability to understand cultural diversity is still variable, and their social skills such as communication, teamwork, empathy, and conflict resolution are not fully developed (Woime, 2025). Studies on the simultaneous impact of local wisdom-based sociocultural learning on students' nationalism, multicultural literacy, and

social competence in the Indonesia-Malaysia border region are still very limited. Yet these three variables are strategic competencies that students need to maintain national unity, strengthen social cohesion, and face the dynamics of cross-border community life.

Multicultural education theory emphasizes the importance of developing students' abilities to understand, appreciate, and interact with individuals from diverse cultural backgrounds (Abakirov et al., 2025). Multicultural literacy is not only about knowing various cultures, but also about developing attitudes of tolerance, empathy, and social justice. Nationalism theory explains that a nation's identity is formed through the process of socialization of society in the values, symbols, history, and culture of the country (König, 2024). In the border region between Indonesia and Malaysia, which has a land border of approximately 2,004 km, education plays a strategic role in strengthening people's sense of belonging to their nation. Research in the border area between Indonesia and Malaysia found that local wisdom-based learning can increase students' sense of nationalism and strengthen their national identity by preserving local culture during the learning process (Setyowati et al., 2024).

Other research shows that the application of sociological learning based on multiculturalism and local wisdom is carried out by integrating cultural values with learning planning (Birsyada & Utami, 2024). This approach leads to an increase in students' understanding of cultural diversity and the value of tolerance. Other research has found that teachers have incorporated local culture into their lessons by using folklore, regional languages, and community traditions (Nuraini et al., 2025). Furthermore, research on multicultural education based on local wisdom indicates that multicultural competence encompasses five main dimensions: the development of ethnic and cultural literacy, psychological development, value clarification, multicultural competence, and social skills (Arbués et al., 2025). Sociocultural learning based on local wisdom has a strong conceptual foundation for enhancing nationalism, multicultural literacy, and social competence in students in the Indonesia-Malaysia border region.

The border region between Indonesia and Malaysia in Bengkayang and Sanggau Regencies is a strategic area characterized by unique social, cultural, and educational traits; it serves as a model and requires efforts to strengthen national identity, foster multicultural literacy, and develop social skills. Ethnic diversity demands that students understand cultural differences while maintaining their national identity. However, learning in border schools is still largely academic and does not fully use local wisdom as a contextual learning resource. Strengthening national pride, multicultural literacy, and students' social competence has not yet been fully developed. A local wisdom-based sociocultural learning model is needed that can address educational challenges in border areas while supporting the development of human resources with character, inclusiveness, and global competitiveness.

Previous research has limitations and does not focus on local wisdom-based learning to help improve students' nationalism (Riani et al., 2025). Some research focused on increasing understanding of cultural diversity and tolerance (Supriyadi et al., 2025), but did not establish a relationship among local wisdom-based sociocultural learning and nationalism, multicultural literacy, and social competence in a single integrated research model. The novelty of this research lies in the development of a conceptual model that integrates local wisdom-based sociocultural learning as an exogenous variable that simultaneously influences nationalism, multicultural literacy, and social competence of students from the Indonesia-Malaysia border region. This research differs from previous research that examined these variables separately, as it offers a holistic approach that connects the dimensions of nationalism, multiculturalism, and social skills within a theoretical framework based on sociocultural theory in the border region.

The formulation of the problem in this study was: 1) How does local wisdom-based sociocultural learning influence students' nationalism in the Indonesia-Malaysia border area? 2) How does local wisdom-based sociocultural learning influence the development of multicultural literacy among students in the Indonesia-Malaysia border area? 3) How does local wisdom-based sociocultural learning influence the social competence of students in the Indonesia-Malaysia border area? So the objectives of this study were 1) to analyze the influence of local wisdom-based sociocultural learning toward students' nationalism in the Indonesia-Malaysia border area, 2) to analyze the influence of local wisdom-based sociocultural learning toward the development of students' multicultural literacy in the Indonesia-Malaysia border area, 3) to analyze the influence of local wisdom-based sociocultural learning toward students' social competence in the Indonesia-Malaysia border area.

2. Literature Review

2.1 Sociocultural Learning Theory Based on Local Wisdom

Sociocultural learning theory is based on local wisdom. This theory explains that an individual's cognitive, emotional, and social development is built through social interactions involving language, symbols, values, and cultural practices passed down from one generation to the next (Elsayed, 2024). Culture acts as a mediator that helps students understand social reality while shaping their ways of thinking and acting (Souza et al., 2025). The learning process becomes more meaningful when connected to cultural experiences that are close to students' lives.

Meanwhile, local knowledge is a collection of values, norms, traditions, and social practices that develop within a community and have been proven to maintain sustainable social harmony (Zheng et al., 2024). Incorporating local wisdom into learning helps students gain relevant, real-life experiences that are connected to their social environment (Mashami, 2025). Through folklore, local traditions, and cooperation, consultation, solidarity, and respect for diversity, students learn academic concepts and integrate social values that are actively lived out in society. Local wisdom-based sociocultural learning is a teaching approach that can

connect school to students' real lives and strengthen their holistic character development.

2.2 Theory of Nationalism

Nationalism is a belief that focuses on individuals' collective awareness of identity, unity, and continuity of a country (Sakki, 2025). The theory of nationalism explains that a sense of national identity comes naturally and is created through a continuous process of socialization through education, culture, history, language, national symbols, and the social experiences people have in their communities (Damanik, 2025). Nationalism demonstrates how people feel emotionally connected to their country, expressed through love for their homeland, pride in national identity, respect for national symbols, and a commitment to maintaining unity and harmony among the people.

In education, nationalism plays a strategic role as a foundation for developing responsible citizens (Younas & Imran, 2025). Schools play a role in transmitting national values to young people through various learning activities (Lin et al., 2025). In border areas where cross-border interaction is frequent, strengthening nationalism becomes more important than ever because students are directly exposed to various social, economic, and cultural influences from other countries (Chankseliani et al., 2025). Learning that encompasses local culture can help people realize that local identity is part of a larger national identity. This awareness leads to a sense of national pride and strengthens loyalty to the country. Therefore, nationalism is not only about loving one's country, but also about actively striving to maintain diversity and unity, and ensuring that life together as a nation continues to run smoothly.

2.3. Multicultural Literacy Theory

Multicultural literacy is based on the theory of multicultural education, which emphasizes that education should provide equal opportunities for all students to understand, respect, and interact constructively with people from every cultural background (Tovar-Correal, 2025). Multicultural literacy is about knowing various cultures and having the ability to develop tolerance, empathy, respect for differences, and an awareness of the importance of social justice in a diverse society (Hikmat et al., 2024). In a multicultural society, the ability to understand diversity is an important social skill that helps create peaceful and harmonious social relationships (Che, 2025).

Students with high levels of multicultural literacy are more likely to avoid stereotypes, prejudice, discrimination, and conflict stemming from cultural differences (Ruiz-Bernardo et al., 2024). Students are more open to diverse perspectives and can build inclusive communication with diverse social groups. In border areas, where various ethnic groups exist, multilingual and multicultural literacy are particularly important skills (Zaidi & Sah, 2024). Through learning based on local wisdom and cultural practices, students gain firsthand experience of understanding their own culture and recognizing the existence of other cultures. These experiences help build a strong and lasting understanding of multicultural awareness.

2.4. Social Competence Theory

Social competence is a student's ability to build, maintain, and manage interpersonal relationships effectively in various social situations (Arciniegas-Romero et al., 2025). Social competence theory explains how skills develop, such as communication skills, teamwork, empathy, social responsibility, social adaptation, and constructive conflict resolution (Hinojosa-Torres et al., 2025). Social skills develop through social learning experiences that occur in the family, school, and community. Therefore, good social interaction is an essential part of developing one's social skills.

Socioculturally, social competence develops through individual participation in social activities that enable the exchange of ideas, collaboration, and negotiation of meaning with others (Zamiri & Esmaeili, 2024). Learning environments that allow students to discuss, collaborate, and solve problems in groups help develop their social skills more effectively (Galimova et al., 2025). Learning based on local wisdom and values, such as cooperation, consultation, solidarity, social concern, and respect for others, serves as an effective learning resource for developing social competence (Imania et al., 2026). Students learn these values theoretically and in practice through various learning activities.

The following are the research hypotheses:

H1: The influence of local wisdom-based learning models on student nationalism in the Indonesia-Malaysia border area.

H2: The influence of local wisdom-based learning models on students' multicultural literacy in the Indonesia-Malaysia border area.

H3: The influence of local wisdom-based learning models on the social competence of students living in the Indonesia-Malaysia border area.

H4: The influence of sociocultural learning models based on local wisdom on nationalism, multicultural literacy, and social competence of students in the Indonesia-Malaysia border area.

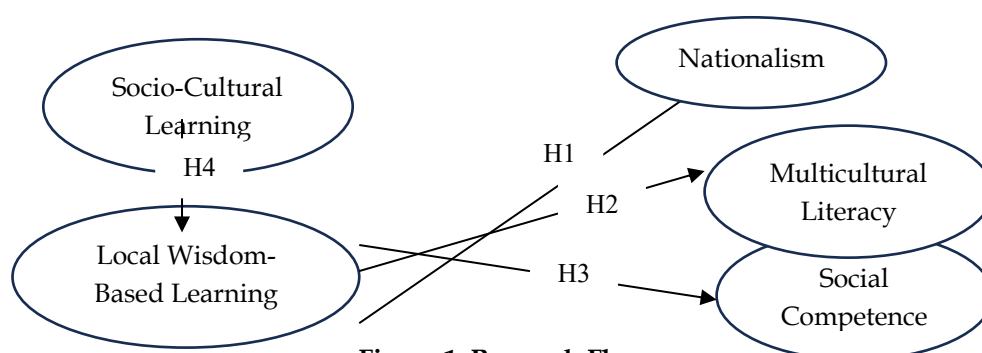


Figure 1: Research Flow

3. Methodology

3.1 Research Approach and Stages

The research approach was quantitative with an exploratory survey method (Gad et al., 2024). A quantitative approach was chosen because it can objectively explain the associative relationship between variables through statistical analysis. The study population consisted of all high school students in the Indonesia-Malaysia border region, specifically in Kabupaten Bengkayang and Kabupaten Sanggau.

The schools selected shared similar characteristics, such as language, culture, and social life. The sample was selected using proportional stratified random sampling. The sample size referred to the requirements in Structural Equation Modeling-Partial Least Squares (SEM-PLS) analysis, which stipulates a minimum of 5 to 10 times the number of indicators used in the study. Data were collected using a questionnaire from 300 respondents, with a Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree. The research instrument consisted of four constructs: sociocultural learning based on local wisdom, nationalism, multicultural literacy, and social competence.

The instrument was tested for validity and reliability through limited trials. Data analysis used SEM with the help of PLS. This method was chosen because it can analyze simultaneous relationships among latent variables and is suitable for research models and theory development. The research stages included problem identification and literature review, involving theoretical studies and previous research related to sociocultural learning, local wisdom, nationalism, multicultural literacy, and social competence.

Thereafter, a conceptual model and research hypothesis were developed based on sociocultural theory and multicultural education. Next, the research instrument was prepared, followed by validity and reliability testing. Data were collected through a survey administered to students in the Indonesia-Malaysia border region. The data were then processed and analyzed using SEM-PLS, which includes evaluation of the outer model (convergent validity, discriminant validity, and construct reliability) and the inner model (R^2 , Q^2 , path coefficients, effect sizes, and hypothesis testing). The results were interpreted, the findings were discussed, conclusions were drawn, and recommendations for developing local wisdom-based learning in schools in the Indonesia-Malaysia border region were proposed.

3.2 Respondents

The population of this study comprises all high school students in the Indonesia-Malaysia border region, specifically in Bengkayang and Sanggau Regencies. The study sample was determined using proportional stratified random sampling, which involves randomly selecting samples based on certain strata to ensure each school group and region is represented proportionally. Students in the border region were selected because they have unique social, cultural, heterogeneous, and cross-border interaction characteristics, which make them relevant and appropriate to the research objectives. The sample size was determined based on the needs of the SEM-PLS analysis, which requires a minimum of five to 10 times the number of research indicators. In this study, the sample size was 300 respondents. The sample proportion was determined based on the number of students. Three schools were selected from Bengkayang Regency, and three schools were selected from Sanggau Regency.

3.3 Data Collection Technique

The data collection technique used a closed questionnaire distributed to high school students in the Indonesia-Malaysia border region. The questionnaire was chosen because it can collect large amounts of data efficiently and objectively from student assessments. The questionnaire was supplemented with school data and

regional profiles as supporting information for the research. Measurements were conducted using a Likert scale: Point 1 = Strongly disagree, point 2 = Disagree, point 3 = Somewhat agree, point 4 = Agree, and point 5 = Strongly agree. Sociocultural learning variables based on local wisdom were measured through indicators such as the integration of local culture in learning, the use of local traditions, social interaction, and student engagement. Nationalism was measured by love of the homeland, pride in national identity, respect for national symbols, and commitment to maintaining unity. Multicultural literacy was measured by the ability to understand cultural diversity, demonstrate tolerance, respect differences, and interact with people from different groups. The social competence variable was measured by the ability to communicate, cooperate with others, show empathy, take social responsibility, and resolve conflicts.

The research instruments were distributed gradually by coordinating with teachers and with assistance from schools. Researchers sought permission from the schools. They then determined the number of respondents based on the sample proportion in each school. Questionnaires were administered in printed form or online through platforms such as Google Forms developed by the researchers. Before completing the questionnaire, respondents were given an explanation of the research objectives and procedures on the initial sheet of the instrument. The collected data were checked for completeness (edited), coded, tabulated, and processed using SmartPLS software to analyze the relationships among the research variables.

Table 1: Research Operational Variables

Research Variables	Indicators	Item Statements
Local Wisdom-Based Sociocultural Learning (X)	Integration of local culture in learning.	1. The teacher links the subject matter to local culture.
		2. The learning examples provided are derived from the lives of the local community.
		3. Local cultural values are discussed in the learning process.
		4. The learning helps me understand my own local culture.
		5. The learning material is adapted to the local environment.
	Use of local traditions and wisdom.	1. The teacher uses folklore as a learning medium.
		2. Community traditions are used as a learning resource in the classroom.
		3. Learning activities involve examples of local wisdom.
		4. I understand the material more easily through local culture.
		5. The school supports the preservation of local culture through learning.
	Social interaction and collaboration.	1. I often have discussions with friends from different cultural backgrounds.
		2. The teacher encourages cooperation between students.

Research Variables	Indicators	Item Statements
		3. Learning improves communication skills with others. 4. I learn to respect the opinions of my peers. 5. Group activities are carried out actively.
	Active student participation.	1. I am actively involved in learning activities. 2. The teacher provides opportunities to express opinions. 3. I participate in local culture-based activities. 4. I am encouraged to seek additional information. 5. Learning makes me more confident.
Nationalism (Y1)	Love of the homeland.	1. I am proud to be an Indonesian citizen. 2. I love Indonesian culture. 3. I try to maintain the good name of Indonesia. 4. I appreciate the diversity of the Indonesian nation. 5. I am willing to contribute to the progress of the nation.
	Pride in national identity.	1. I am proud to use Indonesian products. 2. I am proud to use Indonesian. 3. I am proud of Indonesia's diversity. 4. I am proud to introduce Indonesia to other people. 5. I am proud of the history of the Indonesian nation.
	Respect for national symbols.	1. I respect the Red and White flag. 2. I respect the song, Indonesia Raya. 3. I take part in the flag ceremony seriously. 4. I respect the national symbol of Indonesia. 5. I understand the meaning of state symbols.
	Commitment to maintaining unity.	1. I avoid actions that break unity. 2. I maintain harmony with friends from different cultures. 3. I prioritize common interests. 4. I reject discriminatory behavior. 5. I support Indonesian unity.
Multicultural Literacy (Y2)	Understanding of cultural diversity.	1. I understand that there are cultural differences in Indonesia. 2. I know the characteristics of other cultures. 3. I study cultures other than my own. 4. I understand the importance of diversity. 5. I respect other people's cultural identities.
	Tolerance.	1. I respect differences of opinion. 2. I respect my friends' cultural differences. 3. I respect other people's beliefs. 4. I do not discriminate between friends. 5. I accept diversity as the nation's wealth.
	Respect for differences.	1. I respect different customs. 2. I do not impose my own culture on others. 3. I am open to new cultures. 4. I respect the habits of other groups.

Research Variables	Indicators	Item Statements
		5. I avoid negative stereotypes.
	Cross-cultural interaction.	1. I easily get along with friends from different cultures. 2. I am comfortable working together with friends from other ethnicities. 3. I actively interact with different groups. 4. I appreciate differences in group discussions. 5. I learn from other people's cultural experiences.
Social Competence (Y3)	Communication skills.	1. I am able to express my opinion well. 2. I listen to other people's opinions. 3. I speak politely. 4. I communicate easily with friends. 5. I am able to explain ideas clearly.
	Cooperation.	1. I am able to work in a team. 2. I help friends who are having difficulties. 3. I appreciate the contributions of group members. 4. I am responsible for group assignments. 5. I am active in group activities.
	Empathy.	1. I understand other people's feelings. 2. I care about my friend's difficulties. 3. I am willing to help others. 4. I respect other people's conditions. 5. I am not indifferent to friends' problems.
	Conflict resolution.	1. I try to resolve problems peacefully. 2. I avoid arguments. 3. I look for joint solutions when conflict occurs. 4. I remain calm when faced with differences of opinion. 5. I prioritize deliberation in solving problems.

3.4 Data Analysis

The data analysis technique was SEM-PLS. This method was used to examine the relationship between latent variables and indicators simultaneously and to test the research hypothesis associatively. The analysis steps in this study were as follows: Data collected through questionnaires were edited to ensure completeness and consistency. The grouped data were tested for validity and reliability using the outer model approach in SEM-PLS. Convergent validity was examined using the Average Variance Extracted (AVE) value > 0.50 . Discriminant validity was tested using the cross-loading and Fornell-Larcker methods to ensure each indicator was more closely related to its own construct than to other constructs. Reliability was tested using Composite Reliability and Cronbach's Alpha, which must be ≥ 0.70 for the instrument to be reliable.

Thereafter, the outer model was tested to evaluate the indicators and ensure that the resulting construct was valid and reliable. The external loading of the indicator must be > 0.70 . The validity and reliability of the indicator were then evaluated together. After the construct and indicator passed the validity and reliability tests,

the relationship between constructs in the model was analyzed. The R-squared value was used to measure the extent to which the endogenous variable is influenced by the exogenous variable. Q^2 is used as an indicator of the model's predictivity. The path coefficient was used to understand the extent of the influence of the independent variable on the dependent variable. The significance of the coefficient was tested using bootstrapping to obtain the t-value and p-value. The coefficient was considered significant if $p < 0.05$. The effect size and the associative effect size (d) were calculated to assess the strength of each variable's influence. The associative relationship was confirmed when the path coefficient was significant and in accordance with the proposed hypothesis. Then, interpretation and conclusions were drawn to answer the research questions, test the hypothesis, and answer the research objectives.

4. Results and Findings

The following is the analysis of data from respondents regarding the influence of local wisdom-based sociocultural learning on nationalism, multicultural literacy, and social competence of students in the Indonesia-Malaysia border area. Before further analysis, this study conducted preliminary coding.

Table 2: Initial Data Processing Results

Stages	Total
Questionnaires distributed	300
Questionnaires returned	291
Response Rate	97.00%
Incomplete questionnaires	7
Outlier data	4
Processable data	280

Table 2 shows the results of 300 distributed questionnaires, of which only 291 were returned, for a 97% response rate. In the field data grouping, there were seven incomplete data points and four outliers. Consequently, only 280 data points were deemed suitable and worthy of further analysis. This data was categorized as very good.

Table 3: Outer Loading Results for All Indicators

Constructs	Indicator	Outer Loading	Information
Constructs Local Wisdom- Based Sociocultural Learning (X)	Integration of local culture in learning.	0.834	Valid
	Use of local traditions and wisdom.	0.852	Valid
	Social interaction and collaboration.	0.811	Valid
	Active student participation.	0.843	Valid
Nationalism (Y1)	Love of the homeland.	0.872	Valid
	Pride in national identity.	0.841	Valid
	Respect for national symbols.	0.854	Valid
	Commitment to maintaining unity.	0.829	Valid
Multicultural Literacy (Y2)	Understanding of cultural diversity.	0.864	Valid

Social Competence (Y3)	Tolerance.	0.848	Valid
	Respect for differences.	0.836	Valid
	Cross-cultural interaction.	0.852	Valid
	Communication skills.	0.841	Valid
	Cooperation.	0.856	Valid
	Empathy.	0.847	Valid
	conflict resolution.	0.862	Valid

Criteria: Outer Loading ≥ 0.70

Table 3 shows the results of the outer loading test for all indicators in the research indicator construct. The outer loading value for each indicator ranged from 0.811 to 0.872, with all indicators > 0.70 . In the local wisdom-based sociocultural learning construct, the use of local traditions and wisdom indicator had the highest value of 0.852, indicating a strong contribution. In the nationalism construct, the love of the homeland indicator obtained the highest value of 0.872, while in multicultural literacy, the understanding of cultural diversity indicator showed the highest value of 0.864. For social competence, the conflict resolution indicator had the highest outer loading value of 0.862.

Table 4: Summary of Outer Model Evaluation

Testing	Standard Value	Results	Information
Outer Loading	>0.70	0.811–0.872	Reliable
AVE	>0.70	0.697–0.726	Reliable
Composite Reliability	>0.70	0.902–0.913	Reliable
Cronbach Alpha	>0.70	0.885–0.897	Reliable

Table 4 shows that all outer model evaluation criteria have been met. The outer loading, AVE, composite reliability, and Cronbach's alpha values were all >0.70 . These findings indicate that the research instrument has excellent convergent validity and reliability for measuring each indicator construct in the study.

Table 5: R-Square Value

Endogenous Variables	R ²	Category
Nationalism (Y1)	0.631	Strong
Multicultural Literacy (Y2)	0.648	Strong
Social Competence (Y3)	0.684	Strong

Table 5 shows the R² values for nationalism at 0.631, multicultural literacy at 0.648, and social competence at 0.684. All three variable values were in the strong category, meaning that local wisdom-based sociocultural learning is able to explain the variation in the three endogenous variables substantially and adequately.

Table 6: Predictive Relevance Value (Q²)

Variables	Q ²	Interpretation
Nationalism (Y1)	0.441	Has predictive relevance
Multicultural Literacy (Y2)	0.457	Has predictive relevance
Social Competence (Y3)	0.481	Has predictive relevance

The criterion: Q² > 0 indicated that the model has good predictive ability.

Table 6 shows that all Q^2 values are >0 , namely 0.441 for nationalism, 0.457 for multicultural literacy, and 0.481 for social competence. The results of the research model analysis had good predictive ability in predicting endogenous variables, making it suitable for use in the structural analysis in this study.

Table 7: Path Coefficient Results

Relationship Between Variables	Path Coefficient (β)	Relationship Direction
$X \rightarrow Y1$	0.794	Positive
$X \rightarrow Y2$	0.805	Positive
$X \rightarrow Y3$	0.827	Positive
$X \rightarrow (Y1 + Y2 + Y3)$	0.846	Positive

Table 7 shows that the results of local wisdom-based sociocultural learning had a positive influence on all dependent variables studied. The greatest influence was found on social competence ($\beta = 0.827$), followed by multicultural literacy ($\beta = 0.805$), and nationalism ($\beta = 0.794$). High path coefficient values indicated that the more optimal the implementation of local wisdom-based sociocultural learning, the higher the level of nationalism, multicultural literacy, and social competence of students.

Table 8: Bootstrapping Results

Hypothesis	Original Sample	T Statistics	P-Value	Significant Decisions
$X \rightarrow Y1$	0.794	18.924	0.000	Significant
$X \rightarrow Y2$	0.805	20.133	0.000	Significant
$X \rightarrow Y3$	0.827	22.486	0.000	Significant
$X \rightarrow (Y1 + Y2 + Y3)$	0.846	22.189	0.000	Significant

Criteria: $t > 1.96$ and $p < 0.05$.

Table 8 shows the bootstrapping results, showing that all relationships between variables were significant and positive. The relationship between local wisdom-based sociocultural learning and nationalism yielded a t-value of 18.924 and a p-value of 0.000. The effect on multicultural literacy had a t-value of 20.133 and a p-value of 0.000, while the effect on social competence yielded a t-value of 22.486 with a p-value of 0.000. All t-values far exceeded the critical limit of 1.96 and p-values were less than 0.05. All hypotheses of direct relationships were accepted and indicated a significant positive influence among the variables in this research model.

Table 9: Effect Size Value (f^2)

Relationship	f^2	Interpretation
$X \rightarrow Y1$	0.512	Large
$X \rightarrow Y2$	0.537	Large
$X \rightarrow Y3$	0.598	Large

Table 9 shows that all relationships between local wisdom-based sociocultural learning and the dependent variables had large effect sizes (f^2). The effect on nationalism had an f^2 value of 0.512, on multicultural literacy 0.537, and on social competence 0.598. Based on Cohen's criteria, an f^2 value above 0.35 was categorized as a large effect.

Table 10: Hypothesis Testing Results

Hypothesis	Statement	β	t	p	Description
H1	Sociocultural learning based on local wisdom $\rightarrow$ nationalism	0.794	18.924	0.000	Accepted
H2	Sociocultural learning based on local wisdom $\rightarrow$ multicultural literacy	0.805	20.133	0.000	Accepted
H3	Sociocultural learning based on local wisdom $\rightarrow$ social competence	0.827	22.486	0.000	Accepted
H4	The influence of sociocultural learning based on local wisdom $\rightarrow$ nationalism, multicultural literacy, and social competence of students in the Indonesia-Malaysia border area	0.846	22.189	0.000	Accepted

Table 10 presents the results of the hypothesis testing for H1, which showed that sociocultural learning based on local wisdom had a positive and significant effect on nationalism with a path coefficient of 0.794, a t-value of 18.924, and a p-value of 0.000. H2 showed a positive and significant effect on multicultural literacy with a coefficient of 0.805, a t-value of 20.133, and a p-value of 0.000. H3 was also accepted because sociocultural learning based on local wisdom had a significant effect on social competence with a coefficient of 0.827, a t-value of 22.486, and a p-value of 0.000. In addition, H4 showed that sociocultural learning based on local wisdom as a whole had a very strong influence on nationalism, multicultural literacy, and social competence of students in the Indonesia-Malaysia border area with a coefficient of 0.846 and a t-value of 22.189. H1, H2, H3, and H4 were all in the accepted category.

4. Discussion

4.1 Local Wisdom-Based Sociocultural Learning Strengthens Nationalism in Students in the Indonesia-Malaysia Border Area

Sociocultural learning based on local wisdom is positively associated with strengthening nationalism among students. This finding confirms that the greater the implementation of learning which integrates local cultural values, community traditions, social interactions, and students' contextual experiences, the stronger the nationalist attitudes that develop in students (Younas & Imran, 2025). In the Indonesia-Malaysia border area, with its high levels of cross-border interaction, local wisdom-based learning has proven to be an effective educational instrument for strengthening national identity and a sense of belonging to the Unitary State of the Republic of Indonesia.

Substantially, nationalism is understood as a symbolic love for the country and a collective awareness of respect for national diversity, a commitment to maintaining unity, pride in national identity, and a willingness to contribute to the nation's progress (Ahmad et al., 2025). Through local wisdom-based sociocultural learning, students have the opportunity to understand local culture

and feel an integral part of the nation's wealth. This awareness fosters a sense of pride as Indonesian citizens and strengthens emotional attachment to the nation.

The findings of this study are in line with sociocultural theory, which emphasizes that the development of knowledge, attitudes, and individual identity is shaped through social interactions within the cultural environment in which students live (Rahmania, 2024). Culture serves as the foundation of learning and the primary medium that shapes students' ways of thinking and acting. When local values are integrated into the learning process, students acquire academic knowledge and experience internalization of national values that develop in community life. The findings of this study reinforce the perspective of nationalism theory, which explains that national identity is built through a continuous process of socialization of the nation's values, history, symbols, and culture (Thao et al., 2024).

Education has a strategic function as an agent for transmitting national values to the younger generation. Learning based on local wisdom serves as a bridge connecting local identity and national identity so that students do not view the two as contradictory, but rather mutually reinforcing. The findings of this study are in line with previous research that shows that the integration of local culture in learning can increase students' national awareness (Arifin et al., 2025). The use of local wisdom in learning activities contributes to strengthening students' national identity. Other research also aligns with these findings, showing that local culture-based character also demonstrates values, such as cooperation, solidarity, deliberation, and respect for diversity, which significantly contribute to shaping the nationalist attitudes of the younger generation (Seitova & Kovacs, 2025).

4.2 Local Wisdom-Based Sociocultural Learning on Multicultural Literacy of Students in the Indonesia-Malaysia Border Area

Local wisdom-based sociocultural learning has been shown to have a positive and significant impact on improving the multicultural literacy of students living in the Indonesia-Malaysia border region. This learning process, which uses local cultural values, community traditions, and students' social experiences, can improve students' ability to understand, appreciate, and interact harmoniously with individuals from various cultural backgrounds.

Multicultural literacy is an important competency in a pluralistic society because it includes the ability to understand cultural diversity, develop tolerance, appreciate differences, avoid social stereotypes, and build inclusive relationships with various community groups (Keles et al., 2024). In the Indonesia-Malaysia border region, these skills are even more important because students live in an environment characterized by ethnic diversity, languages, customs, and cross-border cultural influences. Contextual, local culture-based learning is an effective way to build multicultural awareness from an early age.

This finding aligns with the concept of multicultural education, which emphasizes that education must provide students with opportunities to understand the realities of cultural diversity and develop an attitude of respect for differences

(Deroncele-Acosta & Ellis, 2024). Multicultural education is oriented toward the transfer of cultural knowledge and fostering social skills and democratic attitudes necessary for living in a pluralistic society. Sociocultural learning based on local wisdom fulfills this principle because it presents cultural diversity as a tangible part of the student's learning experience. Social constructivism theory also provides a strong conceptual foundation to explain the results of this study. Knowledge is built through social interactions and cultural experiences in the community environment (Wang & Zakaria, 2025). When students engage in discussions, group work, exploration of local culture, and reflection on the diversity that exists in their environment, a more meaningful process of constructing knowledge occurs regarding the values of tolerance, respect for differences, and social equality. The findings of this study are consistent with previous research, which found that local culture-based learning and multicultural education can improve students' understanding of social diversity (Kadir & Alka, 2025).

Other research on the integration of multicultural values in sociology learning contributes to increasing students' awareness of the importance of tolerance and respect for cultural diversity (Almajdoub et al., 2026). The findings of this study clarify that the use of local culture as a learning resource helps students understand the ethnic diversity of populations living in border regions. However, the findings of this study provide a broader contribution because they directly examined the influence of local wisdom-based sociocultural learning on multicultural literacy in the context of students living in the Indonesia-Malaysia border region. These findings indicate that local culture serves as a community identity and is an effective medium for building inclusive multicultural awareness. Through understanding their own culture, students become more open to understanding other cultures.

4.3 Local Wisdom-Based Sociocultural Learning on the Social Competence of Students in the Indonesia-Malaysia Border Area

Sociocultural learning based on local wisdom has been proven to have a positive and significant impact on improving the social competence of students in the Indonesia-Malaysia border area. This finding confirmed that the better the implementation of learning that emphasizes social interaction, collaboration, local cultural values, and active student participation, the greater the development of students' social skills in communication, cooperation, empathy, and constructive conflict resolution (Arbués et al., 2025). Social competence is a set of abilities that enable students to interact effectively with their social environment (Arciniegas-Romero et al., 2025). In 21st-century education, social competence is an important skill because student success is determined not only by academic ability but also by the ability to build positive interpersonal relationships (Herlinawati et al., 2024).

In the Indonesia-Malaysia border area, which has high ethnic and cultural diversity, social competence is an important asset for creating a harmonious and inclusive community life. This research finding aligns with sociocultural theory, which emphasizes that student development occurs through meaningful social interactions (Eduardo et al., 2024). Social skills develop when students engage in

collaborative activities, dialogue, group work, and collaborative problem-solving processes. Local wisdom-based sociocultural learning provides ample space for students to actively interact through various activities rooted in local culture, allowing social competence to develop naturally through real-life experiences. These findings align with the social competence theory, which explains that communication, cooperation, empathy, and conflict management skills can be enhanced through repeated, meaningful social experiences (Hinojosa-Torres et al., 2025).

Local wisdom values, such as cooperation, deliberation, solidarity, tolerance, and social responsibility, are forms of cultural capital that directly support the development of students' social competence. When these values are integrated into learning, students have the opportunity to practice positive social behavior in authentic learning situations. These findings also support previous research showing that local culture-based learning contributes to the development of students' social skills (Hicham et al., 2025). This study affirms that education based on local wisdom as a learning experience oriented toward community cultural values can strengthen students' empathy and social responsibility.

The implications of this research for sociocultural education theory include explaining the relationship between local wisdom-based sociocultural learning and the development of nationalism, multicultural literacy, and social competence in students. These findings reinforce sociocultural theory, with social and cultural interactions as key determinants of students' cognitive, affective, and social development. This research also broadens the scope of multicultural education theory by recognizing that local wisdom serves as a source of cultural identity and as an effective pedagogical instrument for developing multicultural awareness and social cohesion. This research produces a conceptual model that integrates the dimensions of nationality, multiculturalism, and social competence within a coherent theoretical framework.

The scope of this study is limited to secondary school students in the Bengkayang and Sanggau Regencies, located along the Indonesia-Malaysia border, so generalizing the results to other border regions or different levels of education requires caution. This research model only examined exogenous factors, while other factors such as family environment, school climate, teacher quality, digital media, and community social capital could have influenced the variables studied.

Recommendations are to develop a more comprehensive model by incorporating mediating and moderating variables that have the potential to strengthen the relationship between local wisdom-based sociocultural learning and various educational outcomes. Variables such as cultural identity, social engagement, cultural intelligence, family environment, school support, and digital literacy can be considered as additional factors in the research model. Comparative research in other border regions is also needed to identify differences in cultural characteristics and the effectiveness of implementing local wisdom-based learning in various social contexts.

5. Conclusion

In conclusion, a sociocultural learning model based on local wisdom is a highly effective pedagogical approach to build national and social capacities of students in the Indonesia-Malaysia border area. A learning model that integrates local culture, community social values, traditions, and students' contextual experiences can make a strong contribution to enhancing nationalism, multicultural literacy, and social competence. Local wisdom serves as cultural heritage that should be preserved and a strategic learning resource that can strengthen students' holistic character development. Regarding nationalism, sociocultural learning based on local wisdom has been shown to strengthen national identity, a sense of belonging to the nation, and students' commitment to maintaining unity amidst the dynamics of life in the Indonesia-Malaysia border area, with its constant cross-border interaction.

Multicultural literacy can improve students' ability to understand diversity, appreciate cultural differences, develop tolerance, and build inclusive social relationships. Meanwhile, in relation to social competence, a local wisdom-based learning model contributes to strengthening communication skills, cooperation, empathy, social responsibility, and constructive conflict resolution. Integrating local wisdom into learning is a relevant educational strategy to address the challenges of a multicultural society while strengthening the social resilience and national identity of the younger generation in the Indonesia-Malaysia border area in the future.

Conflict of Interest and Acknowledgments

There is no conflict of interest between the authors and any other parties in writing this article. We thank the school for granting permission for this research.

AI Declaration

AI was not used to edit this article. It was written manually, and all content has been thoroughly analyzed and interpreted by the authors.

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