



Analysis of Osing Cultural Literacy among Junior High School Students in Banyuwangi Regency: Cognitive, Affective, and Behavioral Dimensions

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ABSTRACT

Purpose: This study aimed to analyze the cognitive, affective, and behavioral dimensions of Osing cultural literacy among junior high school students in Banyuwangi Regency and to examine differences in cultural literacy levels among schools. **Method:** This study employed a quantitative descriptive design involving 200 seventh-grade students from four junior high schools in Banyuwangi Regency, namely SMP Negeri 1 Glagah, SMP Negeri 2 Glagah, SMP Negeri 1 Giri, and SMP Negeri 1 Licin, selected through proportional random sampling. Data were collected using an Osing cultural literacy questionnaire consisting of cognitive, affective, and behavioral indicators measured using a Likert scale. Data were analyzed using descriptive statistics and the Kruskal–Wallis test after normality and homogeneity testing. **Results:** The results showed that students' Osing cultural literacy levels were generally categorized as high to very high across all schools. In the cognitive dimension, the mean scores were 14.18 at SMP Negeri 1 Glagah, 14.18 at SMP Negeri 2 Glagah, 14.56 at SMP Negeri 1 Giri, and 14.16 at SMP Negeri 1 Licin, all categorized as very high. In the affective dimension, the mean scores ranged from 35.18 to 36.32 and were also categorized as very high. Meanwhile, the behavioral dimension obtained relatively lower mean scores ranging from 27.82 to 32.34, although still categorized as high. The Kruskal–Wallis test indicated no significant differences in Osing cultural literacy levels among schools ($p > 0.05$), suggesting relatively homogeneous cultural literacy among students. **Research Implications:** These findings highlight the important role of schools in strengthening local cultural literacy through the integration of Osing cultural values into learning activities and school programs. **Originality:** This study contributes empirical evidence regarding the multidimensional measurement of Osing cultural literacy among junior high school students in Banyuwangi Regency.



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INTRODUCTION

Indonesia is a multicultural country characterized by extensive ethnic, linguistic, and cultural diversity that forms an important part of national identity (Sadiah et al., 2024; Mariyono, 2024). This diversity positions local culture not only as a cultural heritage but also as a strategic asset that needs to be preserved through education (Ramadhan et al., 2025; Saputra, 2024). In the context of 21st-century education, literacy is no longer limited to reading and writing skills but also includes various multidimensional literacies, including cultural literacy (UNESCO, 2018; OECD, 2019). Cultural literacy refers to individuals' ability to understand, appreciate, and practice cultural values, traditions, and social norms within their communities (Rahimah & Hasyim, 2024; Lähdesmäki et al., 2021). Through cultural literacy, students are expected to develop awareness of cultural diversity, strengthen cultural identity, and foster responsible social behavior (Banks, 2018; Rapanta et al., 2021).

However, globalization and modernization have increasingly influenced the sustainability of local cultures, particularly among younger generations (UNESCO, 2022; OECD, 2021). The dominance of global culture and digital media has reduced young people's engagement with local traditions and regional languages, potentially weakening cultural identity and local wisdom preservation (Manara & Weber, 2023; Musthafa & Darmawan, 2024). Previous studies have shown that many students possess limited understanding and appreciation of local culture, while

participation in cultural practices remains relatively low (Ruse, 2020; Firdausy et al., 2024). In educational settings, this condition indicates that the integration of local cultural values into learning activities has not been implemented optimally (Wahendra & Bambang Parmadi, 2022; Sumantri, 2021).

The importance of cultural literacy lies not only in preserving local culture but also in supporting students' character development and social competence (Hutchison & McAlister-Shields, 2020; Priya Kusuma Bahari et al., 2025). Integrating local culture into learning can improve students' contextual understanding, strengthen cultural identity, and encourage positive attitudes toward cultural diversity (Gay, 2018; Hasanah et al., 2025). Several studies have reported that local wisdom-based learning positively affects students' cultural understanding and appreciation (Ero et al., 2024; Rofiqi & Adhi Suciptaningsih, 2025). Other studies also found that the use of local culture-based media and teaching materials increases student engagement because learning becomes more relevant to students' daily experiences (Rochmawati et al., 2024).

Despite these findings, previous studies on cultural literacy still show several limitations. First, most studies focus generally on cultural literacy or local wisdom-based learning without specifically examining Osing cultural literacy among junior high school students in Banyuwangi Regency (Setiawan & Lestari, 2023; Purnani & Mulianingsih, 2020). Second, earlier research tends to emphasize cognitive understanding of culture, while affective and behavioral dimensions are often underexplored (Raflesia & Maharani, 2023; Dwiputra & Sundawa, 2023). Third, previous studies rarely analyze differences in cultural literacy levels among schools, even though school environments may influence students' cultural experiences and practices differently (Andzari et al., 2021; Al Reyva et al., 2024). Therefore, a comprehensive multidimensional analysis covering cognitive, affective, and behavioral dimensions of Osing cultural literacy remains limited. This gap indicates the need for empirical research that provides a more comprehensive understanding of students' Osing cultural literacy. Therefore, this study offers a multidimensional analysis of Osing cultural literacy by integrating cognitive, affective, and behavioral dimensions among junior high school students in Banyuwangi Regency.

In the local context, Osing culture is one of Banyuwangi's important cultural heritages, encompassing language, traditional arts, customs, and community values that continue to develop within society (Iriyani et al., 2026; Maulana & Sinduwiatmo, 2025). However, the transmission of Osing culture to younger generations faces significant challenges. The declining use of the Osing language, limited student participation in cultural activities, and insufficient understanding of local traditions indicate that students' cultural literacy requires further strengthening (Djaka Prawira et al., 2025; Yulianingsih et al., 2024). Junior high school students represent an important developmental stage in shaping cultural identity and social attitudes. Therefore, schools play an essential role in preserving and strengthening local cultural literacy through culturally responsive learning practices.

Based on these issues, this study aims to analyze the cognitive, affective, and behavioral dimensions of Osing cultural literacy among junior high school students in Banyuwangi Regency and to examine differences in cultural literacy levels among schools. The research addresses the following questions: (1) How are the cognitive, affective, and behavioral dimensions of Osing cultural literacy among junior high school students in Banyuwangi Regency? and (2) Are there significant differences in Osing cultural literacy levels among schools? The findings of this study are expected to contribute to the development of contextual and local culture-based learning strategies that support the preservation of Osing culture and strengthen students' cultural identity.

METHOD

This study employed a quantitative approach with a descriptive research design to measure and describe the level of Osing cultural literacy among junior high school students in Banyuwangi Regency. A quantitative approach was selected because the study aimed to obtain objective data through numerical measurement and statistical analysis (Sugiyono, 2019). Descriptive quantitative research is commonly applied in educational studies to systematically and factually describe social and educational phenomena through statistical data processing (Creswell, 2014). The descriptive design was considered appropriate because the study focused on describing students' levels of Osing cultural literacy without providing any specific treatment or intervention to the research subjects. This approach enabled the researchers to identify the distribution of cultural literacy levels and trends in each measured indicator (Arikunto, 2013).

The study was conducted in four junior high schools located in Banyuwangi Regency, namely SMP Negeri 1 Glagah, SMP Negeri 2 Glagah, SMP Negeri 1 Giri, and SMP Negeri 1 Licin. The selection of these schools was based on regional representation within the Osing cultural area and the accessibility of the schools during the data collection process. These schools were considered capable of representing students living in different Osing socio-cultural environments, including both relatively urban areas and areas that are still strongly influenced by traditional Osing culture (Koentjaraningrat, 2009).

The population of this study consisted of all students enrolled in the selected schools. The research sample was drawn from seventh-grade students because students at this level are in the early stage of junior high school education, making it important to identify their understanding of local cultural literacy from an early age. The sampling technique used was proportional random sampling, in which the number of respondents from each school was determined proportionally according to the total number of students in each school. Through this technique, each student had an equal opportunity to be selected as a research respondent, thereby increasing the representativeness of the findings (Sugiyono, 2019). This sampling technique is also widely used in educational survey research (Ardiansyah et al., 2023; Rosalina, 2012).

The main research instrument was a questionnaire developed based on three dimensions of cultural literacy, namely cognitive, affective, and behavioral dimensions related to Osing culture. The questionnaire consisted of 35 items, including 15 cognitive items, 10 affective items, and 10 behavioral items. The instrument used a four-point Likert scale ranging from strongly disagree to strongly agree (Riduwan, 2015). The cognitive dimension measured students' knowledge and understanding of Osing culture, such as understanding the role of the younger generation in preserving Osing culture, knowledge of the Gandrung art tradition, and understanding the importance of local culture for community identity. The affective dimension measured students' attitudes and appreciation toward Osing culture, including pride in local culture, awareness of cultural preservation, and positive attitudes toward local traditions. Meanwhile, the behavioral dimension measured students' participation and real actions related to Osing culture, such as participating in cultural activities, using the Osing language in daily communication, and seeking information about Osing culture through various media.

Before being distributed to respondents, the questionnaire underwent content validity testing through expert judgment to ensure the suitability of the items with the research indicators. Furthermore, empirical validity and reliability tests were conducted using SPSS version 26. The results showed that all questionnaire items met the validity requirements, with item validity coefficients (r-count) exceeding the minimum validity criterion. The reliability test results indicated that the instrument had good internal consistency, with Cronbach's Alpha coefficients of 0.761 for the cognitive dimension, 0.763 for the affective dimension, and 0.709 for the behavioral dimension. These values indicate that the instrument was reliable and suitable for measuring students' Osing cultural literacy (Azwar, 2018).

Examples of indicators used in each dimension included: (1) cognitive indicators, such as knowing the use of the Osing language in daily life, understanding the importance of preserving Osing culture, and understanding the role of schools in introducing local culture; (2) affective indicators, such as having pride in Osing culture, appreciating local cultural traditions, and supporting cultural activities at school; and (3) behavioral indicators, such as participating in cultural preservation activities, watching Osing cultural performances, and actively seeking information about Osing culture through various media.

In addition to questionnaires, documentation techniques were also used to support the analysis and strengthen the research findings. Data collection was carried out through the direct distribution of questionnaires to students in each school. Prior to data collection, the researchers obtained research permission from the schools and explained the objectives and procedures of the study to the respondents. Students were given sufficient time to complete the questionnaire independently to ensure that the responses reflected their actual understanding and attitudes toward Osing culture.

After all questionnaires had been collected, the data were coded and analyzed using SPSS version 26. The data analysis technique employed descriptive statistical analysis, including mean scores, percentages, standard deviations, and frequency distributions of students' cultural literacy levels. The data were then categorized into predetermined score intervals. For the cognitive dimension, the score categories were classified as follows: 12–15 = very good, 8–11 = good, 4–7 = moderate, and 0–3 = low. Meanwhile, the affective and behavioral dimensions were categorized as follows: 33–40 = very high, 25–32 = high, 17–24 = low, and 10–16 = very low.

Before conducting inferential analysis, normality and homogeneity tests were performed to determine the appropriate statistical test. The results indicated that the data were not normally distributed; therefore, a non-parametric statistical test was used. To identify differences in Osing cultural literacy levels among schools, the Kruskal–Wallis test was applied using exact p-values. The analysis was conducted separately for the cognitive, affective, and behavioral dimensions. The results of the analysis were presented in tables and descriptive explanations to facilitate interpretation of the findings (Sudjana, 2005).

The research procedure was conducted systematically through several stages: (1) preparation, including literature review and instrument development; (2) instrument testing through validity and reliability analysis; (3) sample determination and data collection in the four selected schools; (4) data processing and statistical analysis using descriptive statistics and the Kruskal–Wallis test; and (5) conclusion drawing and report writing. Through these stages,

the study was expected to produce valid and reliable findings regarding the level of Osing cultural literacy among junior high school students in Banyuwangi Regency.

RESULTS

Respondent Description

This study involved 200 seventh-grade students from four junior high schools in Banyuwangi Regency, namely SMP Negeri 1 Glagah, SMP Negeri 2 Glagah, SMP Negeri 1 Giri, and SMP Negeri 1 Licin. Each school contributed 50 respondents, representing 25% of the total sample.

Table 1. Characteristics of Respondents Based on School Origin

Nu.	School	Number of Respondents	Percentage (%)
1	SMP Negeri 1 Glagah	50	25.0
2	SMP Negeri 2 Glagah	50	25.0
3	SMP Negeri 1 Giri	50	25.0
4	SMP Negeri 1 Licin	50	25.0
	Total	200	100

Based on Table 1, each school contributed an equal number of respondents. This balanced distribution indicates that the sample proportionally represented students from each school and provided a more objective overview of the level of Osing cultural literacy among junior high school students in Banyuwangi Regency.

Descriptive Analysis of Osing Cultural Literacy

The descriptive analysis revealed that students in the four junior high schools demonstrated relatively high levels of Osing cultural literacy in the cognitive, affective, and behavioral dimensions. In general, the cognitive and affective dimensions obtained higher scores than the behavioral dimension. This finding indicates that students possess strong cultural understanding and positive attitudes toward Osing culture, although the implementation of cultural values in daily life remains relatively lower.

Table 2. Descriptive Statistics of Osing Cultural Literacy

School	Cognitive Mean	Category	Affective Mean	Category	Behavioral Mean	Category
SMP Negeri 1 Glagah	14,18	Very High	35,58	Very High	30,74	High
SMP Negeri 2 Glagah	14,18	Very High	36,32	Very High	32,34	High
SMP Negeri 1 Giri	14,56	Very High	35,18	Very High	27,82	High
SMP Negeri 1 Licin	14,16	Very High	36,00	Very High	30,00	High

Table 2 shows that the cognitive aspect obtained the highest scores across all schools and was categorized as “very high.” SMP Negeri 1 Giri achieved the highest average cognitive score ($M = 14.56$), indicating that students possessed a strong understanding of Osing cultural identity, traditions, and local values.

Similarly, the affective dimension was categorized as “very high” in all schools. SMP Negeri 2 Glagah recorded the highest affective score ($M = 36.32$), indicating that students demonstrated positive attitudes, appreciation, and emotional attachment toward the preservation of Osing culture.

In contrast, the behavioral dimension showed relatively lower scores, although all schools still fell within the “high” category. SMP Negeri 2 Glagah obtained the highest behavioral score ($M = 32.34$), while SMP Negeri 1 Giri recorded the lowest score ($M = 27.82$). These findings indicate that students have begun to apply Osing cultural values in their daily lives, although the consistency of cultural practices remains lower than their levels of knowledge and attitudes.

Percentage of Osing Cultural Literacy

Table 3. Percentage of Osing Cultural Literacy

School	Cognitive (%)	Affective (%)	Behavioral (%)
SMP Negeri 1 Glagah	94,53	88,95	76,85
SMP Negeri 2 Glagah	94,53	90,80	80,85
SMP Negeri 1 Giri	97,07	87,95	69,55
SMP Negeri 1 Licin	94,40	90,00	75,00

The percentage analysis further confirms that the levels of cultural literacy in the cognitive and affective aspects consistently fell within the “very high” category across all schools. The highest cognitive percentage was found at SMP Negeri 1 Giri with 97.07%, while the highest affective percentage was recorded at SMP Negeri 2 Glagah with 90.80%.

Meanwhile, the behavioral dimension ranged from 69.55% to 80.85%, indicating that students fairly often applied Osing cultural values in their daily lives. However, the implementation of cultural behavior remained lower than students’ cognitive understanding and affective appreciation. To provide a clearer illustration of the distribution of Osing cultural literacy scores among schools, the comparison of cognitive, affective, and behavioral percentages is presented in Figure 1.

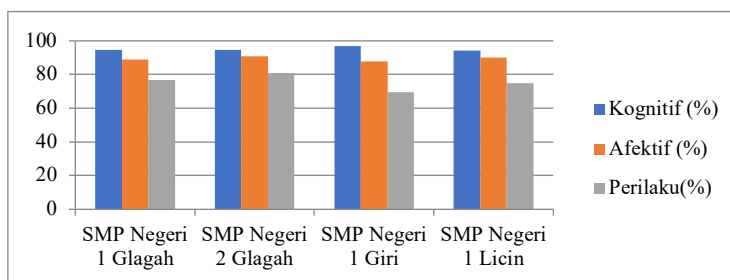


Figure 1. Distribution of Osing Cultural Literacy Percentages Across Schools

The figure demonstrates that the cognitive and affective dimensions consistently obtained higher percentages compared to the behavioral dimension in all schools. This pattern indicates that students’ cultural knowledge and attitudes were stronger than the implementation of cultural practices in everyday life.

Kruskal–Wallis Test Results

Before conducting inferential analysis, normality and homogeneity tests were performed. The results indicated that the data were not normally distributed; therefore, the Kruskal–Wallis non-parametric test was used to determine differences in Osing cultural literacy among schools.

Table 4. Kruskal–Wallis Test Results

Dimension	H-value	df	Exact p-value	Interpretation
Cognitive	3.217	3	0.359	Not Significant
Affective	4.108	3	0.250	Not Significant
Behavioral	6.431	3	0.092	Not Significant

Table 4 shows that all exact p-values were greater than 0.05, indicating that there were no statistically significant differences in cognitive, affective, and behavioral dimensions of Osing cultural literacy among the four schools. Although descriptive statistics showed slight variations in mean scores, the overall levels of cultural literacy remained relatively homogeneous across schools. To further examine the differences among schools, a pairwise comparison analysis was conducted. The results are presented in Table 5.

Table 5. Pairwise Comparison Results of the Kruskal–Wallis Test

Comparison Between Schools	Adj. Sig.	Interpretation
SMP Negeri 1 Licin – SMP Negeri 1 Glagah	1.000	Not Significant
SMP Negeri 1 Licin – SMP Negeri 2 Glagah	0.619	Not Significant
SMP Negeri 1 Licin – SMP Negeri 1 Giri	0.085	Not Significant
SMP Negeri 2 Glagah – SMP Negeri 1 Glagah	0.687	Not Significant
SMP Negeri 2 Glagah – SMP Negeri 1 Giri	0.098	Not Significant
SMP Negeri 1 Glagah – SMP Negeri 1 Giri	1.000	Not Significant

The pairwise comparison results confirmed that all adjusted significance values were above 0.05, indicating that there were no significant differences between any pair of schools. These findings suggest that students from the four schools had relatively similar levels of knowledge, attitudes, and cultural behaviors related to Osing culture. The similarity in cultural literacy levels among schools may be influenced by relatively similar socio-cultural environments, educational practices, and exposure to Osing cultural values in Banyuwangi Regency. In addition, the integration of local cultural values into school and community activities may contribute to the relatively homogeneous levels of cultural literacy among students.

DISCUSSION

The findings of this study demonstrate that junior high school students in Banyuwangi Regency generally possess high levels of Osing cultural literacy across the cognitive, affective, and behavioral dimensions. The cognitive and affective dimensions consistently achieved very high scores, while the behavioral dimension was categorized as high but remained comparatively lower. In addition, the Kruskal–Wallis test showed no statistically significant differences among schools, indicating that students from the four schools tended to have relatively homogeneous levels of Osing cultural literacy.

The strong cognitive achievement indicates that students already possess adequate knowledge and understanding of Osing cultural identity, local traditions, regional language, and cultural values embedded in Banyuwangi society. This condition reflects the continuing influence of the socio-cultural environment in Banyuwangi, where Osing culture remains an important component of local identity. The integration of local cultural content into school learning activities and community life may also contribute to strengthening students' cultural knowledge. In the context of education, learning rooted in local culture can help students recognize and understand their own cultural identity while strengthening their awareness of regional values (Khoir, 2024; Wirdanengsih, 2024).

The relatively homogeneous cognitive scores among schools may indicate that exposure to Osing cultural knowledge is distributed relatively evenly across educational environments in Banyuwangi. Local cultural themes are frequently introduced through school activities, regional celebrations, and local community interactions, enabling students from different schools to obtain similar cultural experiences. This finding supports previous studies showing that integrating local wisdom into educational activities contributes to strengthening students' cultural understanding and preserving regional identity (Rismawati & Al-Pansori, 2025; Sumarni et al., 2024).

The affective dimension also obtained very high scores in all schools, indicating that students possess positive attitudes, appreciation, and emotional attachment toward Osing culture. The findings suggest that students not only understand local culture cognitively but also value it as part of their social identity. In cultural literacy development, the affective dimension is important because emotional attachment to local culture can encourage cultural awareness and support cultural preservation efforts. According to multicultural education theory, education should not only develop knowledge but also foster respect, appreciation, and positive attitudes toward cultural diversity and identity (Fadillah & Tuala, 2024).

The high affective scores may also reflect the influence of local cultural activities frequently implemented in Banyuwangi, such as cultural festivals, traditional performances, and school-based cultural programs. Students who are repeatedly exposed to cultural symbols and practices are more likely to develop pride and appreciation toward their regional culture. Previous studies have similarly found that local wisdom-based character education can strengthen students' cultural identity and foster appreciation for regional traditions (Faiz & Soleh, 2021; Nurfaizah, Zulfia, & Agnestia, 2023).

Although the behavioral dimension was categorized as high, its scores remained lower than the cognitive and affective dimensions. This finding is important because it indicates a gap between cultural understanding and actual cultural practice. Students may already understand the importance of Osing culture and possess positive attitudes toward it, yet such understanding and appreciation are not always translated into consistent behavior in daily life. In practice, students may rarely use the Osing language in everyday communication, participate inconsistently in cultural activities, or prioritize popular global culture over local cultural practices.

The lower behavioral scores can be interpreted as evidence that cultural internalization at the practical level requires more than cognitive understanding and emotional attachment. Behavioral change generally requires continuous habituation, supportive social environments, and opportunities to practice cultural values directly in everyday contexts (Wahyuni et al., 2023). In other words, students may cognitively recognize the importance of preserving Osing culture and emotionally appreciate it, but the absence of routine cultural practices in school and social environments may limit the transformation of attitudes into concrete behavior.

Another possible explanation relates to the influence of globalization and digital culture on adolescents' lifestyles. Adolescents are currently exposed to global popular culture through social media, entertainment platforms, and digital communication, which may gradually reduce the intensity of engagement with local cultural practices (Bhatia & Pathak-Shelat, 2023). Modern youth culture tends to prioritize practical, popular, and globally recognized cultural expressions, while local traditions are often perceived as less relevant to contemporary lifestyles (Zajda & Majhanovich, 2024). Consequently, students may maintain positive perceptions of Osing culture while simultaneously practicing global cultural trends more frequently in their daily lives. This interpretation aligns with the view that digital globalization and social media shape adolescents' cultural identities through increasingly open cross-cultural flows of information, thereby encouraging a shift from local cultural practices toward global popular culture.

The findings also imply that cognitive understanding alone is insufficient to strengthen sustainable cultural behavior. Schools may already provide adequate knowledge regarding Osing culture through classroom learning and cultural activities; however, behavioral reinforcement requires more participatory and practice-oriented approaches. Cultural literacy development becomes more effective when students actively experience culture rather than merely learning about it conceptually (Rahmawati et al., 2020). Therefore, the behavioral dimension should become a major focus in future cultural education programs.

In the context of educational policy in Banyuwangi Regency, these findings highlight the importance of strengthening local culture-based educational programs not only at the level of curriculum content but also through cultural habituation within school environments. The Banyuwangi local government has promoted regional cultural identity through various cultural events and educational initiatives, and the findings of this study suggest that such efforts have contributed positively to students' cultural knowledge and attitudes. However, the relatively lower behavioral dimension indicates the need for more sustainable and practice-oriented policies. Schools may strengthen students' cultural behavior through routine use of the Osing language in certain school activities, student participation in traditional arts, project-based cultural learning, and collaboration with local cultural communities.

The results of this study also reinforce the role of schools as cultural agents in preserving local wisdom among younger generations. Schools function not only as institutions for academic learning but also as environments for shaping students' cultural identity and social values. Through continuous exposure to local cultural experiences, students are more likely to internalize cultural values as part of their everyday behavior. Education based on local wisdom is therefore important not only for preserving regional culture but also for strengthening students' character and sense of belonging to their local community (Tilaar, 2007).

This study has several limitations. First, the research was limited to four junior high schools in Banyuwangi Regency, so the findings cannot yet be generalized to broader educational contexts. Second, the study employed a descriptive quantitative design, which focused primarily on measuring levels of cultural literacy and did not explore students' cultural experiences in depth. As a result, explanations regarding behavioral patterns remain limited to statistical interpretation. Future studies are therefore recommended to use mixed-method or qualitative approaches in order to examine students' cultural experiences, motivations, and challenges in practicing local cultural values more comprehensively.

Overall, this study demonstrates that Osing cultural literacy among junior high school students in Banyuwangi Regency is relatively strong, particularly in the cognitive and affective dimensions. However, the lower behavioral dimension indicates that cultural literacy development should move beyond knowledge acquisition and emotional appreciation toward more consistent cultural practice in students' daily lives. Strengthening participatory cultural education and practice-oriented local culture programs may become important strategies for sustaining Osing cultural identity among younger generations (Indriyani & Naidu, 2025).

CONCLUSION

This study concludes that the level of Osing cultural literacy among junior high school students in Banyuwangi Regency is generally high, particularly in the cognitive and affective dimensions. Students demonstrated strong knowledge and understanding of Osing cultural identity, traditions, language, and local values, as well as positive attitudes and appreciation toward local culture. However, the behavioral dimension obtained relatively lower scores, indicating that cultural understanding and appreciation have not yet been fully transformed into consistent cultural practices in students' daily lives. The results of the Kruskal–Wallis test also confirmed that there were no significant differences in Osing cultural literacy levels among schools, suggesting that students from different schools shared relatively homogeneous cultural literacy experiences within the Banyuwangi socio-cultural environment.

The findings of this study provide an important contribution to the development of cultural literacy studies by demonstrating that high levels of cultural knowledge and positive cultural attitudes do not automatically lead to strong cultural behavior among adolescents. This study strengthens the view that cultural literacy should not be understood merely as cognitive mastery of cultural knowledge, but also as a process of cultural internalization that requires continuous habituation and contextual cultural practice. In this context, the study offers empirical evidence that the behavioral dimension represents the most challenging aspect of cultural literacy development in the era of globalization and digital culture.

From a practical perspective, this study highlights the strategic role of schools as cultural agents in preserving local wisdom among younger generations. The findings imply that local culture-based education should move beyond theoretical instruction toward more participatory and experience-based cultural learning. Programs such as the routine use of the Osing language in school activities, project-based cultural learning, student participation in traditional arts, and collaboration with local cultural communities may strengthen students' cultural behavior more effectively.

This study also contributes to the limited body of research on Osing culture within the field of local wisdom-based education in Indonesia. By focusing specifically on the cognitive, affective, and behavioral dimensions of Osing cultural literacy among junior high school students, the study provides a more comprehensive understanding of how local cultural literacy is constructed and practiced in educational settings.

Nevertheless, this study has several limitations. The research was conducted only in four junior high schools in Banyuwangi Regency, limiting the broader generalization of the findings. In addition, the descriptive quantitative approach used in this study was not able to explore students' cultural experiences in depth. Therefore, future studies are recommended to employ mixed-method or qualitative approaches to examine students' motivations, cultural experiences, and challenges in practicing local cultural values more comprehensively.

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