



The effectiveness of ethnopedagogy in revitalising local wisdom in formal education: A phenomenological review

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Article Info

Article history:

Received December 05, 2025

Revised January 21, 2026

Accepted January 21, 2026

Available online February 15, 2026

Keywords: Ethnopedagogy, Local wisdom, Formal education

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Universitas PGRI Mahadewa Indonesia

Abstract. Ethnopedagogy is an educational approach grounded in culture that plays an important role in preserving local wisdom amid the challenges of globalisation. This study aims to describe the integration of local cultural values into the learning process and culture-based school programmes, explain the role of ethnopedagogy in shaping students' character and strengthening their cultural identity, and identify forms of collaboration between schools and communities to support the sustainability of local wisdom-based learning. This study used a qualitative phenomenological approach and was conducted at one of the public elementary schools in West Lombok Regency. The research subjects included the principal, teachers, community leaders, and 30 students in grades V and VI. Data was obtained through observation, interviews, and documentation, then analysed using the Miles and Huberman model, which includes data collection, data reduction, data presentation, and conclusion drawing. The results of the study indicate that ethnopedagogy is

effective through Cultural Saturday activities, batik making, and Gendang Beleq drumming, which instil character values and a sense of cultural pride. The incorporation of local wisdom into Civics and Science lessons increases student motivation and understanding, while cooperation between schools and the community supports the sustainability of culture-oriented learning. A comparative analysis of informants' perspectives reveals heterogeneous learning experiences: male students are more interested in traditional Gendang Beleq music, while female students are more interested in batik and dance activities. Ethnopedagogy can be an effective educational approach for strengthening character education, preserving local culture, and developing contextual learning rooted in national cultural values.

Introduction

Globalization and modernization have brought about significant changes across various aspects of society, including the preservation of local wisdom, which is a community's cultural identity (Hasan et al., 2024). The formal education system tends to adopt a universalistic paradigm that does not adequately accommodate local cultural values in the curriculum and learning practices. This has led to a clear gap between local traditions and the educational process in schools,

putting local wisdom at risk of being marginalized from education and weakening students' character building rooted in their regional culture (Sabila et al., 2025; Widana et al., 2023a).

The main issue examined in this study concerns the suboptimal effectiveness of ethnopedagogy in connecting the roles of schools and village communities as a strategy for revitalising local wisdom and in shaping students' character and strengthening their cultural identity. The implementation of education in the field shows that integrating local wisdom into learning, both in schools and in village communities, still faces various challenges. Learning in schools tends to be oriented towards meeting national curriculum standards and academic achievement, so that local cultural values are not optimally internalised (Lutfi, 2024; Widana et al., 2023b). Educators still experience limitations in identifying and implementing local wisdom as a source of contextual learning, while school policy support has not been systematically planned (Talita & Saputra, 2025). At the village community level, the transmission of local wisdom values is weakening due to social changes and the tide of globalisation, resulting in low participation among the younger generation. This condition creates a gap between the potential of local wisdom in the community and its utilisation in formal education. In this context, ethnopedagogy is a pedagogical approach that places local culture and knowledge as the primary learning resources, making the learning process more contextual and meaningful for students (Syafitria et al., 2025).

Ethnopedagogy is a pedagogical approach that uses culture as a source of learning, making learning more contextual to students' daily lives (Safitri & Suningsih, 2025). Revitalisation of local wisdom is interpreted as an effort to revive and adapt traditional cultural values to be relevant to social change. Effectiveness is defined as the achievement of educational goals across cognitive, affective, and psychomotor aspects, resulting from the application of ethnopedagogy in formal education (Nursima et al., 2022). Education oriented towards local wisdom not only serves to preserve cultural identity, but also plays a strategic role in equipping students with appropriate and relevant skills to face various challenges in the global (Saleng & Syatriana, 2025). The urgency of integrating local wisdom into education is increasing to shape a generation that not only has a deep understanding of its own culture but also can compete in global challenges (Ahmar et al., 2025). The phenomenological approach is a qualitative method that focuses on understanding the meaning of an individual's subjective experience of a phenomenon (Daruhadi, 2024).

Relevant research on ethnopedagogy in the revitalisation of local wisdom in education has been extensively studied (Hastuti & Supiyati, 2021; Badeni & Saparahaningsih, 2023; Karmini et al., 2024; Inomjon, 2024; Yusuf et al., 2024; Syarifin et al., 2024; Putra et al., 2024; Zhou & Saearani, 2025; Fatmi & Setiawaty, 2025; Anita, 2025; Istiningsih et al., 2025; Fitrianto & Farisi, 2025; Jaiswal, 2025; Qudwatullathifah et al., 2025; Jayantika et al., 2024). Karmini et al. (2024) emphasise that the application of ethnopedagogy in formal education can develop students' cognitive, affective, and psychomotor aspects. This study does not explicitly explain how local wisdom values are operationalised in learning and the extent to which the local community is involved in supporting this process. Hastuti & Supiyati (2021) emphasise that ethnopedagogy is the integration of local cultural values into learning to create a contextual learning process. This research is still limited to classroom learning practices, so it has not yet examined in depth its effectiveness in strengthening the connection between schools and communities.

Yana et al. (2023) emphasise that the ethnopedagogical approach can increase learning motivation and instil local wisdom values. In this study, it is still interpreted as a culture-based learning strategy, without an explanation of the conceptual framework and comprehensive operationalization of ethnopedagogy. Rizaq et al. (2024) argue that ethnopedagogy contributes to the formation of students' personalities and character education. This study has not directly linked the role of ethnopedagogy with the process of revitalising local wisdom.

[Handayani & Adi \(2025\)](#) show that the use of folklore and traditional expressions in learning has been proven to improve students' writing skills and literacy abilities while fostering a positive attitude towards the preservation of regional culture. Although effective in literacy, this study has not examined ethnopedagogy as a sustainable approach to shaping students' cultural identity. [Sakti et al. \(2024\)](#) and [Citrawan et al. \(2024\)](#) emphasise that integrating local wisdom values into character education is effective in shaping children's personalities, particularly by instilling a sense of togetherness, responsibility, and appreciation for tradition. This study has not explored the subjective experiences of educators in internalising these values through the ethnopedagogical approach.

Based on several previous studies, the application of ethnopedagogy in formal education generally still focuses on implementation and learning outcomes. Comprehensive studies examining the effectiveness of ethnopedagogy in revitalising local wisdom, particularly from the perspectives of educators' subjective experiences and the connection between schools and communities, remain limited. The relationship between ethnopedagogy and the strengthening of cultural identity and character building among students amid the tide of globalisation has not been widely studied using a phenomenological approach. This study aims to describe the integration of local cultural values into the learning process and culture-based school programmes, explain the role of ethnopedagogy in shaping students' character and strengthening their cultural identity, and identify forms of collaboration between schools and communities to support the sustainability of learning based on local wisdom. The novelty of this research lies in examining the effectiveness of ethnopedagogy in revitalising local wisdom in formal education through a phenomenological approach, placing the experiences of teachers, students, the school community, and community leaders as the main sources of analysis.

Method

Research Method and Design

This study utilises a qualitative method with a phenomenological approach. The phenomenological approach was chosen because this study focuses on a deep understanding of the research methods and the experiences, meanings, and perceptions of the research subjects regarding the implementation of ethnopedagogy as a means of revitalising local wisdom in formal education. This approach is considered most relevant because it allows researchers to explore informants' life experiences in depth to uncover the essence of meaning that emerges from the interaction between formal education practices and the context of local wisdom. The research design is classified as field research, conducted directly at the research location with the researcher as the primary instrument.

Researcher Description and Positionality

The researcher is positioned as an insider who has a good relationship with the community at SDN 2 Cendi Manik, but maintains objectivity throughout the research process. As part of their reflexivity, the researcher actively reviews their own biases arising from their social, cultural, and epistemological backgrounds, and uses triangulation and confirmation techniques with informants to minimize the influence of subjectivity in data collection and interpretation.

Participants, Research Subjects, and Informants

The research subjects and informants were selected through purposive sampling, namely the deliberate selection of informants based on criteria relevant to the research objectives. The research informants included: the school principal (SP) as the policy maker and manager of the education programme, two Class Teachers (CT) who directly implement local wisdom-based

learning, five Students (ST) as subjects who directly experience the ethnopedagogical learning process, and two Community Leaders (CL) as supporting informants who provide perspectives on local wisdom and its relevance to formal education.

All informants participated voluntarily after providing informed consent and receiving an explanation of the research objectives, data collection procedures, and data confidentiality guarantees. Informants also had the full right to refuse or withdraw from participation in the research at any time without any consequences.

Sampling Technique and Sample Selection Criteria

The sampling technique used in this study was purposive sampling, which is the deliberate selection of informants based on specific criteria relevant to the research objectives. The criteria for selecting informants included direct involvement in implementing local wisdom-based learning, understanding of the concept of ethnopedagogy and local culture-based educational practices, and willingness to provide information openly and in depth. This technique was chosen to ensure that the data obtained were appropriate, in-depth, and relevant to the research focus and needs.

Location and Duration of Research and Validity Check

This research was conducted at SDN 2 Cendi Manik, Sekotong Subdistrict, West Lombok Regency, West Nusa Tenggara, which was chosen because the school integrates local wisdom into its learning and activities. The research lasted one month, covering the stages of preparation, data collection, data analysis, and drawing conclusions. To ensure data validity, the researcher applied triangulation techniques, which included source triangulation by comparing data from the school principal, teachers, students, and community leaders. Technique triangulation was applied by comparing the results of observations, interviews, and documentation, and time triangulation by collecting data at different times to ensure data consistency.

Data Collection Techniques and Research Instruments

Data collection in this study was conducted through observation, in-depth interviews, and documentation. Observation was used to directly observe the learning process and school activities that integrated local wisdom into the formal learning context. In-depth interviews were conducted semi-structured using interview guidelines to obtain systematic yet flexible data for exploring informants' experiences, perceptions, and interpretations of the implementation and effectiveness of ethnopedagogy. Each interview lasted approximately 30-45 minutes and was conducted in 1-2 face-to-face sessions per informant, recorded with the informant's consent, and supplemented with field notes to capture the social context and relevant nonverbal expressions. Documentation was used to collect supporting data, including photos of activities, field notes, and school archives related to the application of local wisdom-based learning. The research instruments were systematically compiled as observation guidelines, interview guidelines, and documentation lists, designed in accordance with the study's focus and objectives. The research instrument grid is presented in Table 1 to show the relationships among data collection techniques, instrument types, and aspects studied.

Table 1. Research Instrument Grid

Techniques	Instruments	Aspects Studied
Observation	Observation sheets	Implementation of ethnopedagogy, integration of local wisdom, and learning activities
Interviews	Interview guidelines	Perceptions, experiences, and effectiveness of ethnopedagogy
Documentation	Documentation	Physical evidence of activities, school archives, and

list	photos of learning
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The validity of the data and instruments was maintained through content validity, namely by ensuring that the instruments were suitable for the study's focus and objectives. Data credibility was enhanced through source and technique triangulation, as well as by confirming research results with informants to ensure the accuracy, consistency, and reliability of the data obtained.

Data Analysis Techniques and Criteria

Data analysis in this study refers to the Miles and Huberman model, which includes four main stages, namely data collection through observation, interviews, and documentation; data reduction by sorting, simplifying, and grouping data according to the research focus; data presentation in the form of narrative descriptions to illustrate the role of ethnopedagogy in revitalizing local wisdom; and drawing conclusions by formulating meanings and findings based on patterns and correlations between data (Mezmir, 2020). The Miles and Huberman analysis model was chosen because this study not only aims to explore the essence of participants' subjective experiences, as emphasized in pure phenomenology, but also seeks to understand the patterns of ethnopedagogy implementation in the institutional contexts of schools and communities. The analysis was conducted manually using an emergent coding strategy, in which codes were inductively derived from the data without predefined categories. The codes were then organized into relevant themes to gain an in-depth understanding of the experiences and implementation of ethnopedagogy. The results of data processing and interpretation of participants' experiences will serve as a basis for formulating strategic recommendations for culture-based primary education practices.

Results and Discussion

The Implementation of Ethnopedagogy in Formal Education

Observations and interviews at primary schools have shown that the ethnopedagogical approach has been implemented in a planned and systematic manner through two main channels: special culture-based school programmes and the integration of local wisdom values into classroom learning. These two channels complement each other in realising education rooted in local culture. The ethnopedagogical approach in these schools is not only oriented towards introducing students to local culture, but also serves as a medium for internalising character values, strengthening cultural identity, and revitalising the culture of the Sasak community within formal education. Through this process, the school plays an active role in instilling cultural awareness from an early age so that students do not become alienated from the social roots and local values that characterise their environment. The implementation of ethnopedagogy in schools shows that education not only transmits academic knowledge but also passes on local values, norms, and wisdom related to community life. The programmes implemented in schools to instil local wisdom values in students are as follows:

Special Programme

Culture Saturday

Culture Saturday is a special programme held in primary schools to preserve and strengthen local wisdom values within the educational environment. This programme is part of the school's efforts to create a learning environment that focuses not only on formal education but also on strengthening students' cultural identity. Through these activities, the school strives to provide an educational environment that allows students to understand the characteristics of local culture through direct experiences related to their lives. The Cultural Saturday activities are shown in Image 1.



Image 1. Cultural Saturday Activities

Image 1 shows that the Cultural Saturday programme is a leading innovation in primary schools, held regularly at the beginning of each month. This activity involves the entire school community, including teachers, students, and educational staff, who wear traditional Lombok clothing on that day to show appreciation for the region's culture and identity. Through this activity, the school seeks to instil a sense of pride in local culture and build students' character so they appreciate the community's values of wisdom.

Saturday Cultural Activities are designed as an experiential learning method to increase appreciation and love of local culture. The results of an interview with (SP) explain that:

“Culture Saturday is a good opportunity for students to recognise, appreciate and apply their own regional culture, rather than just observing it from the outside.”

This statement provides an overview of the ethnopedagogical approach to Cultural Saturday activities, which uses cultural practices to teach character values. Students are not only introduced to cultural symbols, such as traditional clothing, but are also encouraged to understand the philosophical meanings embedded in them, including manners, responsibility, and respect for their cultural identity.

The results of observations and interviews show that the Cultural Saturday programme has proven effective in shaping students' character. The children show great enthusiasm. They learn to prepare for events well, follow ceremonies in an orderly manner, and feel proud to wear traditional clothing because they feel part of that culture. This activity is not merely a ceremonial routine but a means of instilling the values of discipline, neatness, and responsibility through students' active involvement in its implementation. By participating directly in these activities, students learn to appreciate traditional values and realise the importance of preserving local culture as part of their national identity.

Batik activities

Batik making is one of the school's programmes aimed at preserving regional culture. In this activity, students are given the opportunity to learn about and practise the traditional art of batik, which is rich in philosophical values and beauty. The batik-making activity is shown in Image 2.



Image 2. Batik making

Image 2 shows that batik is a traditional Indonesian art form with deep aesthetic, philosophical, and spiritual value. In the Sasak culture, batik is more than just making patterns on fabric; it is also a way to reflect on and express life values such as patience, precision, perseverance, and appreciation for the process. Each batik pattern contains symbolic meanings that represent the connection between humans and nature, as well as beauty and harmony within society. The school has developed a flagship batik programme integrated into the Pancasila Student Profile Strengthening Project with the theme of Local Wisdom. This programme aims to introduce and preserve the unique batik art of the Sasak community while instilling character values such as patience, cooperation, responsibility, and love of culture through a context-related learning process. Batik learning at this school focuses not only on the end result but also on the learning process, which comprehensively integrates cognitive, affective, and psychomotor aspects.

During the activity, students received direct guidance from teachers and were encouraged to understand each step in the batik-making process, from designing motifs, applying wax, colouring, and drying the fabric. Each step in this activity had educational value, as students were trained to be patient and meticulous and to appreciate the work process as part of the final result. (CT 2) stated that:

“Batik training teaches children to be patient, careful, and cooperative. They learn to appreciate the process, understand the meaning behind batik motifs, and cultivate a love for our culture.”

Batik making is not only an art form but also a means of cultivating cultural identity. In this activity, students are not only taught batik techniques but also to appreciate the values of patience, precision, cooperation, and responsibility. The process of canting and colouring becomes a way to practise self-control and perseverance, while understanding the meaning behind batik motifs strengthens students' cultural awareness and cultural identity. Batik-making activities serve as a tool for character education and the preservation of local wisdom. The results of the interview (ST 1) stated that:

“Batik is difficult but enjoyable. We can create our own motifs, such as leaves and flowers in Lombok, so we understand that each motif has a meaning.”

The lessons learned through batik activities result in a real and valuable learning experience. The students demonstrate positive behavior toward this activity by actively creating, exploring, and understanding each motif they produce. The difficulties they experience are actually part of the learning process that shapes their strong character and resilience.

Gendang Beleq

Gendang Beleq is one of the traditional arts activities introduced in primary schools to preserve the local culture of the Sasak people. This activity is not only to introduce students to traditional

musical instruments, but also to build values of togetherness, discipline, and responsibility through group practice and performances. These Gendang Beleq activities are shown in Image 3.



Image 3. Gendang Beleq

Image 3 shows that Gendang Beleq is a traditional Sasak art form that reflects the values of togetherness, discipline, and shared responsibility. This musical instrument is played in groups with rhythms that require a high level of cohesion among the players.

Harmony in Gendang Beleq can only be achieved if each individual in the group can adjust to the rhythm and listen to one another. This shows that togetherness and unity are the main keys to achieving balance. In the context of learning, this value reflects the importance of cooperation, communication, and mutual respect among individuals. Gendang Beleq is more than just a traditional art; it also carries a moral message that collective success can be achieved only through mutual support and respect for each other's roles. In schools, Gendang Beleq has been developed as a flagship cultural programme, with traditional leaders and local artists serving as trainers. This collaboration offers a strong educational dimension, as students not only learn techniques for musical instruments but also understand the symbolic meanings and social philosophies behind them. Interview results (ST 2) State:

"I feel proud to be able to play the Gendang Beleq with my friends. I learned to wait for my turn and adjust the rhythm, which made me more patient and confident."

The students felt a sense of pride and emotional involvement in the activity, and they learned to wait their turn and adjust to the group's rhythm. This experience shows that active participation in traditional cultural practices not only improves technical skills but also shapes character values such as patience, confidence, cooperation, and appreciation for others' roles.

Integration of Local Wisdom in Classroom Learning

In addition to cultural Saturday activities, local wisdom values are also directly integrated into classroom learning. This is done by adapting the themes of the Merdeka Curriculum to the school community's social and cultural context, so that the learning process becomes more relevant and meaningful to students' daily lives. The results of interviews with (CT) show two main ways of integrating local cultural values into learning, namely:

Integration Through the Tradition of Gendang Beleq

In the context of Pancasila and Civic Education, teachers link the values of mutual cooperation and responsibility to the tradition of Gendang Beleq, a musical instrument unique to the Sasak

community, played in groups. This tradition was chosen because it embodies strong values of cooperation and collaboration. (CT 1) explains that:

"We use Gendang Beleq as a concrete example of mutual cooperation and collaboration. The sound of Gendang Beleq will be melodious only if all players listen to one another and adjust to the rhythm. Through cultural examples that are close to students' lives, cooperation and responsibility can be understood in a tangible way. This kind of learning makes the subject matter easier to understand."

Utilising the tradition of Gendang Beleq as a contextual learning tool relevant to the social and cultural lives of students. Values such as cooperation, responsibility, and respect for others can be conveyed more effectively through cultural examples that are familiar to their environment. The philosophical meaning of Gendang Beleq, which emphasises harmony, solidarity, and adaptability to the group's rhythm, underscores the importance of collaboration and communication in fostering social harmony. The application of Gendang Beleq in the learning process of Pancasila and citizenship education not only increases students' cognitive understanding of national values but also serves as a tool for character internalisation through relevant, interactive learning experiences rooted in the local wisdom of the Sasak community.

Integrating Through the Use of Alang-Alang Plants

In Natural Sciences lessons, teachers link ecosystem learning to the local context through alang-alang grass, which is commonly found in Lombok and holds rich local Sasak cultural value. Alang-alang grass has long been used as a roofing material for traditional bale lumbung houses, as animal feed, for erosion control, and in traditional medicine to reduce fever and relieve internal heat. Thus, alang-alang grass plays a role not only in ecology but also in social and health aspects, reflecting the local wisdom of rural communities. The results of the interview (CT 2) state:

"We invite students to observe directly in the field so that they know that reeds have many uses, such as for roofing houses, collecting water, and preventing landslides".

Through direct observation of alang-alang plants, students not only gain factual information but also understand the environmental values they contain. Alang-alang is no longer considered just a weed but a symbol of local wisdom that illustrates the balanced relationship between humans and nature. This approach demonstrates how teachers combine scientific knowledge with environmental conservation values, making the learning process more meaningful, relevant, and increasing students' ecological awareness. This activity not only strengthens scientific skills but also instills a sense of responsibility towards the environment as part of character education based on local wisdom.

The interview results show that learning rooted in local wisdom increases motivation and shapes student character. Children learn more quickly and are more engaged when learning with examples from their culture, because it feels closer and more real. The implementation of learning in schools demonstrates that ethnopedagogy is an effective tool for reviving local culture and strengthening character within formal education.

Collaboration between Schools and Communities in Revitalising Local Wisdom

The effectiveness of implementing ethnopedagogy in schools depends heavily on active collaboration between schools and local communities. The role of traditional leaders and village communities is very important as partners in efforts to preserve local culture while enriching the learning experience for students. This community involvement means that the implementation of ethnopedagogy is not only oriented towards classroom learning activities, but also addresses the real social and cultural aspects of community life.

Various cultural activities, such as Gendang Beleq training, traditional dances, and Saturday Culture programmes, are carried out with direct community support. Traditional leaders actively contribute by providing training, musical instruments, and practice facilities. (CL 1) stated in an interview that:

“Schools often involve us in teaching children how to play the Gendang Beleq and explaining its meaning. We also provide a venue and musical instruments to ensure the activities run smoothly. This helps children to better understand their own culture.”

Community involvement plays an important role in supporting the successful implementation of ethnopedagogy in schools. Through this collaboration, the learning process becomes more relevant because students learn directly from the cultural elements around them. Community leaders not only provide technical assistance during Gendang Beleq training but also serve as a bridge to instill cultural values and the philosophical meanings embedded in it. In this way, the learning process becomes more meaningful because students not only learn about culture in theory, but also through direct experience. This kind of cooperation strengthens the bond between schools and the community and fosters students' awareness of the importance of preserving and sustaining local culture as part of their identity.

The Impact of Ethnopedagogy on Student Character and Identity

The application of ethnopedagogy in schools through cultural activities and the integration of local values into learning has a significant positive impact on students' character and identity development. The results of observations and interviews show that the application of ethnopedagogy supports three main impacts on student development, namely:

Cognitive aspects

In cognitive terms, students not only acquire knowledge about cultural values, local history, and the social role of Sasak traditions, but also undergo a learning process that enables them to understand the relevance of these cultures in everyday life. Through activities such as Cultural Saturdays, Gendang Beleq training, and batik making, students can link abstract cultural concepts to concrete learning experiences. This process contributes to a deeper, more meaningful understanding of learning materials rooted in local culture.

Affective aspects

In the affective dimension, the use of ethnopedagogy fosters pride, affection, and emotional connections among students toward local culture. Activities such as batik making, dancing, and playing traditional musical instruments help students better appreciate local traditions and raise awareness of the need to preserve them. (ST 3) stated that:

“I enjoy learning through examples of the Sasak culture, which has made me realise that our culture is beautiful and must be preserved. When I dance or play the Gendang Beleq, I feel proud.”

Local culture-based learning has a significant impact on students' identity and pride in their culture. Through direct involvement in activities such as dancing and playing the Gendang Beleq, students not only understand Sasak culture cognitively but also internalise its values, such as togetherness, courage, and love for their homeland.

Psychomotor aspects

In terms of psychomotor skills, student involvement in cultural practices such as batik-making and playing traditional musical instruments demonstrates that culture-based learning experiences

are directly internalised. Direct and participatory learning processes enable students to experience cultural practices first-hand as part of their learning activities, thereby developing their skills through active involvement. This learning experience is also interpreted as a social process that fosters cooperation, discipline, and responsibility through interaction during the activity.

The results of observations and interviews show that culture-based learning increases student motivation. They feel that the learning process becomes easier to understand because it is directly related to their environment and daily lives.

Based on observations and in-depth interviews with informants involved in implementing ethnopedagogy, differences in perceptions of the impact of culture-based learning on student development were identified. Informants, including school principals, teachers, and male and female students, expressed different views based on their roles, experiences, and levels of involvement in the learning process. To present these findings in a more structured and systematic manner, a comparison of informants' perceptions of the impact of ethnopedagogy on cognitive, affective, and psychomotor aspects is presented in Table 2.

Table 2. Differences in Informants' Perceptions of the Impact of Ethnopedagogy Implementation

Aspects	Headmaster	Teacher	Female Students	Male Student
Cognitive	Emphasize integrating local cultural values into the curriculum as a long-term strategy to strengthen the school's cultural identity.	Assessing students' understanding of cultural concepts gradually improves through practice-based learning.	It is easier to understand cultural meaning through batik activities.	More focus on understanding cultural values through traditional Gendang Beleq music activities.
Affective	Assessing ethnopedagogy plays an important role in fostering students' pride and cultural identity.	Observing an increase in students' emotional attachment and appreciative attitude towards local culture.	Demonstrating high enthusiasm, consistently participating in cultural activities, and taking pride in local traditions.	Demonstrating increased involvement and cooperation in traditional music activities, despite initial awkwardness.
Psychomotor	Viewing cultural practice skills as part of character building and meaningful learning.	Assessing learners' skills development through hands-on practice and active engagement.	Mastering the skills of batik and traditional dance well.	Mastering the technique of playing the Gendang Beleq drum and improving coordination and teamwork.

Table 2 shows that informants' responses indicate that the application of ethnopedagogy is perceived differently depending on each party's roles and experiences. The principal emphasises ethnopedagogy as an institutional strategy for strengthening cultural identity, while teachers focus on the learning process through direct practice. Students showed personal and contextual responses, with female students being more involved in batik and dance activities, while male students were more dominant in Gendang Beleq activities.

The implementation of ethnopedagogy in primary schools shows that culture-oriented learning can significantly increase student engagement and understanding. Programmes such as Culture Saturday, batik-making activities, and Gendang Beleq are forms of contextual learning that integrate local cultural elements into the educational process. Through these activities, students not only gain knowledge about regional culture but also actively participate in meaningful learning experiences. These findings support the research by [Karmini et al. \(2024\)](#), which concluded that ethnopedagogy in formal education contributes to students' cognitive, affective, and psychomotor development.

The study's results on informants' perspectives show differences in views on implementing ethnopedagogy, shaped by their respective roles and experiences. The principal interprets ethnopedagogy as a strategic approach at the institutional level to strengthen the school's cultural identity and to guide education policy based on local wisdom. Teachers tend to focus on the learning process and the development of students' skills through cultural activities. Meanwhile, students displayed personal and emotional learning experiences, with female students showing greater interest in batik activities, while male students were more interested in traditional music activities such as Gendang Beleq. These findings align with [Yana et al. \(2023\)](#) and [Purnadewi & Widana \(2023\)](#), who reported that culture-based learning can increase student motivation and engagement.

The success of ethnopedagogy implementation is also influenced by collaboration between schools and communities, particularly through the involvement of traditional leaders and local artists. Community participation not only provides technical support for implementing cultural activities but also serves as a source of local cultural values and philosophical meanings that students internalise. This involvement strengthens the connection between formal education and the surrounding socio-cultural context. These findings complement the research findings of [Hastuti & Supiyati \(2021\)](#), who define ethnopedagogy as a form of cultural integration in learning, emphasising that strengthening the relationship between schools and the community is a strategic element in efforts to revitalise local wisdom in a sustainable manner.

The impact of ethnopedagogy on students is reflected in the strengthening of character and cultural identity through active involvement in activities rooted in local culture. Through these learning experiences, students demonstrate increased awareness of local cultural and historical values, a growing sense of pride and love for tradition, and a developing appreciation for regional cultural heritage. These findings align with [Rizaq et al. \(2024\)](#) and [Hasibuan et al. \(2024\)](#), who confirm that integrating local wisdom into formal learning significantly contributes to students' character development.

Conclusion

Based on the research results, it can be concluded that the application of ethnopedagogy in primary schools is effective and systematic in reviving local wisdom through learning activities integrated with local culture. Ethnopedagogy programmes developed by schools, such as training and performances in gendang belek art, have successfully instilled cultural values and strengthened students' local identity. This process involves active cooperation between teachers, students, and community leaders, who together play an important role in preserving and passing on regional traditions to the younger generation. The application of ethnopedagogy is not only a tool for preserving culture, but also a contextual and character-building learning method. Ethnopedagogy has a positive effect on students' character development, behaviour, and academic results. Through activities based on local wisdom, students become more enthusiastic,

confident, and show improvement in cooperation and responsibility. Learning that is connected to reality and cultural values makes it easier for students to understand lessons and appreciate their socio-cultural context. The research was conducted at a single school, so the findings may not be fully generalisable to other schools or cultural contexts. In line with this, further research is recommended in several schools or regions with diverse cultural backgrounds to gain a more comprehensive understanding of the application of ethnopedagogy. In addition, future research may consider quantitative approaches to measure the effects of ethnopedagogy on student learning outcomes, character development, and motivation.

Acknowledgements

The researchers would like to express their deepest gratitude to the SDN 2 Cendimanik family, especially the principal, teachers, and all students, for their time and facilities, which made it possible for this research to be carried out properly. The researchers would also like to express their deep gratitude to their academic supervisors and research advisors for their guidance, direction, and assistance. Thanks are also extended to all those who provided support during the completion of this research.

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