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VCT Model Containing Sasak Local Wisdom Values in Social Studies Learning: Its Effectiveness in Cultivating Attitudes of Tolerance and Global Diversity in Students

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Abstract: *The purpose of this study was to produce a VCT model product containing local Sasak wisdom in social studies learning to foster an attitude of tolerance and global diversity in students. This type of development research uses the Analyze, Design, Development, Implementation, Evaluation model conducted at SMP in Terara District, East Lombok, NTB, on 112 students consisting of 56 experimental classes and 56 control classes and 2 teachers. The effectiveness test used a pretest-posttest control group design. The data collection method was interviews, questionnaires and tests. The data analysis technique was Gain Score Analysis and Multivariate Analysis of Variance. The results of the study were; (1) The VCT model containing local Sasak wisdom values can foster an attitude of tolerance in students, as shown by the NGs in the experimental class being higher than the control class; (2) The VCT model containing local Sasak wisdom values can foster an attitude of global diversity in students, as shown by the NGs in the experimental class being higher than the control class; (3) The VCT model is effective in fostering students' tolerance attitudes as evidenced by the results of the t-test= 16.21 and a sig. of 0.000 and the effect size (ES) is 2.86; (4) The VCT model is effective in fostering students' global diversity attitudes as evidenced by the results of the t-test= 16.43 and a sig. of 0.000 and the effect size (ES) is 3.11. The research findings state that the development of the VCT model containing local Sasak cultural wisdom values in social studies learning is highly effective in fostering attitudes of tolerance and global diversity in junior high school students in Terara District, East Lombok, West Nusa Tenggara. It is recommended to apply the VCT model containing local cultural wisdom values in social studies learning.*
Keywords: *VCT model, sasak local wisdom values, tolerance attitude, global diversity attitude*

INTRODUCTION

The current era of globalization has caused the spread of global culture to increasingly spread to all corners of the world, including Indonesia. As a result, local cultures can be contaminated and even lose their form. In responding to the challenges of this change, the role of education is important in order to maintain culture and also take the best from foreign cultures without losing the identity as an Indonesian nation (Jumriani et al., 2021). In facing various foreign cultures, multicultural values such as tolerance, cooperation, tolerance, and communication across cultures are very necessary to be instilled in schools (Verkuyten et al., 2020). Local cultural must be preserved for students as the future generation because local cultural values are a legacy from ancestors that are a guide in life. Losing local cultural values can cause the loss of national identity caused by the entry of foreign cultures through various media in the current era of globalization (Fadli & Irwanto, 2020). Loss of local cultural values can cause loss of regional identity and culture such as changes in social behavior in an increasingly individualistic and materialistic society influenced by foreign culture. Thus, education plays an important role and must provide serious attention in overcoming the loss of local cultural values (Verkuyten & Kollar, 2021).

The IPS learning model should emphasize a learning model that contains local wisdom. The IPS learning model needs to be enriched with values contained in local wisdom to strengthen of student attitudes in the midst of a multicultural global society (Nisa et al., 2021). Local cultural values are basically the values that underlie the character values of the Indonesian nation. Efforts to develop local cultural values are a necessity in social studies education so that strong attitudes and characters of students are built based on local cultural values (Latri et al., 2022). A socio-cultural learning is needed to facilitate students to recognize, understand and be proficient in applying the social and cultural values they embrace, so that the way they think, act and behave is able to maintain cultural values in order to face changes in global life (Badeni et al., 2020). In addition, students are able to independently determine which values to follow without being influenced by other factors and making decisions or not making decisions (Kertih, 2020). Social studies education should contain local cultural wisdom in its processes and steps (Zubair et al., 2019). The values of local wisdom that are most familiar to students are very important and must be taught to students because values always come from the life where the students are in the form of local culture

(Ratini et al., 2018).

Education in Indonesia has since the beginning initiated the development of character values as the key to educational success. In the current independent learning curriculum, it emphasizes the development of student character of the nation based on Pancasila values, which are currently called the Pancasila student profile, where its strengthening is carried out in every learning program. The Pancasila profile produces graduates who have the character and competencies needed to form students who have and practice the noble values of Pancasila (Anggraeni Dewi & Abdulatif, 2021). So that students not only have intelligence but also have global competition. Indonesian education must produce competent students, have good character and have behavior that shows noble values (Kertih, 2020). The criteria for students in the Pancasila profile if they have shown 6 characteristics, namely: (1) Believing, devoted to God Almighty and having noble morals; (2) Being globally diverse; (3) being able to work together; (4) being independent; (5) being able to think critically; (6) showing a creative attitude. Developing an attitude of global diversity in students is one of the attitudes that is a major concern in education. This attitude must be possessed by every student because they will live in a global world full of various cultures. An attitude of global diversity must be based on an attitude of tolerance to support the growth of an attitude of global diversity. Lickona (1991) calling for tolerance to be a moral value that must be taught.

The role of education in fostering an attitude of tolerance and global diversity in students is very important because today's school students are the next generation of the future. Schools must be a laboratory for society to create a generation of people who have an attitude of tolerance and global diversity. Because in the future, society will face an increasingly diverse life. Along with this, an attitude of tolerance is important to be fostered in students from an early age. An attitude of tolerance is an indication of the realization of an attitude of global diversity. An attitude of tolerance towards cultural and ethnic differences is a major concern in education, so that they can act wisely when dealing with a pluralistic society. The attitude of global diversity is an attitude that Indonesian students must have in an effort to maintain culture, identity and locality while still having broad abilities and openness to interact with other cultures, by being tolerant in a way that does not violate the noble culture (Fairus et al., 2024).

The reality shows that the attitude of tolerance and global diversity of students in schools has not grown according to expectations. This condition can be seen in the learning process that does not instill values in students. Students' attention to local culture is also decreasing. This is evident from interviews with students of SMPN 1 Terara who are in grade VIII, it was found that students have low knowledge about local identity about the values applied in society due to the development of global culture. Conditions like this make it difficult for teachers to provide learning. There are problems for teachers in implementing learning, especially in Social Sciences, such as teachers have not been innovative in finding methods to overcome student behavior that often conflicts with local culture. This is inseparable from the decreasing provision of learning content related to local culture because teachers are busy with various administrative demands in learning. This fact is reinforced by the results of interviews with social studies teachers at SMP N 1 Terara, East Lombok, that teachers have not implemented learning that contains local Sasak values. Teachers have also never applied the VCT model in the learning process. However, teachers have known the traditions in the Sasak community but have not yet explored the values contained therein (Interview, May 13, 2024). In addition, based on the results of the analysis of the teaching module documents, the VCT model has not been written as an option in the IPS learning model. After being confirmed, it was found that teachers were indeed not familiar with the VCT learning model. In addition, IPS teachers have also not integrated the values of Sasak local wisdom in IPS learning in the classroom (Observation, May 14, 2024). On the other hand, the books used by teachers are still imported books from outside the region so that in the learning material content there are still many that are related to the local wisdom of other regions. After being confirmed about how to integrate Sasak local wisdom, the IPS teacher explained that the integration of local wisdom had been carried out but was not yet written in books or teaching modules (Documentation, May 13, 2024).

The results of previous studies stated that the VCT model has influence on students' social attitudes and behaviors that depend on its concept. Skills in making decisions about social conflicts can be done through implementing the VCT model which has succeeded in forming students to be active in social studies learning. In addition, they are more confident in making decisions related to social conflicts. The success of this model is not entirely at the stage of behaving in the form of real actions. Only at the stage of choosing and appreciating values. Other studies show that when the VCT model is integrated into the Means-Ends Analysis it can build students' character and can also strengthen identity by recognizing and exploring sources of local wisdom (Rahmatih et al., 2020). The VCT model has a positive impact to

formation of student (Kertih & Widiana, 2022). Based on several studies, not many have studied the VCT model which contains local cultural wisdom values, especially Sasak local wisdom (Hikmawati, 2021).
The values of local cultural wisdom, especially in the Sasak Tribe of Lombok, are very urgent to be internalized to students. The Sasak Tribe has noble values in social life which are implemented in the traditions and culture of the community and in the social life that is carried out. The Sasak cultural tradition can be found in a series of events such as bretes found in a series of birth events, nyongkolan found in a series of wedding events. In addition, the Sasak cultural tradition is also found in facing death. The Sasak tribe also has traditions and culture in economic aspects, maintenance and protection of natural resources such as in agriculture, logging, water utilization. In social aspects such as besiru namely helping each other in building houses or in the work of plowing the fields (R. Hasanah, 2019; Sahabudin, 2022). The Sasak tribe in its social life has values that are carried out including in its interactions with other ethnic groups. The Sasak tribe basically carries out social life by adhering to the values of tolerance and mutual respect for people of different ethnic groups, religions such as values saling ajining, tindih, solah, pacu, onyaq, lomboq, rema, kupu, patuh, soloh, paut, maliq and merang (Sudarwo et al., 2023). These noble values must be maintained and passed on to the next generation of the Sasak people through the learning process. Learning that contains local cultural wisdom as one of the sources of learning that can be applied to learning, but in the field, it is rarely found. As a result, many students do not yet know the form of local wisdom that actually exists in their area (Sawaludin et al., 2023). Learning based on local cultural wisdom is believed to be one of the reinforcements in forming character (Kertih & Wiratama, 2023). In addition, teaching cultural diversity is one of the thematic standards of the NCSS which requires teachers to provide guidance to students to learn about cultural diversity. The development of a VCT model containing local wisdom values of the Sasak is seen as an answer to these various problems. The developed VCT model is important to clarify of local wisdom of Sasak in students an effort to foster an attitude of tolerance and an attitude of global diversity in students (Saputro et al., 2020).
These problems need to be addressed through efforts to develop learning models, especially in social studies subjects (Salavera et al., 2022). The learning model that can be developed is the VCT (Value Clarification Technique) model. This model helps students obtain values in facing increasingly complex modern life conditions. In addition, the VCT model helps students determine their own values and make decisions based on those values (Parmiti, 2018). The VCT model helps individuals to connect thoughts and feelings derived from self-awareness to their own values. The VCT Model development research inserts local wisdom values in social studies with aim to fostering an attitude of tolerance and an attitude of global diversity and to make students aware of the values they hold personally and socially such as with friends, adults, different groups in society, and even other communities.

METHOD

2.1. Research Design

This type of development research is a quasi-experiment that applies a pretest-posttest control design (M. Waruwu, 2024; Okpatrioka, 2023). The aim is to measure the level of effectiveness of the model in fostering attitudes of tolerance and global diversity in students in junior high schools. The population of this study was junior high school students in Terara District. While the determination of the sample used probability sampling, namely the cluster sampling because the sample is a group of students. The model trial used two groups, namely the experimental class and control class (Ipa, 2025). In this sampling technique, the researcher first determines the class that will be used for the trial. After obtaining the model trial class, two groups are then determined.

2.2. Data Analysis Techniques

Data collection techniques using a questionnaire on attitudes of tolerance and global diversity. Data analysis applies descriptive analysis NG Score, for effectiveness testing using the effect size test with the criteria if the Gain score or g value is greater than 70 (high category), if the g value ranges from 0.70-0.30 is included (moderate category), and the g value is less than 0.30 (low category). The effectiveness criteria using the effect Size are if the ES score ≤ 0.2 is the low effectiveness category, if 0.2 <ES ≤ 0.8 is the medium effectiveness category and if ES <0.8 is the high effectiveness category.

RESULTS

Data analysis using normalized gain scores (NGs) in the experimental and control classes on students' attitudes of tolerance and global diversity, the descriptive results of NGs are as in table 1.

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Table (1). Descriptive Statistics of NGs of Experimental and Control Classes

NGs	Experimental Class		Control Class	
	Attitude of Tolerance	Attitude of Global Diversity	Attitude of Tolerance	Attitude of Global Diversity
Mean	0.6429	0.6682	.2929	.2867
Median	0.6385	0.6712	.2880	.2839
Variance	0.014	0.012	.012	.018
Std. Deviation	0.11704	0.11109	.11140	.13359
Minimum	0.39	0.42	.00	.00
Maximum	0.92	0.92	.53	.55
Range	0.52	0.50	.53	.55
Interquartile Range	0.16	0.15	.15	.16
Skewness	0.211	0.214	-.109	-.146
Kurtosis	-0.076	-0.253	.162	-.337

Table 1. shows the results of the descriptive analysis of the normalized gain score (Normalized Gain score-NGs) of the experimental class and the control class on the attitude of tolerance and global diversity. As stated in the table, in the experimental class the average score of the tolerance attitude was 0.64 with a standard deviation of 0.117, while in the control class, the average tolerance attitude score was 0.292 with a standard deviation of 0.111. The results of the analysis of the attitude of global diversity in the experimental class showed an average score of 0.668 with a standard deviation of 0.111 while in the control class, the average score was 0.286 with a standard deviation of 0.133.
The results of the descriptive analysis above are further clarified by creating categories according to the criteria in NGs with the frequency distribution in each category shown on Table-2.

Table (2). Frequency-Distribution of Tolerance Attitudes in the Experimental Class

Score	Category	F	Percentage
-g >0,70	-High	21	37,5%
-30≤g≤0,70	-Medium	35	62,5%
-g<0,30	-Low	0	0%
Total		**56**	**100%**

Table 2 above for the experimental class, the frequency of normalized gain scores for tolerance attitudes in the high category (g>0.70) was 21 students (37.5%), the medium category (30≤g≤0.70) was 35 students (62.5%), and the low category (g<0.30) was 0 (0%). For more details, it is described in the following graph.

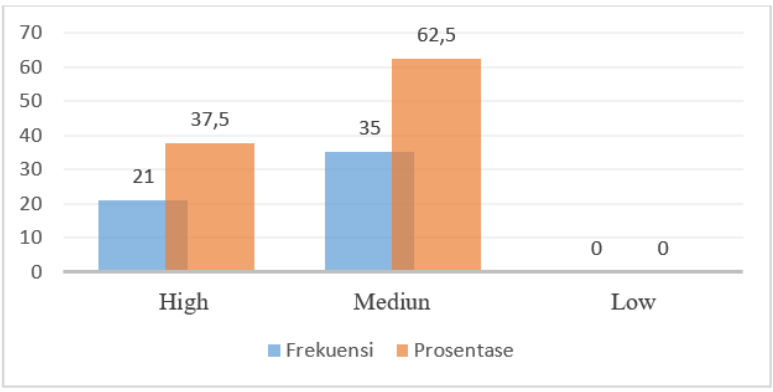

Figure (1). Graph of Category, Frequency and Percentage of Tolerance Attitudes in the Experimental-Class

On the other-hand, the categories and frequency distribution of students' tolerance attitudes in the-control class based on the results of the Normalized Gain Score (NGs) analysis are shown in Table 3-below.

Table (3). Frequency-Distribution of Tolerance Attitudes in the Control Class

Score	Category	F	Percentage
-g>0,70	-High	0	0%
-30≤g≤0,70	-Medium	26	53,6%
-g<0,30	-Low	30	46,4%
Total		**56**	**100%**

Table 3 above shows the control class, the frequency of normalized gain score of tolerance attitude with high category (g>0.70) as much as 0 (0%), medium category (30≤g≤0.70) as much as 26 (53.6%), and low category (g<0.30) as much as 30 (46.4%). The category, frequency and percentage of tolerance attitude in the control class are described in more detail in the following graph.

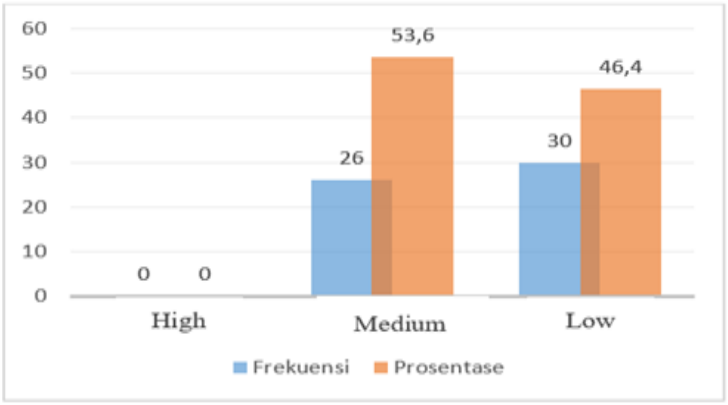

Figure (2). Graph of Category, Frequency and Percentage of Tolerance Attitudes in the Control Class
The-results of analysis of global diversity attitude data in the experimental-class using NGs are shown in Table-4 below.

Table (4). Frequency Distribution of Global Diversity Attitudes Experimental Class

Score	Category	F	Percentage
g>0,70	High	18	32,1%
30≤g≤0,70	Medium	38	67,9%
g<0,30	Low	0	0%
Jumlah		**56**	**100%**

Table 4. above shows that the frequency of normalized gain scores of global diversity attitudes or high category (g>0.70) is 18 with a percentage of 32.1%, medium category (30≤g≤0.70) is 38 (67.9%), and low category (g<0.30) is 0 (0%). In more detail, the categories, frequencies and percentages of global diversity attitudes of experimental class students are depicted in the following graph.

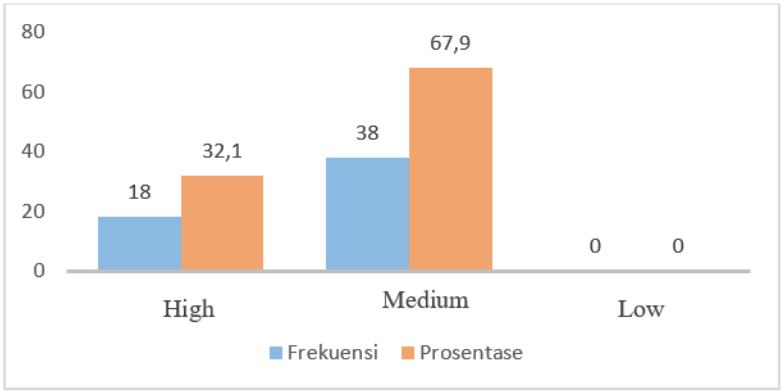

Figure (3). Graph of Categories, Frequencies and Percentages of Global Diversity Attitudes in the Experimental Class

Meanwhile, the results of the analysis of data on students' global diversity attitudes in the control class are shown in Table 5 below.

Table (5). Frequency Distribution of Global Diversity Attitudes Control Class

Score	Category	F	Percentage
-g>0,70	-High	0	0%
-30≤g≤0,70	-Medium	27	48,2%
-g<0,30	-Low	29	51,8%
Total		**56**	**100%**

Table 5 above shows the distribution of the normalized gain score frequency of global diversity attitudes in control-class, namely high category (g>0.70) is 0 (%), the medium-category (30≤g≤0.70) is 27 (48.2%), and the low category (g<0.30) is 29 (51.8%). More clearly, the categories, frequencies and percentages of global diversity attitudes of control class students are depicted in the following graph.

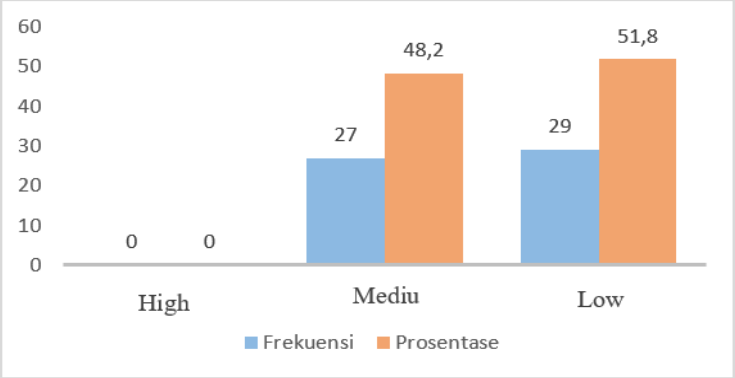

Figure (4). Graph of Categories, Frequencies and Percentages of Students' Global Diversity Attitudes in he Control Class

After getting the-results of the N Gain Score data description analysis, next step is-testing the research-hypothesis. The analysis method is multivariate analysis or MANOVA (Multivariate Analysis of Variance). First, prerequisite tests are carried out, including normality and homogeneity tests, homogeneity tests of variance matrices and correlation tests between variables as follows.

3.1. Data Normality Test

The data normality test was conducted by applying the SPSS 21 program and result-was that the data was declared normal because the significance value was greater than 0.05. The test results for each dependent variable are as-shown in following-table 6

Table (6). Data Normality Test Results

Tests-of Normality

	Class	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Attitude o Tolerance	Experimental	.089	56	.200*	.979	56	.442
	Control	.083	56	.200*	.975	56	.304
Attitude of Globa Diversity	Experimental	.081	56	.200*	.980	56	.467
	Control	.116	56	.060	.974	56	.257

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Table-6 above shows that-the data can be stated to meet the requirements for normality. This can be seen in Kolmogorov-Smirnov that all variables are bound at a significance level greater than 0.05. Likewise, the results of the Shapiro-Wilk test show that all variables are bound at significance level higher-than 0.05.

Thus, the data has met the MANOVA prerequisite test so that it can be continued to the MANOVA test stage.

3.2. Homogeneity Test of Variance Covariance Matrix

This homogeneity test was carried out-using the SPSS 21 program, where the results can be seen in Box's M as in table 7 below.

Table (7). Results of the-Box's M Test

Box's Test-of Equality of Covariance Matrices[a]	
-Box's M	3.261
-F	1.066
-df1	3
-df2	2178000.000
-Sig.	.362

Table 7 above proves that the price of box's M is 3,261, F 1.066 with a significance level of 0.362 is greater than the significance level set as a criterion in the hypothesis test, which is 0.05. The results of the Box's M test-indicate that the data meets the homogeneity requirements so that it can be continued to the MANOVA test.

3.3. Multicollinearity Test Between Dependent Variables

Multicollinearity test is conducted to see whether there are relationship between-dependent variables by finding the correlation coefficient in this case using product moment correlation. Multicollinearity testing between dependent variables uses the SPSS 21 program with the results displayed in the following-table 8.

Table (8). Results of the Multicollinearity Test Between Dependent Variables

Correlations

		Attitude Tolerance	oAttitude of Globa Diversity
Attitude of Tolerance	Pearson Correlation	1	.726**
	Sig. (2-tailed)		.000
	N	112	112
Attitude of Globa Diversity	Pearson Correlation	.726**	1
	Sig. (2-tailed)	.000	
	N	112	112

The results of multicollinearity test as in table 8 above prove that the calculated r value is 0.726, which is smaller than 0.80. Thus, it is stated that there is no multicollinearity of independent variables. This means that the requirements test has been met.

The next stage is hypothesis testing using Multivariate Analysis of Variance (MANOVA) analysis which aims to determine whether or not there is an influence of the development of a VCT model containing local Sasak wisdom values on students' attitudes of tolerance and global diversity. The statistical hypothesis is as follows;

H_o: $[\mu_1 Y] = [\mu_2 Y]$: The VCT model containing local Sasak wisdom values is not effective in fostering attitudes of tolerance and global diversity among students at Middle School in Terara District, East Lombok, NTB.

H_a: $[\mu_1 Y] \neq [\mu_2 Y]$: The VCT model containing local Sasak wisdom values is effective in fostering attitudes of tolerance and global diversity among students at Middle School in Terara District, East Lombok, NTB.

To answer the above hypothesis, it is confirmed by results from MANOVA analysis as shown in the summary in-table 9 below.

Table (9). Results of the MANOVA Test

Multivariate Tests[a]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai'seTrace	.968	1665.348[b]	2.000	109.000	.000
	Wilks'eLambda	.032	1665.348[b]	2.000	109.000	.000
	Hotelling'seTrace	30.557	1665.348[b]	2.000	109.000	.000
	Roy's LargesteRoot	30.557	1665.348[b]	2.000	109.000	.000
Group	Pillai'seTrace	.820	248.521[b]	2.000	109.000	.000
	Wilks'eLambda	.180	248.521[b]	2.000	109.000	.000
	Hotelling'seTrace	4.560	248.521[b]	2.000	109.000	.000
	Roy's LargesteRoot	4.560	248.521[b]	2.000	109.000	.000

Table 9 above shows the-results of multivariate analysis where F on Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root have a significance value of 0.00. When compared to the established significance test criteria, it is much smaller than 0.05, thus stating that the VCT model containing local Sasak wisdom values can foster students' attitudes of tolerance and global diversity.
To see the relationship between the VCT model containing local Sasak cultural wisdom values in social studies learning with attitudes of tolerance and global diversity, it can be seen through the influence test between dependent variables as in table 10 below.

Table (10). Results of Tests of Between-Subjects Effects

Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Attitude of Tolerance	3.430[a]	1	3.430	262.779	.000
	Attitude of Global Diversity	4.075[b]	1	4.075	269.983	.000
Intercept	Attitude of Tolerance	24.523	1	24.523	1878.551	.000
	Attitude of Global Diversity	25.527	1	25.527	1691.194	.000
Group	Attitude of Tolerance	3.430	1	3.430	262.779	.000
	Attitude of Global Diversity	4.075	1	4.075	269.983	.000
Error	Attitude of Tolerance	1.436	110	.013		
	Attitude of Global Diversity	1.660	110	.015		
Total	Attitude of Tolerance	29.389	112			
	Attitude of Global Diversity	31.262	112			
Corrected Total	Attitude of Tolerance	4.866	111			
	Attitude of Global Diversity	5.735	111			

a. R-Squared = .705 (Adjusted R Squared = .702)
b. R-Squared = .711 (Adjusted R Squared = .708)

Table 10 above proves that the applied learning model has a relationship with students' tolerance attitudes. This can be seen from the F value of 262.77 with significance level is 0.00 <0.05. It is stated that social studies learning using the VCT model containing local Sasak wisdom values provides a greater increase in students' tolerance attitudes compared to conventional learning. In addition, the relationship between the learning model and students' global diversity attitudes using the VCT model containing local Sasak wisdom values in experimental class with the conventional in control class gives an F value = 269.98 with a significance value is 0.00 <0.05. This means that the difference in the applied learning model results in differences in students' global diversity attitudes. Thus, it can be stated that the VCT model containing

local Sasak wisdom values in social studies learning has an influence on students' tolerance attitudes and global diversity attitudes.

Furthermore, to determine the-level of effectiveness of the VCT model in social studies learning towards the attitude of tolerance and global diversity of junior high school students in Terara District, East Lombok, NTB, measurements were carried out by first conducting a t-test to determine the significance which was then continued by measuring the effect size to determine the category of model effectiveness. The results for t-test and the effect size (ES) values are as shown in-table 11 below.

Table (11). Results on Effect Size

Variabel	Class	N	Average	SD	t	Sig	ES	Category
Attitude of Tolerance	Experiment	56	0,642	0,117	16,21	0,000	2,86	High effectiveness
	Control	56	0,293	0,111				
Attitude of Global Diversity	Experiment	56	0,668	0,111	16,43	0,000	3,11	High effectiveness
	Control	56	0,287	0,133				

The t value of tolerance attitude from the calculation of F MANOVA root is 16.21 for 2-tailed significance value is 0.000 <0.05. This means that-there is difference in growth rate of tolerance attitude between the experimental class and the control class. Furthermore, after the effect size (ES) analysis was carried out, the value of tolerance attitude was 2.86, which means that the effectiveness of the VCT model containing local Sasak wisdom values in social studies learning is included in the high category. This proves that the VCT model containing local Sasak wisdom values is more effective in fostering students' tolerance attitudes compared to conventional models in social studies learning. Furthermore, the t value of global diversity attitude obtained from the F MANOVA root is 16.43 for significance value is 0.000 <0.05. This means that-there is a difference in the growth of students' global diversity attitude between the experimental class and the control class. This is also reinforced by the ES value of 3.11 which is greater than 0.80 so that it is included in the high effectiveness theory category. Thus, it can be stated that the VCT model containing local Sasak wisdom values is more effective in fostering students' global diversity attitudes compared to the conventional model.

DISCUSSION

The VCT model containing local Sasak wisdom values can foster students' tolerance attitudes. This is proven by the results of descriptive statistical data analysis with NGs and effect size tests for tolerance attitudes in the experimental class being in the high category of 21 or 37.5%, the medium category of 35 or 62.5%, while the low category was 0 or 0%. While in the control class, the high category was 0 or 0%, the medium category was 26 or 53.6%, and the low category was 30 or 46.4%. This shows that the gain score for tolerance attitudes in the experimental class was higher than in the control-class. It can be explained that social studies learning should emphasize learning models that contain local wisdom. The social studies learning model needs to be enriched with values contained in local wisdom to strengthen the development of students' attitudes in the midst of a multicultural global society (E. J. Byker and V. Vainer, 2020). Local cultural values are basically the values that underlie the character values of the Indonesian nation. By cultivating local cultural values as a necessity in social studies education, strong attitudes and characters of students are built based on local cultural values such as a sense of tolerance. The Sasak tribe in its social life has values that are carried out including in its interactions with other ethnic groups. The Sasak tribe basically carries out social life by adhering to the values of tolerance and mutual respect for people of different ethnic groups, religions such as values saling ajining, tindih, pacu, onyaq, lomboq, rema, kupu, patuh, soloh, paut, maliq dan merang (Sawaludin et al., 2023). Thus, it is stated that the VCT model containing local Sasak wisdom values can foster an attitude of tolerance among junior high school students in Terara District, East Lombok, West Nusa Tenggara.

The VCT model containing local Sasak wisdom values can foster students' global diversity attitudes. This is also shown in the results of the NGs of students' global diversity attitudes where in the experimental class the global diversity attitudes or high category were 18 or 32.1%, the medium category was 38 or 67.9%, and the low category was 0 or 0%. While in the control class, the global diversity attitudes with the high category were 0 or 0%, the medium category was 27 or 48.2%, and the low category was 29 or 51.8%. The results of the NGs analysis showed-that the global diversity attitudes of students in the

experimental-class were higher than those in control-class. It can be explained that in addition, teaching cultural diversity is one of the thematic standards of the NCSS which requires teachers to provide guidance to students to learn cultural diversity (NCSS, 2004). Social studies learning in the classroom should integrate the-local wisdom of the Sasak Tribe so that students gain knowledge about the traditions and culture of the Sasak Tribe where they live (Samuel & Santosa, 2024). The development of a VCT model containing local wisdom values of the Sasak is seen as an answer to these various problems. The developed VCT model is important to clarify the local wisdom values of Sasak in students in an effort to foster an attitude of tolerance and global diversity in students (Sari et al., 2023). Thus it is stated that the VCT model containing local wisdom values of the Sasak can foster an attitude of global diversity in junior high school students in Terara District, East Lombok, West Nusa Tenggara.

The VCT model containing local Sasak wisdom values is effective in fostering students' attitudes of tolerance and global diversity, as evidenced by the results of the data analysis of the effectiveness of the model in fostering students' attitudes of tolerance and global diversity, showing that the t value of the tolerance attitude from the F MANOVA root calculation is 16.21 with a 2-tailed significance value of 0.000. This means that there-is a difference in growth rate of the tolerance attitude between theaexperimental class and control-class. Furthermore, after the effect size (ES) analysis was carried out, the value of the tolerance attitude was 2.86, which means that the effectiveness of the VCT model containing local Sasak wisdom values in social studies learning is included in the high category. The t value of the global diversity attitude obtained from the F MANOVA root is 16.43 with a significance value of 0.000. This means that there is a difference in the growth of students' global diversity attitudes between the experimental class and the control class. This is also reinforced by the ES value of 3.11 which is greater than 0.80 so that it is included in the high effectiveness theory category. This proves that the VCT model containing local Sasak wisdom values is effective in fostering students' tolerance attitudes compared to conventional models in social studies learning. The results of previous studies stated that the VCT model has a significant influence on students' social attitudes and behaviors depending on the concept (Ummah, 2019). Decision-making skills about social conflicts by implementing the VCT model have succeeded in forming students who are more active in social studies learning. In addition, students are more confident in making decisions related to social conflicts (Nur Wijayanti & Muthali'in, 2023). If the learning model applies local cultural values, it will form an attitude of tolerance and diversity of students in making decisions to filter out outside youth that match local personalities. Thus it is stated that the VCT Model containing local Sasak wisdom values is effective in fostering attitudes of tolerance and global diversity of junior high school students in Terara District, East Lombok, West Nusa Tenggara.

CONCLUSION

Referring to the research resultseand discussion, theafollowing conclusions are drawn: (1) The VCT model containing local Sasak wisdom values in social studies learning can foster an attitude of tolerance in junior high school students in Terara sub-district, East Lombok, WestaNusa Tenggara, as proven by the results of descriptive statistical analysis with NGs in the experimental class which is higher than the control-class. (2) The VCT model containing local Sasak wisdom values in social studies learning can foster an attitude of global diversity in junior high school students in Terara sub-district, EastsLombok, WesteNusa Tenggara, as proven by the results of descriptive statistical analysis with NGs in the experimental class which is higher than the control class. (3) Together, the VCT model containing local Sasak wisdom values in social studies learning is very effective in fostering an attitude of tolerance and global diversity in students, as proven by the tolerance attitude value F = 262.779 and assignificance value of-0.000 and the ES value is 2.86, while for the attitude of global diversity the F value = 269,983 and a significance value of 0.000 and the ES value is 3.11. The research findings that the VCT model has a higher influence on global diversity attitudes than tolerance attitudes. Thus, it can be stated that the VCT model containing local Sasak wisdom values in social studies learning has high effectiveness in fostering tolerance and global diversity attitudes of junior high school students in Terara sub-district, EastaLombok, WestsNusa Tenggara.

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