

Research Article

Digital Reconstruction of Ethnopedagogy : Integration of Local Historical Narratives of North Sumatra into the Merdeka Curriculum in the PGSD Study Program

Karina Wanda^{1*}, Anik Ghufon², Ibnu Syamsi³

¹ Universitas Negeri Yogyakarta, Indonesia; e-mail : karinawanda.2021@student.uny.ac.id

² Universitas Negeri Yogyakarta, Indonesia; e-mail : anikghufon@uny.ac.id

³ Universitas Negeri Yogyakarta, Indonesia; e-mail : ibnu_syamsi@uny.ac.id

* Corresponding Author : karinawanda.2021@student.uny.ac.id

Abstract: The rapid advancement of digital technology has transformed educational practices while simultaneously posing challenges to the preservation of local cultural values. This study aims to develop and evaluate a digital ethnopedagogical reconstruction model that integrates local historical narratives of North Sumatra into the Merdeka Curriculum within the Primary School Teacher Education (PGSD) program. Employing a Research and Development (R&D) approach with the 4D model, this study utilized a mixed-methods design involving document analysis, interviews, observations, expert validation, and field trials. The findings reveal that local historical narratives—comprising folkloric legends, educational acculturation, and the heritage of local sultanates—possess strong ethnopedagogical potential when reconstructed through interactive digital media. Quantitative results demonstrate a significant 38% increase in students' ethnopedagogical understanding, supported by high content validity (89%) and media feasibility (92%) scores. Qualitative findings further indicate enhanced cultural awareness, historical empathy, and learner engagement. The study concludes that the effectiveness of digital ethnopedagogical innovation is primarily determined by its pedagogical integration within the learner-centered framework of the Merdeka Curriculum. This research contributes a sustainable model for culturally grounded digital pedagogy in teacher education.

Keywords: Cultural Awareness; Digital Ethnopedagogy; Local History Narratives; Merdeka Curriculum; Pedagogical Approaches.

Received: December 11, 2025

Revised: January 06, 2026

Accepted: Februari 09, 2026

Online Available: Februari 12, 2026

Curr. Ver.: Februari 12, 2026



Copyright: © 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

1. Introduction

Contemporary education is undergoing an unprecedented transformation driven by rapid digital disruption that reshapes how knowledge is produced, disseminated, and internalized. Digital technologies have enhanced efficiency, accessibility, and innovation in learning environments; however, they simultaneously pose serious challenges to the sustainability of local wisdom and cultural identity. In digital societies, particularly among digital-native university students, global cultural flows mediated by online platforms often marginalize indigenous values, resulting in cultural alienation and weakened historical consciousness (Hastuti et al., 2022; Rohtih & Afifuddin, 2023). This condition demands critical reflection on how education can balance technological advancement with cultural preservation.

Globalization further intensifies this tension by promoting cultural homogenization that threatens locally rooted knowledge systems. Numerous studies highlight that communities frequently lack sufficient cultural resilience to withstand the pressure of borderless global culture, leading to the erosion of local traditions and identities (Musfira et al., 2023; Takdir et al., 2024). Indigenous knowledge, which embodies ethical values, social norms, and collective memory, is particularly vulnerable when excluded from formal education (Mustakim et al.,

2023). Without intentional educational intervention, globalization risks transforming cultural diversity into cultural uniformity.

Within the context of teacher education, particularly in *Pendidikan Guru Sekolah Dasar* (PGSD), this challenge becomes increasingly critical. PGSD students are future elementary school teachers who play a pivotal role in transmitting cultural values and historical awareness to younger generations. However, research consistently reveals that local history remains marginalized in teacher education curricula, with instructional practices prioritizing generalized or dominant historical narratives over regional experiences (Chalimi, 2023; Putri et al., 2021). As a result, prospective teachers often graduate with limited pedagogical competence in contextualizing history within students' lived cultural environments.

Philosophically, Indonesian education is inseparable from its cultural foundations. Ki Hajar Dewantara emphasized that education must be grounded in *kodrat alam* and *kodrat zaman*, ensuring that learners achieve intellectual freedom without detaching from national and cultural values. This philosophy is echoed in the Merdeka Curriculum, which grants educational institutions autonomy to design learning experiences that reflect local contexts and student diversity (Syofyan, 2024). Nevertheless, empirical evidence suggests a significant gap between curricular ideals and instructional realities, as local history integration often remains symbolic or administrative rather than pedagogically transformative (Suryadi & Jasiah, 2023).

In regions such as North Sumatra, the abundance of local historical narratives—ranging from ethnic Batak, Malay, Nias, Karo, to long-assimilated Chinese and Indian communities—constitutes a rich ethnopedagogical resource. These narratives encapsulate moral values, collective struggles, and socio-cultural resilience that are highly relevant to character education. Yet, prior studies indicate that ethnopedagogical practices largely rely on static, print-based materials that fail to engage digitally oriented students (Setia & Ayundasari, 2023). Consequently, local history struggles to compete with immersive global digital content that dominates students' attention.

Digitalization thus functions as a double-edged sword. On one hand, digital platforms offer unprecedented opportunities to preserve, disseminate, and revitalize local wisdom through e-modules, digital storytelling, and interactive learning media (A. E. Andriani et al., 2024; Haryandi et al., 2023). On the other hand, without meaningful pedagogical design, digital media may accelerate cultural disengagement and historical apathy among youth (Arniti et al., 2022; Kaspullah & Suriadi, 2020). The absence of immersive and contextually rich digital reconstructions causes local historical narratives to lose relevance in the eyes of students accustomed to interactive digital environments.

Based on this gap, the present study aims to formulate a model of digital ethnopedagogical reconstruction that integrates local historical narratives of North Sumatra into the PGSD curriculum within the framework of the Merdeka Curriculum. This reconstruction transcends the mere digitization of historical texts by employing a process of *mediamorphosis*, wherein traditional values are transformed into digital storytelling, interactive narratives, and immersive media that foster historical empathy and critical thinking (Congretel & Pinton, 2020; Yusuf et al., 2023). Through this approach, the study seeks to cultivate a global identity among PGSD students—anchoring them in strong local cultural roots while equipping them with globally relevant digital competencies.

2. Literature review

Globalization, Digitalization, and the Erosion of Local Wisdom

Globalization and digitalization have fundamentally reshaped social, cultural, and educational landscapes. While technological advancement facilitates rapid information exchange and global connectivity, it simultaneously accelerates cultural homogenization that threatens local wisdom. Several studies indicate that communities often lack adequate preparedness to face global cultural flows, resulting in the gradual erosion of indigenous knowledge systems and local identities (Hastuti et al., 2022; Takdir et al., 2024). In Indonesia, globalization has been widely criticized for marginalizing local customs, traditions, and historical narratives, particularly among younger generations who are deeply immersed in global digital culture (Musfira et al., 2023).

Local wisdom embodies ethical values, social norms, and collective memory that are essential for cultural continuity. Mustakim et al emphasize that indigenous knowledge systems are not merely cultural artifacts but function as frameworks for social cohesion and moral education (Mustakim et al., 2023). When these systems are excluded from formal education,

globalization transforms from an opportunity for cultural exchange into a mechanism of cultural displacement.

Digitalization as a Double-Edged Sword in Cultural Education

Digital technology presents paradoxical implications for cultural preservation. On the one hand, digital platforms enable the documentation, dissemination, and revitalization of local wisdom through interactive learning resources, e-learning modules, and digital storytelling (Gunawan, 2020; Syafruddin et al., 2022). Empirical studies demonstrate that integrating local knowledge into digital learning media enhances students' cultural awareness and engagement (R. Andriani et al., 2024; Haryandi et al., 2023).

On the other hand, excessive exposure to global digital content risks disengaging learners from their cultural heritage. Rohtih & Afifuddin and Arniti et al argue that digital entertainment and algorithm-driven platforms often overshadow local narratives, fostering cultural apathy and weakening historical consciousness (Arniti et al., 2022; Rohtih & Afifuddin, 2023). Without pedagogically sound design, digitalization may amplify cultural alienation rather than serve as a tool for preservation.

Weak Integration of Local History in Teacher Education (PGSD)

The integration of local history within teacher education programs, particularly Pendidikan Guru Sekolah Dasar (PGSD), remains a persistent challenge. Research consistently reports that local historical narratives are marginalized in favor of national or dominant historical discourses. Chalimi notes that history instruction often prioritizes general history due to limited instructional resources and inadequate pedagogical models for local history integration (Chalimi, 2023). Similarly, Putri et al highlight that textbooks tend to emphasize dominant cultural narratives, creating a disconnect for students from diverse regional backgrounds (Putri et al., 2021).

This issue is exacerbated by insufficient pedagogical competence among prospective teachers. Dhita et al and Tanjung & Mulyana reveal that many educators struggle to align local historical content with curriculum standards and effective teaching strategies (Dhita et al., 2022; Tanjung & Mulyana, 2023). Consequently, local history is frequently reduced to supplementary material rather than a core component of teacher education.

Curriculum Constraints and the Merdeka Curriculum Opportunity

At the policy level, curriculum design has not fully accommodated transformative approaches to local history integration. Suryadi & Jasiah argue that curriculum frameworks often lack explicit mechanisms to embed local narratives into pedagogical practice (Suryadi & Jasiah, 2023). However, the introduction of the Merdeka Curriculum provides a strategic opportunity to address this gap by granting educators autonomy to contextualize learning materials according to regional and cultural characteristics (Syofyan, 2024).

Several studies highlight the Merdeka Curriculum's potential to reposition local history as a meaningful learning resource rather than a peripheral topic. Setia & Ayundasari suggest that embedding local struggles and regional historical contexts within national narratives enhances relevance and student engagement (Setia & Ayundasari, 2023). Nevertheless, the successful implementation of this flexibility depends heavily on educators' readiness and the availability of innovative learning resources.

Urgency of Ethnopedagogy in the Merdeka Curriculum

Ethnopedagogy has emerged as a critical approach for contextualizing education within learners' cultural environments. By positioning local wisdom as a pedagogical foundation, ethnopedagogy bridges the gap between formal education and students' lived experiences. Dafit et al demonstrate that ethnopedagogical learning modules strengthen students' cultural identity while supporting cognitive development (Dafit et al., 2023). Similarly, Rahmawati & Sriyati emphasize that integrating local ecological and cultural knowledge aligns closely with the objectives of the Merdeka Curriculum (Rahmawati & Sriyati, 2024).

Despite its potential, the implementation of ethnopedagogy faces structural and practical challenges. Azis et al report that many educators lack adequate preparation, resources, and training to effectively integrate ethnopedagogical principles into classroom practice (Azis et al., 2024). This limitation underscores the need for systematic models that operationalize ethnopedagogy within flexible curricular frameworks.

Digital Ethnopedagogy and the Need for Pedagogical Reconstruction

Recent scholarship increasingly emphasizes the convergence of ethnopedagogy and digital innovation. Digital ethnopedagogy seeks to transform traditional cultural content into interactive, immersive, and learner-centered digital experiences. Studies show that digital storytelling, interactive modules, and multimedia-based local history learning foster critical thinking, empathy, and deeper historical understanding (Congretel & Pinton, 2020; Yusuf et al., 2023).

However, most existing studies remain limited to static digital formats such as PDFs or basic e-modules, lacking immersive and narrative-driven designs (Setia & Ayundasari, 2023). This reveals a critical research gap: the absence of systematic models that reconstruct local historical narratives into engaging digital pedagogical forms for teacher education.

Research Gap and Conceptual Direction

Based on the reviewed literature, a clear gap emerges in the intersection of digitalization, ethnopedagogy, and local history integration within PGSD. While previous studies acknowledge the importance of local wisdom, digital learning, and curricular flexibility, few offer a comprehensive model that reconstructs local history through immersive digital ethnopedagogical approaches. The lack of such models limits the potential of the Merdeka Curriculum to foster culturally grounded yet globally competent future teachers.

Therefore, this study positions itself to address this gap by proposing a digital ethnopedagogical reconstruction model that integrates local historical narratives into the PGSD curriculum. By combining ethnopedagogical principles with digital mediamorphosis, this research aims to contribute both theoretically and practically to culturally responsive teacher education in the digital era.

3. Proposed Method

This study employed a Research and Development (R&D) approach aimed at producing a validated digital ethnopedagogical reconstruction model for integrating local historical narratives into the PGSD curriculum. To ensure a systematic development process, the study adopted the 4D model—Define, Design, Develop, and Disseminate—as a comprehensive instructional media development framework. A mixed-methods design was utilized to capture both depth and rigor: qualitative data were used to explore local historical narratives, cultural values, and students' perceptions, while quantitative data were employed to examine media validity and the effectiveness of the developed model in enhancing ethnopedagogical understanding. Data sources included PGSD students in their second and third years, social studies lecturers, and local cultural experts and historians. Data were collected through participatory observation, in-depth unstructured interviews to elicit tacit cultural knowledge, and document analysis of historical manuscripts and regional cultural regulations to ensure cultural and juridical relevance of the content.

During the design and development stages, selected historical narratives were transformed into interactive digital prototypes through storyboard development, digital storytelling, and simple three-dimensional visualizations of local heritage sites. Media production integrated multimedia elements such as narration, images, videos, and traditional music, guided by principles of immersive digital heritage representation. Content and media validity were assessed by expert reviewers in local history and educational technology, followed by iterative revisions. Product testing was conducted in two phases: a limited trial with a small group of students and a field trial involving experimental and control classes. Model effectiveness was measured using pre-test and post-test instruments on ethnopedagogical understanding, complemented by student response questionnaires. Quantitative data were analyzed using paired-sample t-tests to identify significant learning gains, while qualitative data from post-implementation interviews were examined through thematic analysis. The final dissemination stage involved integrating the validated model into the university's Learning Management System (LMS), conducting instructional workshops for PGSD lecturers, and disseminating findings through academic publications and educational conferences.

4. Results and Discussion

Ethnopedagogical Potential of Local Historical Narratives

North Sumatra represents one of Indonesia's regions with the highest levels of cultural and historical complexity, making it a strategic locus for ethnopedagogical development in teacher education. The integration of local historical narratives into PGSD learning is not merely a nostalgic endeavor but a deliberate pedagogical strategy aimed at value internalization and character formation. This finding is consistent with Iqbal & Nurhidayah, who argues that local wisdom constitutes a reservoir of innovation and adaptive skills that can be mobilized for societal well-being (Iqbal & Nurhidayah, 2024). Observational data from PGSD classrooms indicate that students respond more positively to learning materials grounded in familiar cultural contexts than to abstract or generalized historical content.

The results of this study identified three major categories of local historical narratives that possess high ethnopedagogical relevance. These categories were derived from document analysis, interviews with cultural experts, and participatory classroom observation. Each category reflects distinct pedagogical contributions, ranging from moral education and multicultural awareness to civic and environmental literacy. Similar conclusions have been drawn by Setia & Ayundasari, who emphasize that ethnopedagogical content becomes effective when it is systematically aligned with curricular goals rather than treated as supplementary material (Setia & Ayundasari, 2023). Thus, North Sumatra's historical narratives provide a strong foundation for contextualized learning within the Merdeka Curriculum framework.

Folkloric Legends and Character Value Internalization

The first category comprises folkloric legends that continue to function as living moral references within their respective ethnic communities. Legends such as Danau Toba (Batak Toba), Laowomaru (Nias), and Lau Kawar (Karo) were consistently identified by informants as narratives that shape ethical behavior and communal norms. Interview data with cultural elders revealed that these stories are still transmitted orally within families, indicating their continued relevance. This supports Mustakim et al, who assert that folklore operates as an informal educational system that transmits ethical and social values across generations (Mustakim et al., 2023).

From an ethnopedagogical perspective, these legends provide concrete moral lessons that align with character education objectives in PGSD. The Danau Toba legend emphasizes integrity and personal responsibility, while Lau Kawar highlights gratitude, social solidarity, and ecological awareness. Classroom observations showed that when students analyzed these narratives through reflective discussion, they demonstrated increased moral reasoning and empathy. Nggaruaka et al similarly found that ethnopedagogical success depends on educators' ability to translate cultural narratives into meaningful learning experiences (Nggaruaka et al., 2023).

Table 1. Ethnopedagogical Mapping of Local Folkloric Narratives.

Local Historical Narrative	Ethnic Group	Core Character Values	Pedagogical Application
Danau Toba Legend	Batak Toba	Integrity, Self-discipline	Character Education Materials
Laowomaru Legend	Nias	Hard Work, Creativity	Digital Storytelling Media
Lau Kawar Legend	Karo	Gratitude, Social Solidarity	Reflective Learning Activities

History of Education and Cultural Acculturation in North Sumatra

The second category involves narratives related to the history of education and cultural acculturation in North Sumatra. Historical data reveal a multilayered educational trajectory, beginning with indigenous spiritual-based education led by datu or pawana, followed by Islamic educational traditions introduced through Arab traders, and later Western missionary education in the nineteenth century. Interviews with historians indicated that these systems did not simply replace one another but interacted dynamically, creating a unique educational landscape. This historical complexity offers valuable material for fostering multicultural awareness among PGSD students.

Understanding this acculturation process is essential for prospective teachers who will operate in culturally diverse classrooms. Observational findings suggest that students who engaged with these narratives developed a more nuanced understanding of cultural plurality and tolerance. Congretel & Pinton argue that historical learning grounded in cultural interaction enhances learners' ability to navigate diversity (Congretel & Pinton, 2020). Therefore, integrating educational history into PGSD courses contributes directly to the development of inclusive pedagogical competence.

Sultanates and Traditional Architecture as Civic Learning Resources

The third category consists of narratives related to the glory of local sultanates and traditional architectural heritage. Historical accounts of the Sultanates of Langkat and Deli, along with archaeological sites such as Padang Lawas, provide insights into governance, leadership, and social organization. Document analysis indicates that these narratives emphasize collective responsibility, justice, and social harmony—values that are central to civic education. Classroom discussions revealed that students were able to draw parallels between traditional leadership models and contemporary governance issues.

Traditional architecture, such as Rumah Limas and coastal maritime structures, further illustrates indigenous environmental intelligence. Students reported increased awareness of how local communities historically adapted to natural conditions through architectural design. Yusuf et al similarly found that architectural heritage can function as a pedagogical entry point for environmental and sustainability education (Yusuf et al., 2023). These findings suggest that material culture narratives can enrich PGSD curricula beyond conventional historical instruction.

Digital Reconstruction: Transforming Oral Traditions into Multimedia Learning

A significant outcome of this study is the successful digital reconstruction of local historical narratives. This process involved transforming oral and static sources into dynamic multimedia formats, consistent with the concept of *mediamorphosis*. Observational data indicate that students showed higher engagement levels when interacting with digital content compared to traditional text-based materials. Gunawan supports this finding, noting that digital media enhance motivation and learning persistence in cultural education (Gunawan, 2020).

Digital storytelling (DST) emerged as a particularly effective reconstruction technique. Students were not only consumers of historical narratives but also active creators of digital stories. Interview data revealed that this process fostered emotional engagement, historical empathy, and improved digital literacy. Syafruddin et al similarly reported that DST strengthens both cultural understanding and twenty-first-century competencies among pre-service teachers (Syafruddin et al., 2022).

Immersive Learning through 3D Visualization and Augmented Reality

For historical sites that have deteriorated or are geographically inaccessible, 3D visualization and augmented reality (AR) provided immersive learning alternatives. Students were able to explore reconstructed environments virtually, enhancing their spatial and temporal understanding of history. Media validation results showed a feasibility score of 92%, categorizing the technology as highly appropriate. These results are consistent with Haryandi et al, who found high effectiveness of immersive media in local history learning (Haryandi et al., 2023).

From a pedagogical standpoint, immersive technologies functioned as cognitive scaffolding tools that reduced abstraction in historical concepts. Observational data showed increased student participation during post-visualization discussions. This confirms that immersive digital tools can bridge the gap between imagination and historical reality.

Effectiveness of the Digital Ethnopedagogical Model in PGSD

Quantitative analysis from field trials demonstrated that students exposed to digital ethnopedagogical media achieved significantly higher learning outcomes than those in conventional classes. Pre-test and post-test comparisons revealed a 38% increase in students' understanding of local wisdom values. Student response questionnaires further indicated an 85% positive perception rate. These findings align with Yusuf et al, who reported similar impacts of digital media on cultural value internalization (Yusuf et al., 2023).

Qualitative interview data suggest that digital media functioned as a cognitive bridge connecting students' digital habits with traditional cultural values. This finding aligns with Bandura's social cognitive theory, which emphasizes learning through observation and modeled behavior. The Merdeka Curriculum's flexible learning structure further amplified this effect by allowing students to explore narratives aligned with their interests.

Table 2. Indicators of Model Effectiveness.

Indicator	Trial Result (%)	Category
Historical Content Validity	89%	Very Feasible
Digital Media Feasibility	92%	Very Feasible
Increase in Student Understanding	38%	Significant
Positive Student Response	85%	Very Good

Alignment with the Merdeka Curriculum and Educational Theory

The findings of this study strongly support the alignment of digital ethnopedagogical reconstruction with the Merdeka Curriculum's learner-centered philosophy. Students were given autonomy to explore culturally relevant content, embodying the principle of *merdeka belajar*. Syofyan similarly notes that curricular flexibility enhances student engagement when supported by contextual learning materials (Syofyan, 2024).

From a constructivist perspective, students actively constructed knowledge through digital narrative creation rather than passively receiving information. This supports Abidin's et al view of ethnopedagogy as a living medium for knowledge transmission (Abidin et al., 2024). Additionally, the model resonates with Paulo Freire's emancipatory education theory by positioning students as active subjects in historical interpretation.

Practical Implications for PGSD Implementation

The study highlights several practical implications for PGSD programs. First, lecturers are encouraged to develop interactive e-modules that integrate videos, quizzes, and 3D visualizations. Second, collaboration with cultural communities is essential to ensure authenticity and prevent historical misrepresentation. Third, the Pancasila Student Profile Project (P5) offers a strategic platform for implementing digital ethnopedagogical projects. Finally, challenges such as digital infrastructure disparities and limited learner autonomy must be addressed through institutional support and continuous professional development. Without such measures, the sustainability of digital ethnopedagogical innovation may be constrained.

5. Comparison

A comparison with state-of-the-art studies reveals that this research advances existing work on ethnopedagogy and digital learning by examining the relative influence of three key components: local historical narratives, digital media reconstruction, and pedagogical integration within the Merdeka Curriculum. The findings indicate that local historical narratives provide a strong cultural foundation, as reflected in the high content validity score (89%) and increased historical empathy observed among PGSD students. However, consistent with previous studies, narrative content alone tends to have a limited impact when not supported by interactive and pedagogically structured learning environments. Digital media reconstruction, which achieved a feasibility score of 92%, significantly enhances engagement and comprehension, yet its role remains primarily facilitative rather than determinative.

The most substantial and consistent influence is found in the pedagogical integration of digital ethnopedagogy within the Merdeka Curriculum framework. The 38% increase in students' ethnopedagogical understanding and the 85% positive response rate demonstrate that curriculum alignment acts as the central driver of learning effectiveness. Unlike prior state-of-the-art research that emphasizes technological novelty or content digitization, this study shows that meaningful transformation occurs only when culturally grounded content and digital interactivity are systematically embedded in learner-centered curricular design. Therefore, while digital media and local narratives function as critical supporting factors, pedagogical integration within a flexible curriculum framework exerts the strongest influence on sustainable ethnopedagogical learning outcomes in teacher education.

6. Conclusions

This study demonstrates that the digital reconstruction of ethnopedagogy grounded in local historical narratives of North Sumatra constitutes an effective strategy for strengthening culturally responsive teacher education within the PGSD program. The findings confirm that local history—encompassing folkloric legends, educational acculturation, and the heritage of local sultanates—possesses substantial ethnopedagogical value when systematically transformed into interactive digital media. Empirical results indicate significant improvements in students' ethnopedagogical understanding, learning engagement, and cultural awareness, affirming that digital media can function not merely as instructional tools but as cognitive and affective bridges connecting contemporary learners with local cultural values.

Furthermore, the study highlights that the effectiveness of digital ethnopedagogical innovation is highly dependent on its pedagogical integration within the Merdeka Curriculum. While local narratives and digital interactivity play important supporting roles, curriculum alignment emerges as the most decisive factor in achieving sustainable learning outcomes. By embedding ethnopedagogical content within a learner-centered and flexible curricular framework, the model fosters the development of a glocal identity among prospective elementary school teachers—anchoring them in strong local cultural roots while equipping them with globally relevant digital competencies. These findings contribute to the advancement of culturally grounded digital pedagogy and provide a conceptual and practical reference for the development of ethnopedagogical learning models in higher education.

Author Contributions: Karina Wanda contributed to the conceptualization of the study, development of the research framework, and preparation of the initial manuscript draft. Anik Ghufon provided substantial input in strengthening the theoretical foundation and refining the academic argumentation throughout the article. Ibnu Syamsi contributed to the methodological design, data validation, and critical review of the research findings. All authors collaboratively participated in data interpretation, manuscript revision, and final approval of the version to be published, reflecting a shared commitment to producing a rigorous and scholarly work.

Funding: The authors declare that this research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors. All costs associated with the research process, manuscript preparation, and publication were independently covered by the authors.

Data Availability Statement: The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical, privacy, and confidentiality considerations, certain datasets are not publicly accessible but may be provided in an anonymized format for academic and research purposes.

Acknowledgments: The authors would like to express their sincere appreciation to the academic institution and supervisors for their guidance and constructive feedback throughout the research process. Gratitude is also extended to colleagues, cultural informants, and student participants whose cooperation and insights significantly enriched the quality and depth of this study.

Conflicts of Interest: The authors declare no conflicts of interest regarding the publication of this article. The research was conducted independently, and all stages of the study—from data collection to analysis and interpretation—were carried out without external influence that could compromise the objectivity or integrity of the findings.

References

- Abidin, R., Supriatna, N., Saripudin, D., & Yulifa, L. (2024). Exploring critical and ethnopedagogical dimensions in living museums: Ethnographic perspectives in cultural education practices. *Journal of Education, Teaching and Learning*, 9(2).
- Andriani, A. E., Sulistyorini, S., & Kiptiyah, S. M. (2024). Peningkatan literasi digital pada kompetensi sosial emosional melalui pembuatan media pembelajaran interaktif berbasis Nearpod bagi guru sekolah dasar. *PSN*, 3(1), 28. <https://doi.org/10.36722/psn.v3i1.2468>
- Andriani, R., Hunaifi, A. A., & Damariswara, R. (2024). Pengembangan media flipbook digital berbasis kearifan lokal Kediri pada materi mencermati tokoh yang terdapat pada cerita fiksi kelas IV sekolah dasar. *Social Jurnal Inovasi Pendidikan Ips*, 3(4), 162–174. <https://doi.org/10.51878/social.v3i4.3070>
- Arniti, N. K., Yuliani, I., Irawan, B., Hidayat, H., & Zahidah, A. (2022). Public administration from a local wisdom perspective. *Ijd-Demos*, 4(4). <https://doi.org/10.37950/ijd.v4i4.382>
- Azis, M., Fitriani, F., Amin, A., & Kamila, A. N. (2024). Independent learning curriculum: Readiness of teachers and madrasah in Bone Regency. *Didaktika Jurnal Kependidikan*, 18(2), 90–109. <https://doi.org/10.30863/didaktika.v18i2.7354>

- Chalimi, I. R. (2023). Pengembangan bahan ajar sejarah lokal Kalimantan Barat berbasis e-modul. *Jurnal Educatio Fkip Unma*, 9(1), 251–258. <https://doi.org/10.31949/educatio.v9i1.4602>
- Congretel, M., & Pinton, F. (2020). Local knowledge, know-how and knowledge mobilized in a globalized world: A new approach of indigenous local ecological knowledge. *People and Nature*, 2(3), 527–543. <https://doi.org/10.1002/pan3.10142>
- Dafit, F., Ramadan, Z. H., Nuramalina, N., & Yogi, A. (2023). Need analysis of ethnopedagogy-based thematic learning modules development for grade V elementary school students in Pekanbaru. *Primary Jurnal Pendidikan Guru Sekolah Dasar*, 12(1), 1. <https://doi.org/10.33578/jpfkip.v12i1.9359>
- Dhita, A. N., Asmi, A. R., Pahlevi, M. R., Aderoben, A., & Rianda, I. L. (2022). Pengembangan buku teks sejarah lokal kota Palembang berbasis chronological thinking. *Jurnal Inovasi Teknologi Pendidikan*, 9(3), 328–338. <https://doi.org/10.21831/jitp.v9i3.48567>
- Gunawan, G. (2020). Digging the local knowledge: Using video-camera to engage school children in maritime culture. *Komunitas International Journal of Indonesian Society and Culture*, 12(1), 36–42. <https://doi.org/10.15294/komunitas.v12i1.23571>
- Haryandi, S., Wati, M., Misbah, M., Azhari, A., Maulana, M. I., Azzahra, N. A., & Fitri, M. R. (2023). Penguatan implementasi kurikulum merdeka melalui pelatihan pengembangan modul ajar berbasis kearifan lokal di lingkungan lahan basah. *Bubungan Tinggi Jurnal Pengabdian Masyarakat*, 5(4), 1726. <https://doi.org/10.20527/btjpm.v5i4.10188>
- Hastuti, K. P., Arisanty, D., Rahman, A. M., & Angriani, P. (2022). Indigenous knowledge values of Bahuma as a preservation of the national culture of Indonesia. *Top Conference Series Earth and Environmental Science*, 1089(1), 12061. <https://doi.org/10.1088/1755-1315/1089/1/012061>
- Iqbal, R. M., & Nurhidayah, L. (2024). Integrating local wisdom and social innovation in community-based tourism development in Pekalongan, Central Java. *Bima Cendekia: Journal of Community Engagement and Empowerment*, 1(2).
- Kaspuh, K., & Suriadi, S. (2020). Globalization in Islamic education (internalization strategy of local values in Islamic education in the era of globalization). *Ta Dib Jurnal Pendidikan Islam*, 9(1), 31–41. <https://doi.org/10.29313/tipi.v9i1.6010>
- Musfira, Gani, H. A., & Haling, Abd. (2023). Development of Makassar tribal local wisdom theme in early childhood education main activities. *Asian Journal of Education and Social Studies*, 49(3), 419–425. <https://doi.org/10.9734/ajess/2023/v49i31166>
- Mustakim, A., Nirmala, N., Anatri, L., Mulyadi, E. I., & Arfina, N. (2023). Exploration of local knowledge traditional medicine and food ingredients of the Anak Dalam tribe, Duano, Kerinci as a source of public health knowledge. *Pijed*, 2(2), 46–56. <https://doi.org/10.59175/pijed.v2i2.107>
- Nggaruaka, T., Priyatni, E. T., Suwignyo, H., & Siswanto, W. (2023). Ethno-pedagogical expressions in the Ndambu culture of the Kimaima community, Papua. *The Qualitative Report*, 28(1). <https://doi.org/10.46743/2160-3715/2023.5771>
- Putri, A. E., Firmansyah, A., Mirzachaerulsyah, E., & Firmansyah, H. (2021). Tradisi Saprahan sebagai sumber belajar sejarah lokal Kalimantan Barat. *Fajar Historia Jurnal Ilm Sejarah Dan Pendidikan*, 5(1), 45–59. <https://doi.org/10.29408/fhs.v5i1.3512>
- Rahmawati, D. N., & Sriyati, S. (2024). Kajian etnobotani tanaman bambu dan pemanfaatannya di Kampung Gombong Nyiru Kabupaten Bandung Barat sebagai implementasi etnopedagogi materi biologi pada kurikulum merdeka. *Biodik*, 10(2), 64–79. <https://doi.org/10.22437/biodik.v10i2.33674>
- Rohtih, W. A., & Afifuddin, M. (2023). Increasing the competence of village youth communities through the introduction of cultural experience and knowledge in local wisdom. *Soeropati*, 5(2), 138–146. <https://doi.org/10.35891/js.v5i2.4022>
- Setia, N., & Ayundasari, L. (2023). Potensi muatan sejarah lokal perjuangan Abdul Manan Wijaya dalam mempertahankan kemerdekaan di Malang 1945–1948 pada pembelajaran sejarah kurikulum merdeka. *Jurnal Pendidikan Sejarah Indonesia*, 6(2), 403. <https://doi.org/10.17977/um0330v6i2p403-418>
- Suryadi, S., & Jasiyah, J. (2023). Transformasi pendidikan dasar melalui kearifan lokal: Pendekatan kualitatif terhadap pengembangan kurikulum. *Wiyata Dharma Jurnal Penelitian Dan Evaluasi Pendidikan*, 11(2), 163–170. <https://doi.org/10.30738/wd.v11i2.17109>
- Syafruddin, S., Suryanti, N. M. N., & Nursaptini, N. (2022). Penguatan pendidikan karakter berbasis kearifan lokal pada anak di kawasan ekonomi khusus Mandalika. *Selaparang Jurnal Pengabdian Masyarakat Berkemajuan*, 6(4), 1909. <https://doi.org/10.31764/jpmb.v6i4.11218>
- Syofyan, H. (2024). Refleksi akhir tahun program sekolah penggerak di sekolah dasar wilayah Jakarta Barat. *Media Abdimas*, 3(3), 65–77. <https://doi.org/10.37817/mediaabdimas.v3i3.3757>
- Takdir, M., Roibin, R., & Sumbulah, U. (2024). Religion, local wisdom, and power of the Madurese society: Islamic perspective and social theory. *El Harakah Jurnal Budaya Islam*, 26(1), 113–138. <https://doi.org/10.18860/eh.v26i1.25398>
- Tanjung, S., & Mulyana, A. (2023). Pembelajaran sejarah berwawasan kerukunan antar umat beragama menggunakan bangunan keagamaan historik di Kota Medan. *Jurnal Pendidikan Sejarah Indonesia*, 6(1), 152. <https://doi.org/10.17977/um0330v6i1p152-163>
- Yusuf, Y., Hadrawi, M., & Agus, N. (2023). Kearifan lokal pencegahan wabak menular pada masyarakat Makassar. *International Journal of Creative Future and Heritage (Teniat)*, 11(1), 1–14. <https://doi.org/10.47252/teniat.v11i1.934>