



INTEGRATING LOCAL WISDOM VALUES INTO THE CLASSROOM: A CASE STUDY OF ETHNOPEDAGOGY IN ISLAMIC EDUCATION

K.A Rahman¹(✉), Kemas Abdul Hai², Anwar Sanusi³, Neldi Harianto⁴, Helmun Jamil⁵

Universitas Jambi, Jambi, Indonesia

Article History:

Received: April 2026

Accepted: July 2026

Published: August 2026

Keywords:

Local Wisdom Values,
Classroom Learning,
Ethnopedagogy in Islamic
Education

Correspondence to:

Ka_rahman@unja.ac.id

Abstract: This study aimed to uncover the practice of integrating local wisdom values into Islamic Education learning at the University of Jambi through an ethnopedagogical approach. This study used a case study method involving eight lecturers as participants. Data were collected through in-depth interviews, classroom observations, and analysis of learning documents. The results showed that only three lecturers explicitly integrated local wisdom values into their learning plans. In comparison, the other five lecturers applied ethnopedagogical principles in classroom practice through contextual discussions, group work, value reflection, culture-based social activities, and reflective assessment. The application of ethnopedagogy demonstrates that Jambi's local culture serves as a moral and pedagogical resource, strengthening the internalization of Islamic values, fostering mutual respect, social responsibility, and cultural awareness in students. However, the findings indicate that the application of local values is still partial and depends more on the cultural awareness of individual lecturers. That ethnopedagogy is not only an alternative approach to religious learning but also an artistic strategy to strengthen students' religious character, local identity, and national insight. This research recommendation emphasizes the importance of institutional policies and pedagogical training grounded in local wisdom, so that cultural integration becomes a systemic part of the curriculum and learning practices in higher education.

Please cite this article in APA style as:

Rahman, K. A., Hai, K. A., Sanusi, A. Harianto, N & Jamil, H. (2026). Integrating Local Wisdom Values into The Classroom: A Case Study of Ethnopedagogy in Islamic Education. *Edureligia: Jurnal Pendidikan Agama Islam*, 10(2), 525-542.

INTRODUCTION

Local wisdom, embedded in the traditions, beliefs, and practices of communities, serves as an essential source of values that can enrich higher education beyond the transfer of knowledge and technical skills. In Indonesia, a

country recognized for its vast cultural diversity, local wisdom is not merely a cultural heritage but also a philosophy of life that shapes social relationships, mutual respect, and collective responsibility (Darwis et al., 2025; Holilah et al., 2024; Sukadari et al., 2023). Integrating these values into higher education is increasingly important, as universities are expected to foster not only academic competence but also character development and social responsibility among students (Anggita et al., 2024; Ibnu Fitrianto & Muhammad Farisi, 2025; Lestari et al., 2024). However, rapid technological development and the dominance of market-oriented education often marginalize cultural and moral dimensions in learning practices (Hernawati & Supala, 2025; Uswatun et al., 2026).

In the context of Jambi Province, local wisdom remains deeply rooted in community life through customs, traditional values, and socio-cultural practices. Nevertheless, preliminary observations indicate that the integration of these local wisdom values into Islamic Education in higher education remains limited. Learning practices are still largely dominated by conventional lecture-centered approaches, with minimal incorporation of local cultural contexts into lesson planning, classroom interaction, and assessment. As a result, students often experience Islamic Education as normative and textual, rather than as a meaningful learning process connected to their socio-cultural realities. This condition highlights a gap between the rich cultural resources available in Jambi and their practical utilization in university learning.

Ethnopedagogy has emerged as a promising approach to address this issue by systematically integrating local cultural values into the learning process (Davies et al., 2023; Ibnu Fitrianto & Muhammad Farisi, 2025). This perspective views culture as both the content and context of education, positioning lecturers and students as active agents in bridging traditional wisdom with modern knowledge (Nurbayan & Sanusi, 2025; Uswatun et al., 2026). In the context of Islamic Education, ethnopedagogy provides a pathway for internalizing moral and social values in ways that are culturally meaningful and pedagogically effective (Rexhepi & Bajrami, 2025; Sakti et al., 2024).

Previous studies on culturally responsive pedagogy and the integration of local knowledge have highlighted the positive impact of incorporating local traditions into classroom learning (Chen et al., 2023; Haq & Kwok, 2024; Hartatik & Siswanto, 2023; Munifah & Purwaningrum, 2023). Studies conducted in various contexts, ranging from Native American communities in the United States to Māori education in New Zealand, demonstrate that culture-based education can enhance student engagement, strengthen identity, and promote values-based learning (Davies et al., 2023; Ibnu Fitrianto & Muhammad Farisi, 2025). In Indonesia, several studies have examined the application of local wisdom in primary and secondary education, particularly through folklore, rituals, and community practices (Ibnu Fitrianto & Muhammad Farisi, 2025; Syaharuddin et al., 2025).

However, research on ethnopedagogy in higher education remains limited, particularly within Islamic Education. Existing studies largely focus on basic education and rarely examine how local wisdom can be transformed into

concrete pedagogical practices in university classrooms. Moreover, practical strategies for integrating local cultural values into Islamic Education learning remain underexplored, especially in regions where religious and cultural identities strongly intersect, such as Jambi. This limitation indicates the need for deeper investigation into how ethnopedagogical principles can be operationalized in higher education settings.

Therefore, this study aims to explore how local wisdom can be transformed into effective learning practices through an ethnopedagogical approach in higher education. Specifically, this study examines the experiences of Islamic Education lecturers at the University of Jambi in integrating cultural values into the teaching process, identifies the challenges they encounter, and analyzes the strategies they employ. This research is expected to contribute to the development of an ethnopedagogical framework for strengthening the internalization of local wisdom values in higher education.

RESEARCH METHOD

This research uses a qualitative approach with a case study design (Creswell & Creswell, 2023; Ragin, 2024; Tracy, 2024). This approach was chosen because it enables researchers to gain a deep understanding of the process of integrating local wisdom through ethnopedagogy in Islamic Education learning at universities. Coffey (2014) provides a space for contextual, in-depth, and detailed exploration of phenomena in the real world in real environments. The research participants were eight lecturers of Religious Affairs at Jambi University, natives of Jambi. The participant selection technique was purposive sampling.

Table 1. Demographics of Research Participants

Lecturer (L) Code	Gender	Age	Teaching Length
L1	M	33	3
L2	F	42	9
L3	M	29	3
L4	F	45	17
L5	M	37	8
L6	F	41	10
L7	M	32	7
L8	M	31	7

Data were collected through three main techniques: in-depth interviews, classroom observations, and document analysis (Romdona et al., 2025). Interviews were conducted to explore the experiences, strategies, and challenges faced by lecturers. Classroom observations were used to directly monitor learning practices and forms of integration of local values. Meanwhile, document analysis included a review of Semester Learning Plans, teaching materials, and student evaluation records. The participants consisted of eight lecturers teaching Islamic Religious Education, a compulsory university course for undergraduate students across faculties at the University of Jambi. They were selected purposively based on the following criteria: actively teaching the course during

the research period, familiarity with Jambi's socio-cultural context, and willingness to participate in interviews and classroom observations. Data were analyzed using thematic coding techniques, incorporating the stages of data reduction and categorization. This analysis aimed to identify patterns of value integration, ethnopedagogical strategies, and implementation challenges in the field of education. Data validity was strengthened through source triangulation, method triangulation, and discussions between researchers (Bryda & Costa, 2023; Morgan, 2024). This study focused on two main aspects: (1) the integration of local wisdom values in lesson planning, and (2) ethnopedagogical practices in the teaching and learning process. As illustrated in the table below:

Table 2. Research indicators

Aspects	Indicators	Data source	Analysis Techniques
Learning Planning	• Appropriateness of the lesson plan to local cultural values • Integration of local wisdom values into objectives and teaching materials	Documents (Lesson plan, teaching materials)	Thematic coding: reduction → categorization
Learning Process (Ethnopedagogical Practice)	• Lecturer strategies for linking material to cultural contexts • Value-based collaborative learning models • Lecturer-student interactions related to cultural norms	Class observation, lecturer interview	Thematic analysis: identification of practice patterns

This table illustrates the research flow through indicators, data sources, and analysis. This step makes its contributions clearer, both theoretically (ethnopedagogy) and practically (classroom strategies).

RESULT AND DISCUSSION

Result

Analysis of interviews, classroom observations, and document reviews revealed three main dimensions of ethnopedagogy practices in higher education: the integration of local wisdom in learning planning, the implementation of ethnopedagogy in classroom learning activities, and the internalization of local wisdom values among students.

Integration of Local Wisdom Values in Lesson Planning

Analysis of Semester Learning Plan documents, teaching materials, and in-depth interviews with eight Islamic Education lecturers at the University of Jambi revealed that only three lecturers (L1, L3, and L6) consistently and systematically integrated elements of Jambi's local wisdom into their lesson planning. All three are natives of Jambi with a strong attachment to the traditional values, language, and philosophy of life of the Jambi community. The remaining five lecturers did not formally incorporate local wisdom into their written lesson plans, although ethnopedagogical elements were observed in their

classroom practices during the teaching and learning process. Therefore, Figure 1 focuses only on the three lecturers whose Semester Learning Plans clearly reflected the integration of local wisdom values into learning objectives, materials, and instructional activities.

The identified local wisdom values include social responsibility, the spirit of cooperation, and the philosophy of *adat bersendikan syara', syara' bersendikan kitabullah* (custom is founded upon sharia, and sharia is founded upon the Qur'an). These values were not merely presented symbolically, but were translated into learning objectives, pedagogical approaches, and materials for students' moral reflection.

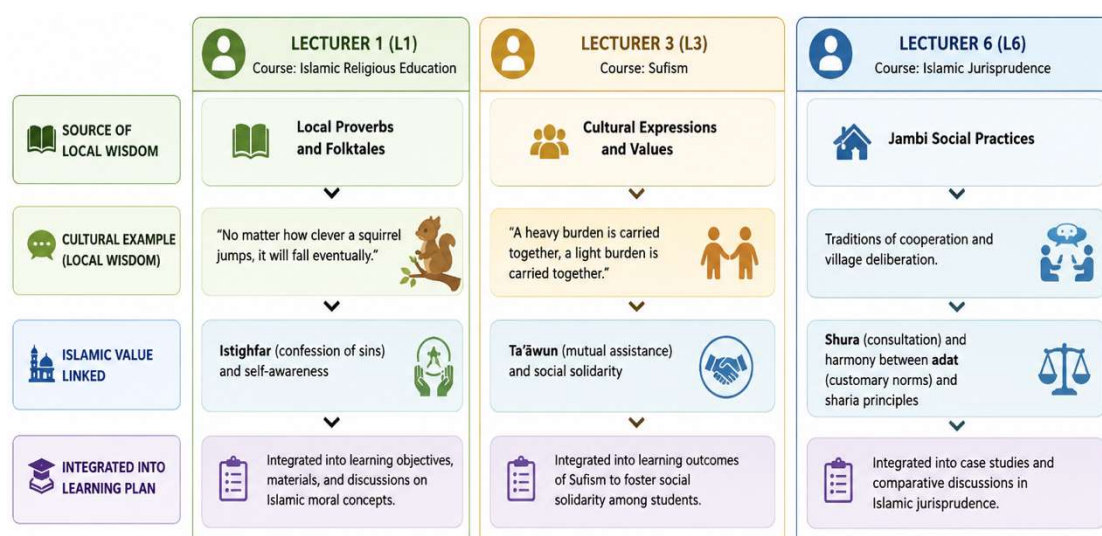


Figure 1. Integration of Local Wisdom in Learning Planning

The figure 1 illustrates the framework for integrating Jambi's local wisdom values into lesson planning by three lecturers (L1, L3, and L6) through four stages: sources of local wisdom, local cultural examples, related Islamic values, and their integration into Semester Learning Plans. L1 uses local proverbs to instill the values of *istighfar* and self-awareness, L3 employs cultural expressions to promote *ta'awun* and social solidarity, while L6 utilizes social practices such as mutual cooperation and village deliberation to teach the concept of *shura* and the harmony between *adat* and *sharia*. These findings indicate that local cultural values are not merely used symbolically but are systematically integrated into learning objectives, teaching materials, and classroom activities.

The findings presented in Figure 1 were further supported by classroom observations and document analysis, which revealed that the three lecturers integrated local wisdom into lesson planning in distinct yet systematic ways. Document review of the Semester Learning Plans showed that local wisdom values were embedded in learning objectives, teaching materials, instructional strategies, and reflective learning activities. Classroom observations further confirmed that these values were not merely written in planning documents but were actively translated into pedagogical practices. L1 tended to integrate local

wisdom through moral narratives and cultural analogies, L3 adopted a more structured curriculum-based integration by linking cultural values with intended learning outcomes, while L6 emphasized contextual learning through socio-cultural case studies drawn from Jambi society. These variations indicate that ethnopedagogical integration depends not only on lesson planning but also on each lecturer's pedagogical orientation and cultural awareness.

The lecturers' motivations for integrating local wisdom into their lesson plans. All three demonstrated reflective awareness that religious education cannot be separated from the socio-cultural context in which students live and grow. L1 explained that the use of local proverbs and folklore served as a practical strategy to make Islamic values more relatable to students. *"If we talk about morals or monotheism using Arabic terms alone, students quickly forget. But if we relate them to Jambi folklore or proverbs they have known since childhood, they feel it is part of their lives. Islamic values feel closer to them"* (Interview, August 5, 2025). This suggests that local cultural narratives function as an effective bridge for moral internalization.

L3 demonstrated a more systematic approach by explicitly incorporating cultural values into the SLP as a derivative of learning outcomes. *"I want students to understand not only religious texts but also the cultural context. In Jambi, the values of cooperation and shame are strong. I incorporate this into the curriculum so that every learning activity can instill Islamic social character"* (Interview, August 6, 2025). This reflects an understanding of ethnopedagogy as a deliberate strategy for character building in higher education. Meanwhile, L6 emphasized the practical dimension of ethnopedagogy by utilizing socio-cultural case studies from Jambi society, particularly village deliberation and Malay customary traditions. *"I often bring examples of village deliberation in my area. From there, students can see that Islamic values such as justice, consensus, and brotherhood already exist in our customs. My task is to bridge the two"* (Interview, August 7, 2025). This indicates that local wisdom-based religious learning strengthens both students' cultural identity and their contextual understanding of Islamic teachings.

Ethnopedagogical Practices in Classroom Learning

Ethnopedagogical Practices in Classroom Learning The findings revealed that five out of eight Islamic Education lecturers at the University of Jambi implemented ethnopedagogical practices in their classroom teaching. Although only three lecturers explicitly integrated local wisdom values into their Semester Learning Plans, classroom observations and interview data showed that two additional lecturers also applied ethnopedagogical principles contextually during the teaching and learning process. Three major patterns of ethnopedagogical practice emerged from the data.

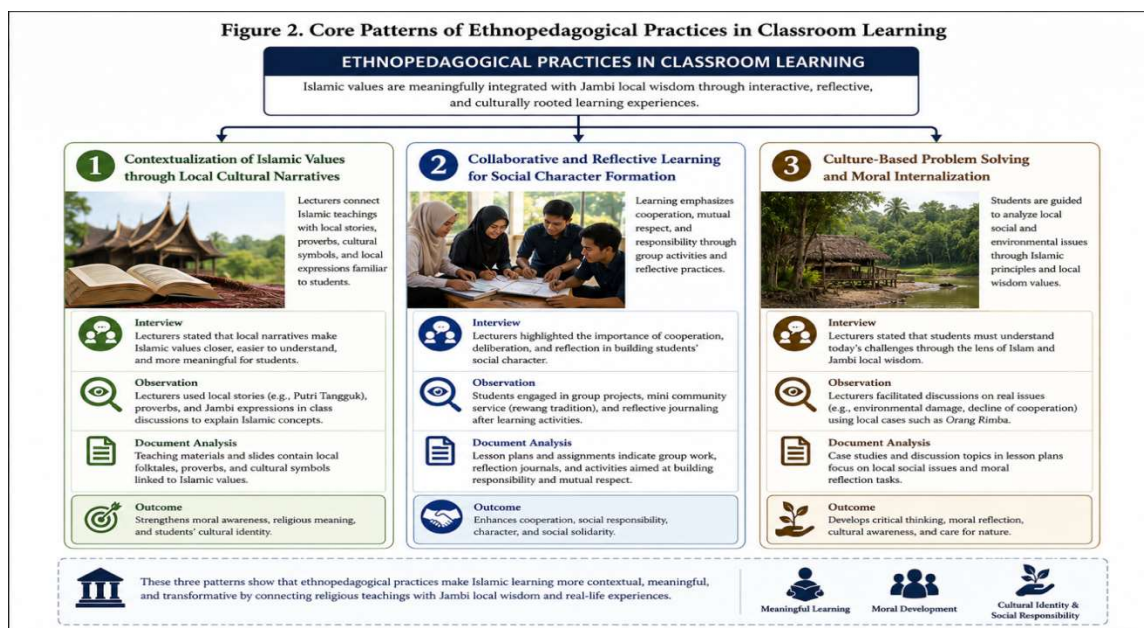


Figure 2. Core Patterns of Ethnopedagogical Practices in Classroom Learning

As illustrated in Figure 2, the ethnopedagogical practices observed in classroom learning can be grouped into three core patterns: contextualization of Islamic values through local cultural narratives, collaborative and reflective learning for social character formation, and culture-based problem solving for moral internalization.

Contextualization of Islamic Values through Local Cultural Narratives

The first pattern involved contextualizing Islamic teachings through local cultural narratives, expressions, and symbols familiar to students. Classroom observations showed that lecturers frequently used Jambi folktales, proverbs, and local expressions to explain abstract Islamic concepts. Document analysis further indicated that these cultural references were embedded in teaching materials and discussion topics. For example, L1 used the Jambi folktale *Putri Tangguk* to explain the Islamic values of trustworthiness and gratitude. During interviews, L1 explained, *"When students see religious values from their own local stories, they feel closer and prouder, not seeing Islam as distant."* This finding suggests that local narratives function as pedagogical bridges that make religious learning more relatable and meaningful.

Collaborative and Reflective Learning for Social Character Formation

The second pattern involved the implementation of collaborative and reflective learning to strengthen students' social character. Classroom observations revealed that group discussions, collaborative projects, and reflective journals were consistently employed to cultivate the values of cooperation, responsibility, and mutual respect among students. These practices were not only observed during classroom activities but were also supported by documentary evidence, including lesson plans, students'

reflective journals, assessment rubrics, and photographs of learning activities. The documented evidence indicated that collaborative participation and moral reflection were deliberately integrated into the learning process. Figure 4 illustrates students' engagement in collaborative discussions, community-based activities, and reflective practices that reflect the internalization of ethnopedagogical values.



Figure 3. Documentary Evidence of Collaborative and Reflective Learning Activities Based on the Rewang Tradition

The figure shows students participating in collaborative discussions, community service activities, and reflective learning sessions. The activities demonstrate the practice of cooperation, shared responsibility, deliberation, and mutual respect as part of students' social character formation. The documentation also illustrates how ethnopedagogy connects learning experiences with real social contexts through collective action and reflection. L2 implemented mini community service projects inspired by the rewang tradition, in which students worked collaboratively to teach the Qur'an to children in nearby villages.

This activity reflected the values of mutual assistance and social responsibility embedded in local cultural practices. Similarly, L3 required students to write reflective journals after group activities to evaluate their responsibility, participation, and respect for others. As L3 stated, *"I want to know whether students not only work together, but also understand why deliberation is important."* These findings demonstrate that ethnopedagogy promotes social character formation through meaningful social experiences and reflective practices rather than through theoretical instruction alone. The consistency between classroom observations, interview accounts, and documentary evidence confirms that collaborative and reflective learning serves as an important approach for developing students' social character.

Culture-Based Problem Solving and Moral Internalization

The third pattern identified was culture-based problem solving, in which local social issues were integrated as learning cases to stimulate moral reflection, critical thinking, and social awareness. Classroom observations revealed that lecturers encouraged students to critically examine contemporary issues within Jambi society and relate them to Islamic ethical principles and local cultural values. Several issues discussed by students included (1) environmental degradation caused by deforestation and unsustainable exploitation of natural resources, (2) the weakening of mutual cooperation (*gotong royong*) among younger generations, (3) the preservation of Orang Rimba cultural identity amid modernization, (4) social inequality and limited access to education among indigenous communities, (5) the decline of respect for traditional values and local customs, and (6) challenges in maintaining social harmony within increasingly diverse communities.

These issues became discussion materials through which students analyzed the relationship between Islamic teachings, cultural identity, and contemporary social challenges. Document analysis confirmed that several lecturers incorporated contextual social issues into case-based discussions, reflective assignments, and classroom activities. L6, for example, frequently utilized examples from the Orang Rimba community to discuss ecological responsibility, harmony with nature, and Islamic environmental ethics. Through these discussions, students were encouraged to understand that environmental preservation is not only a cultural responsibility but also part of Islamic moral obligations. Meanwhile, L4 consistently concluded each lecture with value reflection and prayer by using local expressions such as *bakato elok, bebuat elok* (speaking well and behaving well) to strengthen students' awareness of ethical conduct. L6 explained, "*Students must view today's cultural challenges through the lens of Islam and Jambi's local wisdom.*"

These practices indicate that ethnopedagogy functions as a bridge connecting Islamic values with real social experiences, enabling students to develop moral awareness, cultural appreciation, and social responsibility. Regarding lesson planning, the findings showed that the integration of local wisdom was not uniformly documented among all lecturers. Among the five participating lecturers, L1 and L2 demonstrated explicit integration of local wisdom in their lesson plans through the inclusion of Jambi cultural contexts, local examples, and community-based issues as learning resources. L3 and L5, however, focused primarily on general Islamic concepts and national curriculum objectives, with limited explicit references to local cultural elements in their formal lesson plans, although contextual local values occasionally appeared during classroom discussions. Meanwhile, L4 did not explicitly include local wisdom components in the written lesson plan but implemented cultural reflection activities during the teaching process through local expressions and moral discussions. This finding suggests that ethnopedagogical practices were not always reflected in formal instructional

planning but emerged through lecturers' pedagogical interactions and contextual approaches during classroom implementation.

Overall, the five lecturers demonstrated that ethnopedagogy in higher education functions not merely as an alternative teaching strategy but as a framework for values education that connects Islamic teachings with regional cultural roots. Meanwhile, in classroom practice, the number of lecturers implementing an ethnopedagogical approach increased to five. These lecturers actualized Jambi cultural values, such as cooperation, deliberation, and social responsibility, through various contextual learning methods, including case-based discussion, moral reflection, and community-based social activities. This finding suggests that ethnopedagogical practices in higher education are more visible in instructional practice than in formal curriculum documentation.

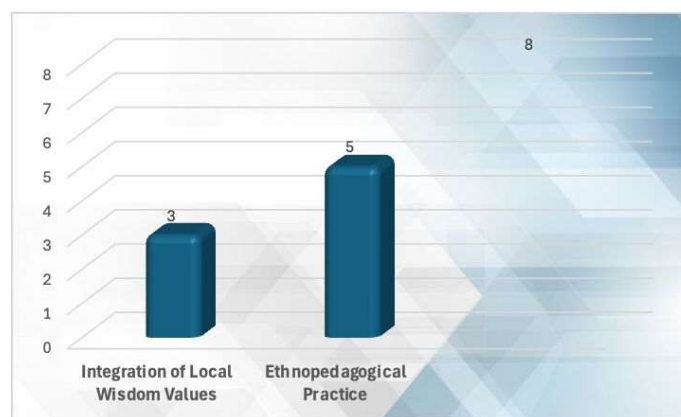


Figure 3. Percentage of Integration of Local Wisdom Values and Ethnopedagogical Practices in Islamic Education Learning

Source: Author's analysis based on document review, classroom observation, and interview data from eight Islamic Religious Education lecturers at the University of Jambi (2025)

From these findings, three important patterns emerged. First, lecturers utilized local culture as a source of moral values and ethical legitimacy, enriching students' understanding of Islamic teachings through culturally meaningful contexts. Second, although the integration of local wisdom varied among lecturers' formal lesson plans, ethnopedagogical practices remained visible through classroom interactions, discussions, reflections, and contextual examples. Third, ethnopedagogy contributed to strengthening students' cultural identity, moral sensitivity, and social responsibility, making Islamic education more meaningful, contextual, and closely connected to the realities of Jambi society.

Discussion

The integration of local wisdom into religious education aligns with the ethnopedagogical concept proposed by Sakti et al. (2024) and Uswatun et al. (2026), which emphasizes that local culture is a rich learning resource for instilling values, ethics, and character. In the Jambi context, the philosophy of *adat bersendikan syara', syara' bersendikan Kitabullah* serves as a foundational paradigm for connecting customary norms with Islamic teachings. This

approach enables students to understand religious values through lived social experiences rather than through normative texts alone. Furthermore, this finding reinforces the multicultural education perspective proposed by James A. Banks (in Aliyev, 2025; Gumartifa et al., 2025; Musayev, 2024), which emphasizes that higher education should integrate local identities to develop students' cultural and social awareness. In this study, Although these approaches reflected different levels of pedagogical awareness, all demonstrated the principles of culturally responsive teaching as described by Geneva Gay (in Darwis et al., 2025; Putu et al., 2025), namely teaching practices that connect academic knowledge with students' cultural backgrounds.

This finding after observing and identifying the phenomenon of integrating Jambi local wisdom into religious education in higher education. The author discovered that this integration process is deeply rooted in the local community's grounded philosophy, namely *adat bersendikan syara', syara' bersendikan Kitabullah*, which naturally bridges customary norms with Islamic teachings. Through in-depth observation of the lecturers' pedagogical practices, the author realized that this finding occurred because the educators consciously sought to shift the locus of learning from mere memorization of normative texts to students' lived social experiences. This finding emerged because although each lecturer possessed varying levels of pedagogical awareness, they all shared the foundational principle of connecting contextual academic knowledge with the cultural background of their students. This ultimately fostered the concrete emergence of students' cultural and social awareness in the field.

From an educational psychology perspective, these approaches also strengthened the affective domain of learning. Learning that fosters attitudes and values becomes more effective when delivered through familiar emotional and cultural contexts. The connected Islamic values with folktales such as *Putri Tangguk*, students not only cognitively understood the meaning of *amanah* (trustworthiness), but also internalized it through emotional engagement and pride in their local culture. This finding is consistent with research by Otsuki (2025) and Sirichuenvichit & Prarokijjak (2025), which found that local wisdom-based learning in West Java improved students' morality and social responsibility. Similarly, the integration of cultural practices such as village deliberation and cooperation reflects the role of education in cultural transmission, as emphasized by Akarcay Ulutas et al. (2023); Mashuri et al. (2024) and Musayev (2024), where higher education plays a crucial role in preserving and transforming community values. The ethnopedagogical practices observed in the classroom demonstrate the practical application of Geneva Gay's theory of culturally responsive pedagogy. By adapting instructional strategies to students' cultural backgrounds, lecturers enabled moral and social values to be internalized more deeply (Oluwatosin & Rojak, 2023; Suhendi et al., 2025). This strategy illustrates the symbolic power of local narratives in stimulating moral awareness, consistent with the perspective of Jerome Bruner (in Alvesson & Sveningsson, 2024; Efstratopoulou et al., 2023; Mohammed et al., 2024), who

argued that humans understand values more effectively through narrative modes of thought than through abstract logical instruction alone.

The connection between local wisdom and the strengthening of the affective domain after tracing the emotional responses and value internalization among students. This finding occurred because the folktale-based approach (such as the story of *Putri Tangguk*) implemented was causally capable of evoking emotional attachment and cultural pride in students. This emotional attachment subsequently made it easier for them to deeply understand and internalize moral values such as *amanah* (trustworthiness), rather than grasping them merely at a cognitive level. Through this causal analysis, the author concluded that the finding was obtained because humans naturally absorb and instill moral values more effectively when delivered through narrative modes wrapped in local wisdom rather than through abstract-logical instruction alone. Ethnopedagogical practices in the classroom proved to be an effective vehicle for transforming community values in a tangible way.

However, the relatively small number of lecturers consistently implementing this integration (three out of eight) indicates that ethnopedagogy in higher education remains at a partial adoption stage. The lecturers' cultural backgrounds appear to be a significant contributing factor, as all three were native to Jambi and had strong emotional connections to its traditional values and language. This finding supports the view of Sonia Nieto (2010), who argues that commitment to multicultural education is closely linked to teachers' identities and social experiences. Thus, the ethnopedagogical practices observed in lesson planning demonstrate that integrating local wisdom is not merely a form of curricular adaptation, but also a moral and cultural strategy for strengthening the internalization of Islamic values through regional cultural contexts. This model highlights the importance of the dialectical relationship between religion and culture in shaping students' character within Islamic higher education. Furthermore, the findings indicate that ethnopedagogical implementation in classroom practice represents a concrete effort to bridge Islamic teachings with Jambi's culturally rich moral traditions. Although not all lecturers formally incorporated local wisdom into written lesson plans, ethnopedagogical principles remained evident in classroom interactions through dialogue, collaborative learning, moral reflection, and community-based activities.

The finding regarding the partial adoption of ethnopedagogy was obtained by the author when conducting quantitative and qualitative evaluations of instructional planning documents as well as interviews with lecturers. The author discovered that only a small proportion of lecturers (three out of eight) consistently integrated local wisdom. Causally, this phenomenon occurred because the cultural identity background of the educators plays a crucial role; all three lecturers were native to Jambi and possessed strong emotional connections, language ties, and a deep understanding of local traditional values. That commitment to multicultural education is directly proportional to a teacher's identity and social experiences. Although formal integration into written lesson

plans was not practiced by all lecturers, the author found that the spirit of ethnopedagogy remained evident in actual classroom interactions through dialogue, moral reflection, and collaborative learning. This demonstrates a dialectical relationship between religion and local culture in shaping student character in Islamic higher education.

Through mini-community service activities, such as teaching children from villages near the campus, students experienced cooperation and social empathy firsthand. This approach aligns with David A. Kolb's experiential learning theory (in Egan et al., 2024; Sinha, 2024; Tuna et al., 2023), which emphasizes the importance of concrete experience in developing reflective and moral awareness. In this context, social activities rooted in the *rewang* tradition served not only as cooperation training but also as a means of internalizing Islamic values through authentic lived experiences. By linking social issues such as environmental degradation and declining cooperation with Islamic teachings and the local wisdom of the Orang Rimba community, a critical pedagogical approach that encouraged students to examine social realities critically. This finding aligns with Paulo Freire (in Cam & Ballantine, 2025; Rojo-ramos et al., 2024), who argued that education should empower learners to critically engage with and transform their social realities. This finding aligns with Shalom H. Schwartz (in Adhinugraha et al., 2024; Qodriyah & Asfiyah, 2025), who argued that values are more easily internalized when communicated through meaningful affective contexts consistent with learners' cultural identities.

The impact of mini-community service activities and critical classroom discussions. This phenomenon occurred causally because when students engaged directly in teaching children in nearby villages or participating in the *rewang* tradition, they gained concrete experiences that triggered social empathy and cooperation. Furthermore, this finding was triggered strategy of linking contemporary social issues (such as environmental degradation) with Islamic teachings and the local wisdom of the Orang Rimba community. Critical pedagogy approach successfully encouraged students to examine social reality critically and transformatively. This entire process reinforces that value internalization is far more effective when communicated through affective contexts aligned with the learners' cultural identity.

Theoretically, the findings of this study make a significant contribution to the development of multicultural education and ethnopedagogy discourses, particularly within the context of Islamic Higher Education. This study demonstrates that universal religious values (*syara'*) and local custom (*adat*) do not exist in a dichotomous relationship; rather, they integrate dialectically through narrative modes of thought. This phenomenon enriches the affective domain in educational psychology by showing that the internalization of moral-religious values occurs more deeply when transmitted through emotional and cultural contexts familiar to learners. Practically, these findings offer an actionable framework and pedagogical guidelines for lecturers, curriculum designers, and educational policymakers to craft experiential learning strategies and critical pedagogical approaches. Utilizing local narratives, community

traditions such as *rewang*, and mini-community service projects serves as a concrete mechanism for building students' character, social empathy, and moral responsibility toward real-world societal and environmental challenges

CONCLUSION

This study highlights that ethnopedagogy serves as a meaningful pedagogical framework for integrating Islamic teachings with local wisdom in higher education. Local wisdom functions not merely as supplementary cultural content, but as a moral and social resource that strengthens students' religious character, cultural identity, and social responsibility. These findings imply the need for stronger institutional support so that the integration of local wisdom becomes a systematic part of curriculum design, teaching practice, and assessment. This study is limited by the small number of participants and its focus on a single institutional context, which may limit the broader generalizability of the findings. In addition, the observation period was relatively short and may not fully capture the long-term dynamics of ethnopedagogical practices. Future research is recommended to examine ethnopedagogical implementation across different universities and cultural contexts, as well as its long-term impact on students' character development and cultural awareness.

ACKNOWLEDGMENT

The researcher would like to express his deepest gratitude to the Institute for Research and Community Service of Jambi University for providing support and funding for the implementation of this research, so that the study on the value of local wisdom and ethnopedagogical practices in Islamic Education learning can be carried out well and contribute to the development of culture-based education in Indonesia.

REFERENCES

- Adhinugraha, R. B. A., Hardhienata, S., Sunaryo, W., & Zaini, A. W. (2024). Transformative Strategies to Enhance Teacher Innovativeness: Addressing Challenges Through Strengthening Organizational Culture, Transformational Leadership, Self-Efficacy, and Achievement Motivation. *Managere: Indonesian Journal of Educational Management*, 6(2), 219-232. <https://doi.org/10.52627/managere.v6i2.520>
- Akarcay Ulutas, D., Ustabasi Gunduz, D., & Kirlioglu, M. (2023). Perceptions of Social Workers in the School Social Work Project: The Need for Multicultural Education. *Participatory Educational Research*, 9(5), 330-351. <https://doi.org/10.17275/per.22.117.9.5>
- Aliyev, İ. (2025). On the Essence of the Concepts "Folk Pedagogy" and "Ethnopedagogy". *Academic Journal of History and Idea*, 15(October), 156-160. <https://doi.org/https://orcid.org/0009-0001-4991-0924>
- Alvesson, M., & Sveningsson, S. (2024). *Changing Organizational Culture*. Routledge.
- Anggita, S., Endraswara, S., & Rohman, A. (2024). Revitalizing Local Wisdom

- Within Character Education through Ethnopedagogy Approach: A Case Study on A Preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Bryda, G., & Costa, A. P. (2023). Qualitative Research in Digital Era: Innovations, Methodologies and Collaborations. *Social Sciences*, 12(10). <https://doi.org/10.3390/socsci12100570>
- Cam, O., & Ballantine, J. (2025). Exploring Accounting Academics' Views On Sustainability: A Freirean Dialogical Pedagogic Perspective. *The British Accounting Review*, 22(1), 101–124. <https://doi.org/https://doi.org/10.1016/j.bar.2025.101633>
- Chen, Y., Chuang, H.-H., & Lacaste, A. (2023). A Pedagogical Framework of Cross-Cultural Online Collaborative Projects in English as Foreign Language (EFL) Classrooms. *Journal of Education and Learning (EduLearn)*, 15(2), 223–233. <https://doi.org/10.11591/edulearn.v15i2.19950>
- Creswell, J. W., & Creswell, J. D. (2023). *Reserach Design Qualitative, Quantitative, and Mixed Methods Approaches* (Sixth Edit). Sage Publications, Inc.
- Darwis, A. N. H., Marhani, Bahtiar, & Efendy, R. (2025). Ethnopedagogy: Integrating Bugis Local Wisdom into Islamic Education to Foster Tolerance Among Primary School Students. *Edureligia : Jurnal Pendidikan Agama Islam*, 09(02), 164–179. <https://doi.org/10.33650/edureligia.v9i2.13081>
- Davies, M. J., Highfield, C., & Foreman-Brown, G. (2023). Secondary Teachers' Beliefs about the Relationship Between Students Cultural Identity and their Ability to Think Critically. *Journal of Pedagogical Research*, 7(4), 75–90. <https://doi.org/10.33902/JPR.202320538>
- Efstratopoulou, M., Elhoweris, H., Eldib, A. A., & Bonti, E. (2023). Assessing Children' At Risk': Translation and Cross-Cultural Adaptation of the Motor Behavior Checklist (MBC) into Arabic and Pilot Use in the United Arab Emirates (UAE). *Journal of Intelligence*, 10(11), 1–12. <https://doi.org/10.3390/jintelligence10010011>
- Egan, J. D., Tolman, S., Mcbrayer, J. S., & Ballesteros, E. (2024). Reconceptualizing Kolb ' s Learning Cycle as Episodic & Lifelong. *ELTHE: A Journal for Engaged Educator*, 6(1), 24–33. <https://eric.ed.gov/?id=EJ1422266>
- Gumartifa, A., Sofendi, & Mirizon, S. (2025). Enhancing English Literacy Throuh Ethnopedagogy: A Focus on Cultural Relevance in Teaching Practice. *JOLLT Journal of Languages and Language Teaching*, 13(1), 294–305. <https://doi.org/https://doi.org/10.33394/jollt.v13i1.12934>
- Haq, S. U., & Kwok, R. Y. keung. (2024). Encountering "the Other" in Religious Social Media: A Cross-Cultural Analysis. *Social Media and Society*, 10(4). <https://doi.org/10.1177/20563051241303363>
- Hartatik, D., & Siswanto, R. (2023). School Organizational Culture; Formal Institutions Ceremonial in Forming Student Character Education. *Edureligia : Jurnal Pendidikan Agama Islam*, 07(01), 16–24. <https://doi.org/https://doi.org/10.33650/edureligia.v7i1.5769>
- Hernawati, & Supala. (2025). The Impact of Al-Islam and Muhammadiyah Learning Framed by Religious Moderation on Adolescent Resilience.

- Edureligia: Jurnal Pendidikan Agama Islam*, 09(01), 125–139.
<https://doi.org/http://dx.doi.org/10.33650/edureligia.v9i1.11192>
- Holilah, M., Nur, M., Hardianti, R. A., & Aulia, Q. (2024). Implementation of Digital Teaching Material Containing Local Wisdom Values for Strengthening Pancasila Student Profile Project (P5) of Kurikulum Merdeka in Social Studies Learning. *The Innovation of Social Journal*, 5(March), 121–131.
<https://doi.org/https://doi.org/10.20527/iis>
- Ibnu Fitrianto, & Muhammad Farisi. (2025). Integrating Local Wisdom into 21st Century Skills: A Contextual Framework for Culturally Relevant Pedagogy in Rural Classrooms. *International Journal of Post Axial: Futuristic Teaching and Learning*, 12(2), 109–121. <https://doi.org/10.59944/postaxial.v3i2.444>
- Lestari, N., Paidi, & Suyanto, S. (2024). A Systematic Literature Review about Local Wisdom and Sustainability : Contribution and Recommendation to Science Education. *Eurasia Journal of Mathematics, Science and Technology Education*, 20(2). <https://doi.org/https://doi.org/10.29333/ejmste/14152>
- Mashuri, S., Futaqi, S., Hasanuddin, M. I., Yusuf, K., Rusdin, Takunas, R., Bahdar, Dwicahyanti, R., & Dwitama Haeba, I. (2024). The Building Sustainable Peace Through Multicultural Religious Education in the Contemporary era of Poso, Indonesia. *Cogent Education*, 11(1).
<https://doi.org/10.1080/2331186X.2024.2389719>
- Mohammed, T. F., Aini, R. Q., Barnes, M. E., & Cooper, K. M. (2024). Toward Culturally Responsive Mentoring of Muslim Research Mentees in the Sciences. *CBE Life Sciences Education*, 23(3), 1–11.
<https://doi.org/10.1187/cbe.23-07-0145>
- Morgan, H. (2024). Using Triangulation and Crystallization to Make Qualitative Studies Trustworthy and Rigorous. *Qualitative Report*, 29(7), 1844–1856.
<https://doi.org/10.46743/2160-3715/2024.6071>
- Munifah, M., & Purwaningrum, S. (2023). Leadership Strategy : Developing School Culture through Digital Turats Learning. *Cypriot Journal of Educational Sciences*, 17(1), 68–80. <https://eric.ed.gov/?id=EJ1332431>
- Musayev, S. (2024). Utilizing Ethnopedagogical Resources for Multicultural Education in Azerbaijan. *Acta Globalis Humanitatis et Linguarum*, 1(2), 137–143. <https://doi.org/https://doi.org/10.69760/aghel.01024075>
- Nurbayan, Y., & Sanusi, A. (2025). Integrating Character Values and EdTech Media: A Study of Arabic Teachers' Pedagogical Competence in Bandung Raya. *International Journal of Learning, Teaching and Educational Research*, 24(8), 248–271. <https://doi.org/10.26803/ijlter.24.8.11>
- Oluwatosin, A., & Rojak, J. A. (2023). The Role of Cultural Identity to Build Social Cohesion: Challenges, Implications, and Integration Strategies in Multicultural Societies. *Bulletin of Science, Technology and Society*, 2(1), 56–62.
<https://doi.org/https://inti.ejournalmeta.com/index.php/inti/article/view/85>
- Otsuki, Y. (2025). Research Quarterly Navigating Multicultural Education in Japan: An Ecological Exploration of Teacher Agency through a Multi-Layered Perspective. *Language Teaching*, 49(1), 213–225.

- <https://doi.org/https://doi.org/10.32038/ltrq.2025.49.11>
- Putu, L., Ardiyani, C., Pitriani, K., Wayan, N., & Jero, J. (2025). Rejang Pedawa Dance as a Medium for Ethnopedagogical- Based Adolescent Learning. *IJROMS*, 2(2), 137-151. <https://doi.org/https://doi.org/10.61511/ijroms.v2i2.2025.1311>
- Qodriyah, K., & Asfiyah, H. (2025). Learning to Live Together: How Does Multicultural Education Build Religious Tolerance in Fakfak, West Papua? *Manazhim: Jurnal Manajemen dan Ilmu Pendidikan*, 7(2), 178-198. <https://doi.org/10.36088/manazhim.v7i2.5847>
- Ragin, C. C. (2024). *The comparative Method: Moving Beyond Qualitative and Quantitative Strategies*. Univ of California Press.
- Rexhepi, B., & Bajrami, A. (2025). Ethno-Pedagogical Module: A Theoretical Exploration of Knowledge Transmission in Ethnobiological Systems. *International Journal of Environment, Engineering and Education*, 7(1), 1-12. <https://doi.org/10.55151/ijeeedu.v7i1.181>
- Rojo-ramos, J., Calero-morales, S., Gómez-Paniagua, S., & Galán-Arroyo, C. (2024). Cyberbullying and Self-Concept in Physical Education School Children. *Espiral. Cuadernos Del Profesorado Vol.*, 17(35), 82-96. <https://doi.org/https://doi.org/10.25115/ecp.v17i35.9506> Published
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach: A Case Study on a Preschool in Yogyakarta. *Heliyon*, 10(10), 1-16. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Sinha, E. (2024). ' Co-Creating' Experiential Learning in the Metaverse- Extending the Kolb's Learning Cycle and Identifying Potential Challenges. *ELSE (Elementary School Education Journal)*, 9(1), 1-26. <https://www.sciencedirect.com/science/article/pii/S1472811723001131>
- Sirichuenvichit, W., & Prarokijjak, W. (2025). Developing Social Skills for Cohabiting in a Multicultural Society Through the Board Game Religio. *Journal of Education and Learning*, 14(5), 199-208. <https://doi.org/10.5539/jel.v14n5p199>
- Suhendi, S., Khoiruddin, H., Ihsan, M. N., & Nasir, T. M. (2025). Hasyim Asy'ari's Dimensions of Multicultural Spiritual Leadership: Harmony in Education and Society in Indonesia. *Al-Hayat: Journal of Islamic Education*, 9(1), 1-27. <https://doi.org/10.35723/ajie.v9i1.50>
- Sukadari, Komalasari, M. D., Widyaningsih, N., Kassymova, G. K., Yuqi, F., Mustafa, L. M., & Bamiro, N. B. (2023). Exploring the Potential of Integrating Local Wisdom into the Development of Pocket Book Learning Media: A Systematic Literature Review. *International Journal of Learning, Teaching and Educational Research*, 22(10), 130-151. <https://doi.org/10.26803/ijlter.22.10.8>
- Syahrudin, S., Mutiani, M., Husni Rahmia, S., Nur'aini, F., & Susilawati, A. (2025). Integrating Cultural and Religious Values in Education: A Web-Based Approach to Promoting Social Awareness in Islamic Schools. *Jurnal Pendidikan Islam*, 11(1), 47-62. <https://doi.org/10.15575/jpi.v11i1.44605>
- Tracy, S. J. (2024). *Qualitative Research Methods: Collecting Evidence, Crafting*

Analysis, Communicating Impact. John Wiley & Sons.

Tuna, M. H., Kolb, J., & Sejdini, Z. (2023). Religious Learning Environments of Austrian Muslim Youth: An Empirical Analysis of Religious Educational Processes. *Religions*, 14(8), 1–26. <https://doi.org/10.3390/rel14081002>

Uswatun, Milandari, B. D., Bilal, A. I., Garba, M. M., & Hafeez, M. (2026). The Effectiveness of Ethnopedagogy in Revitalising Local Wisdom in Formal Education: A Phenomenological Review. *Indonesian Journal of Educational Development (IJED)*, 6(4), 1260–1274. <https://doi.org/10.59672/ijed.v6i4.5742>