Sekolah Dasar: Kajian Teori dan Praktik Pendidikan
Volume 35, No. 2, November 2026, hlm. 301 – 316

Tersedia Online di http://journal2.um.ac.id/index.php/sd
ISSN 0854-8285 (cetak); ISSN 2581-1983 (online)

Internalization of Seba Baduy and Panjang Mulud Values in PAI Learning to Strengthen the Character of Elementary School Students

Firman Robiansyah*
Ajo Sutarjo
Oki Suprianto
Tomi Efendi
Elementary School Teacher Education, University of Education Indonesia
Jalan Ciracas N0. 38 Batok Bali, Serang City, Banten Province 42116
*Correspondence author, e-mail: firmanrobiansyah@upi.edu

Paper received: 26-11-2025; revised: 19-9-2026; accepted: 16-10-2026

Abstract
This study aims to describe the internalization of Banten local wisdom values, specifically Seba Baduy (simplicity, responsibility) and Panjang Mulud (mutual cooperation, social care), into Islamic Religious Education (PAI) learning at Elementary School Laboratory of UPI Serang for strengthening student character. The research utilized a descriptive qualitative approach with an embedded single-case study design. Data was obtained through observation, interviews, and documentation with teachers, principals, and students. The findings indicate that the internalization process is effectively conducted by linking PAI material, particularly thankfulness (syukur) and charity (sedekah), with these local traditions. This is facilitated through contextual learning strategies such as cultural storytelling, group discussions, and audiovisual media. The process is strongly supported by school policy and high student enthusiasm but is challenged by limited teacher cultural literacy and lack of direct student experience with the traditions. Students showed a positive perception, reporting that the combination of religious material and familiar local culture made the values easier to understand. The study concludes that the internalization of Banten local wisdom enriches the contextual framework of PAI and significantly strengthens students' religious and social character.

Keywords: internalization; islamic religious education; panjang mulud; seba baduy; student character

INTRODUCTION

Education at the elementary level plays a fundamental role as the main foundation for the development of students' character and morality. This stage is a crucial period for laying the foundation of ethical, social, and religious values that will shape children's identities in the future (Berkowits & Bier, 2005). In the context of the national curriculum, Islamic Religious Education (PAI) is positioned as a very strategic subject because it explicitly aims to shape the religious, moral, and spiritual attitudes of students as a whole (Ministry of Education and Culture, 2017).

The contemporary educational paradigm demands learning that is not only oriented to the cognitive aspect, but also to the internalization of character values that are applicable in daily life. Unfortunately, the practice of PAI learning in elementary schools is often still dominated by the emphasis on the memorization aspect of normative doctrine alone (Halstead, 2010). This creates a significant gap between the ideal goal of PAI, which is to form people with noble character, and classroom practices that tend to be dry from the real-life context of students (Sahin, 2018).

This gap triggers the urgency to implement a more contextual pedagogical approach, namely by internalizing Islamic values through the socio-cultural medium of students. Culturally responsive Islamic education integrates local cultural values with religious teachings to create meaningful and humanistic learning experiences that are relevant to students' sociocultural contexts (Darmawi et al., 2025; Ladson-Billings, 1995). This approach is relevant to the Strengthening Character Education (PPK) policy which requires schools to utilize the potential of the local environment and culture as a source and medium of learning.

Recent studies further reinforce the importance of ethnopedagogical and culturally responsive approaches in contemporary education. The integration of ethnopedagogy has been shown to significantly improve students' cultural awareness, engagement, and identity formation (Rahmawati et al., 2020). Moreover, culturally relevant pedagogy emphasizes the role of students' lived experiences and sociocultural backgrounds as central elements in constructing meaningful learning (Maddamsetti, 2020). Recent systematic reviews also confirm that culturally responsive pedagogy is increasingly recognized as a global best practice for bridging the gap between curriculum content and students' cultural contexts (Caingcoy, 2023; Lestari et al., 2025).

Theoretically, the importance of cultural context in the learning process is reinforced by Vygotsky's theory of social constructivism, which emphasizes that knowledge and moral values are built through social and cultural interactions in the child's environment (Vygotsky, 1978). By associating the teachings of PAI with familiar culture, students will experience meaningful learning that facilitates the process of internalizing values in a personal and profound manner (Gay, 2018).

One of the effective strategies to achieve meaningful learning is through the integration and internalization of local wisdom. Local wisdom is defined as local values or ideas that are wise and transmitted across generations. Ethnopedagogy functions as an integrative pedagogical framework that connects local cultural values with formal education to strengthen students' character and contextual understanding (Juwanti et al., 2026). The use of local wisdom has a dual function, namely as a reinforcement of students' cultural identity as well as a bridge to understand the universal values of Islam. The integration of local wisdom into educational practices has been proven to strengthen character education by embedding moral and social values within students' real-life cultural contexts (Arif et al., 2023).

Banten Province, often recognized as a region with strong Islamic traditions and the prominence of kyai, santri, and pesantren, is rich in local wisdom that has been acculturated in harmony with Islamic teachings (Irfani, 2010). Character education based on local wisdom plays a significant role in strengthening students' moral and social values through contextual internalization processes (Arif et al., 2023).

This research focuses on two local wisdom traditions of Banten that have strong character implications: Seba Baduy and Panjang Mulud. The Seba Baduy tradition, which involves a ritual journey of the Baduy community to meet regional leaders, embodies philosophical values such as simplicity, obedience, gratitude, and responsibility toward ancestral heritage and environmental sustainability. These values are highly relevant to Islamic Religious Education (PAI), particularly in cultivating gratitude and moral responsibility through culturally grounded learning processes (Arif et al., 2023; Safitri et al., 2025).

Meanwhile, the tradition of Panjang Mulud (or the celebration of the Prophet's Birthday) in Banten, which is characterized by food sharing, almsgiving, and mutual cooperation in preparation for events, represents a tangible manifestation of Islamic teachings on social care and sincerity (Lickona, 1996). This tradition is highly effective in fostering values of mutual cooperation, togetherness, and philanthropy, as character education becomes more meaningful when embedded in students' sociocultural practices and real-life experiences (Arif et al., 2023; Safitri et al., 2025).

The integration of local wisdom is increasingly urgent in the context of rapid globalization, where younger generations are vulnerable to cultural alienation and moral degradation, as cultural identity is continuously constructed and reshaped within dynamic sociocultural contexts (Hall & Gay, 2011; Rahmawati et al., 2020). Therefore, the internalization of local cultural values in education serves as a strategic means of strengthening both cultural and religious identity among students, as identity is continuously constructed through sociocultural interactions and value-based learning processes (Arif et al., 2023; Hall & Gay, 2011; Safitri et al., 2025).

In general, a growing body of research has highlighted the importance of integrating local wisdom into educational practices. Such integration has been shown to enhance students' cultural awareness, engagement, and identity formation (Rahmawati et al., 2020). Furthermore, culturally responsive pedagogy underscores the need to connect learning with students' sociocultural contexts to foster meaningful learning experiences (Maddamsetti, 2020). More recent studies also demonstrate that embedding local wisdom in education significantly contributes to character development and identity construction through socially grounded value internalization (Arif et al., 2023; Safitri et al., 2025).

However, literature review shows that there are limitations in studies that specifically examine the mechanism of internalizing the unique and detailed local wisdom values of Banten, such as the Seba Baduy and Panjang Mulud traditions, into the PAI curriculum at the elementary school level. Most studies tend to discuss local wisdom in general or traditions outside Banten. Previous studies have generally emphasized the importance of integrating local wisdom into education, but have not explored its contextual implementation in specific cultural settings such as Banten (Rahmawati et al., 2020).

This research gap indicates the absence of a comprehensive and empirically validated pedagogical model that systematically explains how PAI teachers can internalize the values of local traditions such as Seba Baduy (simplicity and responsibility) and Panjang Mulud (charity and mutual cooperation) into the Learning Implementation Plan (RPP) and student character assessment. Previous studies have largely emphasized the importance of integrating local wisdom into education, yet they have not sufficiently explored its structured implementation in specific cultural contexts such as Banten (Rahmawati et al., 2020). This gap serves as the foundation for the novelty of the present study. Furthermore, strengthening religious character can be effectively achieved through the integration of local cultural practices that enable values to be internalized within meaningful social contexts (Safitri et al., 2025).

The novelty of this research lies in the effort to develop an internalized model of Banten's local wisdom in PAI learning which is positioned as a complete and contextual pedagogical approach, not just additional material. This study empirically examines how Banten's two main local traditions (Seba Baduy and Panjang Mulud) can be an authentic learning resource to shape

the religious and social character of students. The results are expected to be a reference for other pilot schools in Banten.

The selection of a location at the UPI Pilot Laboratory Elementary School Serang Campus also provides its own urgency, because the pilot school has a mandate to develop innovative learning models. Therefore, this model of internalizing the value of local wisdom can be a prototype that is ready to be replicated in other schools in Banten Province. The qualitative-descriptive methodological justification chosen allows this study to describe in depth the in-action process carried out by teachers in internalizing the values of Seba Baduy and Panjang Mulud, including their supporting and inhibiting factors, which cannot be revealed by quantitative methods (Vaus, 2013).

Based on the background, literature review, and statement of novelty, this study aims to (1) describe the process of internalizing the values of local wisdom of Banten (Seba Baduy and Panjang Mulud) in PAI learning at the UPI Pilot Laboratory Elementary School Serang Campus, (2) analyze the supporting and inhibiting factors of the internalization of the values of local wisdom, (3) explain how students' perception of PAI learning internalizes Banten's local wisdom, and (4) explain the implications of internalizing the values of local wisdom of Banten on strengthening students' religious and social character

METHOD

This study employed a descriptive qualitative approach within a constructivist-interpretive paradigm. This approach was selected because the study sought to understand how the values embedded in Banten local wisdom were interpreted, contextualized, and internalized through Islamic Religious Education (PAI) learning in their natural school setting. Rather than measuring the effectiveness of an intervention statistically, the study focused on the learning process, classroom interactions, participants' interpretations, and the contextual conditions that supported or constrained the integration of local wisdom. Qualitative inquiry is appropriate for examining how participants construct meaning from social and educational experiences within particular contexts (Cresswell & Creswell, 2023).

An embedded single-case study design was used because the phenomenon under investigation was situated within one specific educational setting, namely Elementary School Laboratory of UPI Serang. The school constituted the main case, while school leadership, PAI instructional practices, and students' classroom responses served as embedded units of analysis. This design enabled the phenomenon to be examined from different but interconnected perspectives within the same institutional context and supported analytical rather than statistical generalization (Stake, 1995; Yin, 2018).

The research site was selected purposively because the school represents an educational setting in which instructional innovation is developed alongside the sociocultural context of Banten. Participants and sources of information were also selected purposively according to their relevance to the phenomenon being studied (Patton, 2015). The key informants consisted of the school principal, who provided information concerning institutional policy and school support, and the PAI teacher, who was directly responsible for planning and implementing the integration of local wisdom into classroom learning. Students in Grades III and V were involved as participants whose classroom responses, engagement, and emerging understanding were observed

during the learning process. Grade III learning focused on the integration of Seba Baduy with the concept of gratitude, whereas Grade V learning connected Panjang Mulud with almsgiving and social care.

The primary qualitative data were collected through non-participant classroom observations and semi-structured interviews, complemented by relevant instructional documentation. Classroom observations were conducted on November 4, 2025, during PAI lessons in Grades III and V. The Grade III observation examined the integration of Seba Baduy into learning about gratitude, while the Grade V observation focused on the integration of Panjang Mulud into learning about almsgiving. The observation instrument focused on three broad areas: the integration of local wisdom into PAI content and instructional strategies, students' participation and responses during learning, and classroom management that supported contextual learning. Particular attention was given to the teacher's use of storytelling, audiovisual media, prompting questions, cooperative discussion, and the ways students related religious concepts to local cultural practices.

Semi-structured interviews were conducted on November 7, 2025, with the PAI teacher and the school principal. The interview with the PAI teacher explored the rationale for integrating local wisdom, the process of identifying relevant cultural values, instructional strategies, assessment practices, supporting factors, pedagogical difficulties, and perceived implications for students' character development. The interview with the principal focused on institutional policy, school programs, teacher support, collaboration with parents and the local environment, implementation challenges, program evaluation, and the broader role of Banten local wisdom in strengthening students' religious and social character. Semi-structured interviews were selected to provide sufficient consistency across the major research themes while allowing informants to elaborate on experiences and contextual issues emerging during the conversation.

Document analysis was used as complementary qualitative evidence to examine the relationship between instructional planning and classroom implementation. Relevant materials included lesson planning documents, instructional materials, audiovisual resources, student learning tasks, and available school documents related to religious and local culture-based activities. Documents were not treated as independent evidence of effectiveness but were used to clarify and corroborate information obtained from classroom observations and interviews.

In addition to the primary qualitative data, a student perception questionnaire using a five-point Likert scale was administered as supplementary evidence. The questionnaire covered students' perceptions of the relevance of local wisdom to PAI learning, their perceived ease of understanding religious concepts through cultural examples, learning engagement, and religious and social values associated with Seba Baduy and Panjang Mulud. The questionnaire was not intended to measure causal effects, determine the effectiveness of the learning model, or support statistical generalization. Instead, its responses were summarized descriptively and used only to corroborate patterns identified through the qualitative data. Accordingly, questionnaire results did not constitute the primary basis for drawing conclusions in this study.

The qualitative data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Analysis began by repeatedly reading the observation notes, interview transcripts, and relevant documents to identify meaningful units related to the research objectives. Initial codes were then grouped into broader categories representing recurring patterns

across the data. These categories were subsequently organized into four major themes: (1) the contextualization of Islamic values through Seba Baduy and Panjang Mulud, (2) students' engagement and meaning-making during culturally contextualized learning, (3) institutional support and pedagogical challenges, and (4) emerging implications for students' religious and social character. Questionnaire responses were examined only after the qualitative patterns had been identified and were used to support, complement, or qualify the interpretation rather than determine the themes independently.

The credibility of the findings was strengthened through source and technique triangulation. Source triangulation involved comparing the perspectives of the PAI teacher and school principal with classroom evidence concerning students' responses and instructional practices. Technique triangulation was conducted by comparing observations, interviews, documentation, and supplementary questionnaire responses to identify convergence, complementarity, and discrepancies among the data (Denzin, 2017). Particular attention was given to discrepant or less-positive findings, such as variations in students' engagement, their limited direct experience with the traditions, and teachers' difficulties in understanding certain dimensions of Banten local wisdom. These findings were retained rather than excluded because they provided a more credible and contextual interpretation of the internalization process. Interpretations were continuously checked against the available empirical evidence, while researcher reflexivity was maintained by critically examining possible assumptions during coding and interpretation.

RESULTS AND DISCUSSION

The findings are presented through four interconnected themes derived primarily from classroom observations and interviews with the PAI teacher and school principal: (1) contextualizing Islamic values through *Seba Baduy* and *Panjang Mulud*, (2) students' engagement and meaning-making during culturally contextualized learning, (3) institutional support and pedagogical challenges, and (4) emerging implications for religious and social character. Questionnaire data were treated only as complementary evidence to support the qualitative patterns rather than as the primary basis for interpretation.

Contextualizing Islamic Values through Seba Baduy and Panjang Mulud

Classroom observations indicated that the integration of Banten local wisdom into Islamic Religious Education (PAI) did not take the form of teaching cultural traditions as separate content. Instead, the teacher selected particular cultural meanings that were considered compatible with the learning objectives and used them to contextualize Islamic values. This pattern was visible in both Grade III learning on gratitude and Grade V learning on almsgiving.

In Grade III, *Seba Baduy* was introduced in connection with the concept of *syukur* or gratitude. The teacher used an audiovisual presentation depicting the Baduy community and the *Seba* tradition, particularly the practice of bringing agricultural products to regional authorities as an expression of gratitude, respect, and social relationship. The cultural example enabled the teacher to expand the meaning of gratitude beyond verbal expressions. Students were guided to understand that gratitude may also be manifested through responsible actions, including caring for nature, appreciating agricultural products, and maintaining respectful relationships with others.

Observation showed that the teacher did not merely explain the cultural practice but used prompting questions to encourage students to identify the values underlying it. Students actively responded, asked questions, and expressed opinions about the relationship between gratitude and the Baduy community's way of preserving nature. They were able to recognize that protecting the natural environment could be understood as one way of appreciating God's blessings. The classroom interaction therefore helped transform an abstract religious concept into a more visible social and ecological practice.

The PAI teacher explained the rationale for this strategy during the interview: "My motivation is to instill Islamic values that are contextual and relevant to the local culture. For example, I integrate the meaning of gratitude with Seba Baduy, while the material on almsgiving is connected with Panjang Mulud." *(PAI teacher, interview, November 7, 2025).* This statement confirms that local wisdom was deliberately employed as a contextual bridge rather than as supplementary cultural information. Such a practice is consistent with ethnopedagogical approaches that position local culture as a meaningful learning resource capable of connecting formal curriculum content with students' sociocultural environment (Fauzan et al., 2024; Ishak et al., 2025).

A comparable process occurred in Grade V through the integration of *Panjang Mulud* with learning about *sedekah*. The teacher used storytelling, audiovisual media, and cooperative learning. Students first observed a video depicting *Panjang Mulud* and were subsequently organized into small groups to discuss similarities between the religious concept of almsgiving and the cultural practices represented in the tradition. The teacher specifically directed students to examine activities such as sharing food, preparing the celebration collectively, and helping one another.

The observation revealed that students were able to identify at least two concrete manifestations of almsgiving within the tradition. They associated food sharing with *sedekah harta* and participation in preparing communal activities with *sedekah tenaga*. Thus, students did not merely recognize *Panjang Mulud* as a celebration of the Prophet Muhammad's birthday but began to interpret it as a social practice containing values of generosity, cooperation, and concern for others.

The teacher described the instructional process as follows: "The students were divided into small groups, watched a video about Panjang Mulud, and discussed what they had seen. Each group then identified the similarities between almsgiving and Panjang Mulud." *(PAI teacher, interview, November 7, 2025.* These findings show that the pedagogical value of *Panjang Mulud* was located not simply in the cultural ceremony itself but in the reflective process through which students identified the moral meanings embedded in the practice. The teacher functioned as a mediator who helped students move from observing a cultural event toward interpreting its relationship with Islamic teachings.

From a social constructivist perspective, *Seba Baduy* and *Panjang Mulud* functioned as cultural mediational tools through which students connected religious concepts with recognizable social practices. Knowledge and values were constructed through the interaction of cultural representations, teacher questioning, discussion, and students' prior understanding rather than solely through verbal transmission (Vygotsky, 1978). This finding is also consistent with culturally responsive pedagogy, which emphasizes the importance of connecting formal learning with students' cultural environments and lived realities (Gay, 2018; Maddamsetti, 2020).

The findings therefore suggest a recognizable internalization process: the teacher first connected a religious concept with a relevant cultural practice, guided students to identify the values contained in that practice, encouraged discussion about its compatibility with Islamic teachings, and finally invited students to relate the values to everyday behavior. In this process, local wisdom served not as an ornamental addition to PAI but as a contextual resource through which religious meanings became more concrete and socially relevant.

Students' Engagement and Meaning-Making

The observations revealed that student engagement was not uniformly high throughout the learning process. This is particularly important because it provides a more nuanced qualitative picture than the generally positive tendency represented in the questionnaire data. During the *Panjang Mulud* lesson, students were relatively passive when the teacher initially explained the relationship between almsgiving and local tradition. Their attention and enthusiasm were not yet strong during the teacher-centered explanation. However, classroom dynamics changed when students entered the group discussion and presentation stages. At this point, students became more active in exchanging ideas, asking and answering questions, and presenting their interpretations to the class.

This pattern suggests that cultural content alone did not automatically generate engagement. Rather, student participation increased when cultural content was accompanied by interactive learning activities that gave students opportunities to interpret and discuss the meaning themselves. Cooperative learning therefore played an important role in transforming cultural information into a more participatory learning experience.

The observation of *Seba Baduy* showed a somewhat different pattern. Students demonstrated stronger curiosity after the teacher presented prompting questions and audiovisual materials. The video provided a concrete representation of a tradition that most students had not witnessed directly. Students subsequently became more active in discussing how gratitude might be expressed through environmental responsibility and the sharing of agricultural products.

Nevertheless, both observations revealed an important limitation. Students had not yet developed a strong emotional attachment or sense of pride toward the traditions. In the *Seba Baduy* lesson, this was associated with their lack of direct experience of the tradition. Their understanding remained primarily conceptual, although audiovisual materials helped them recognize the relationship between religious values and local cultural practices. A similar pattern appeared in the *Panjang Mulud* observation: students understood the connection between almsgiving and sharing, yet cultural pride was not strongly visible.

This finding is methodologically important because it indicates that cognitive understanding and affective internalization should not be treated as identical. Students could explain the religious meanings embedded in local traditions without necessarily demonstrating a deep emotional relationship with those traditions. Accordingly, the present study does not interpret classroom understanding as evidence of complete character internalization.

The teacher was also aware that students differed in their levels of attention and understanding. When students appeared unfocused or experienced difficulties, she reported approaching them individually, reminding them to remain engaged, and re-explaining parts of the lesson they had not understood. She also used reflection, group projects, and attitude assessment

to examine students' understanding. For example, students were asked to write down similarities between almsgiving and *Panjang Mulud*.

These findings support the constructivist view that meaningful learning requires active learner participation rather than the passive reception of information (Vygotsky, 1978). They also reinforce studies indicating that culturally responsive learning becomes more effective when students are provided with opportunities to discuss, interpret, and connect cultural content with their own experiences (Caingcoy, 2023; Lestari et al., 2025).

The positive questionnaire responses reported in this study should therefore be interpreted as complementary rather than dominant evidence. They support the overall tendency that students perceive culturally contextualized PAI as relevant and understandable, but the observational findings provide a more differentiated picture, engagement increased particularly during interactive activities, while emotional attachment to local traditions was still developing. This distinction strengthens rather than weakens the findings because it demonstrates that value internalization is a gradual process involving cognitive, affective, and behavioral dimensions.

Institutional Support and Pedagogical Challenges

The integration of local wisdom into PAI was supported by a broader institutional environment. The principal explained that local traditions in Banten have historically developed in close interaction with Islamic values, making local culture relevant to religious education. School programs therefore extend beyond classroom instruction and include morning religious activities, congregational *Dhuha* prayer, Qur'an reading, Islamic commemorations, *Panjang Mulud*, and educational visits to culturally and religiously significant sites.

The school also organizes outing-class activities to places such as the Banten Museum and the Great Mosque of Banten. According to the principal, such activities are intended to introduce students to the historical and cultural heritage of Islam in Banten while cultivating an awareness of cultural preservation. This is particularly relevant because many students come from families originating outside Banten.

The principal stated: “Most of the students' parents are migrants, so cooperation is important in introducing local culture to the children.”*(School principal, interview, November 7, 2025.* This contextual condition gives local wisdom-based learning an additional function. It is not only a medium for explaining religious values but also a means of introducing students to the sociocultural environment in which they currently live. In this respect, ethnopedagogy can contribute simultaneously to religious learning and cultural literacy.

Institutional support was also evident in efforts to expose teachers to local cultural resources. The principal reported that teachers had participated in activities facilitated by educational authorities and school forums, including training related to the use of Javanese Serang as a local cultural identity. Teachers were encouraged to incorporate culturally relevant expressions into daily interactions where appropriate.

However, the qualitative data also revealed important pedagogical limitations. The PAI teacher acknowledged that identifying appropriate cultural meanings required additional independent learning. She relied primarily on journal articles and documentary videos because she had limited opportunities to conduct direct cultural observation. More importantly, she openly acknowledged difficulties in understanding *Seba Baduy*: “I first had to learn and understand what

Seba Baduy actually is because previously I had not studied Baduy culture in depth." *(PAI teacher, interview, November 7, 2025)*

The principal provided a similar assessment at the institutional level, explaining that teachers' limited understanding of local wisdom remained one of the main challenges. He also emphasized that local culture cannot be mechanically inserted into every PAI topic: "Not all PAI materials are directly relevant to the local cultural context, so teachers need to be selective and creative while ensuring that learning remains consistent with the curriculum." *(School principal, interview, November 7, 2025)*

This finding is particularly important because it demonstrates that culturally responsive pedagogy requires more than familiarity with cultural ceremonies. Teachers need sufficient cultural literacy to distinguish between the visible form of a tradition and the values or meanings that may be pedagogically relevant. Without such understanding, local wisdom risks being presented superficially or being reduced to attractive cultural examples rather than functioning as a meaningful educational resource.

This challenge is consistent with Gay's argument that culturally responsive teaching requires teachers to develop substantive knowledge of learners' cultural environments (Gay, 2018). Recent studies similarly emphasize teacher competence, instructional resources, and institutional collaboration as important conditions for integrating local wisdom sustainably into school curricula (Hasanah et al., 2026; Khusyairin et al., 2025).

Another limitation concerns the availability of authentic cultural experiences. Both the observation and interview data indicate that audiovisual materials played an important role because many students had never directly observed *Seba Baduy*. Although video helped make the tradition visible, it could not fully replace direct participation in a sociocultural setting. This explains why students could cognitively identify cultural values while their emotional attachment to the tradition remained relatively limited.

Experiential learning provides an important perspective for interpreting this condition. Deeper meaning tends to develop when learners have opportunities to experience, reflect upon, conceptualize, and apply knowledge rather than merely observe representations of it (Kolb, 2015). Consequently, the school's existing outing-class program could be expanded toward more direct engagement with local communities, cultural practitioners, or community-based projects related to the values discussed in PAI.

A further institutional limitation concerns evaluation. The principal acknowledged that the implementation of local wisdom-based programs had not yet been evaluated through a formal written and scheduled mechanism. Evaluation generally occurred through reflection and program review before subsequent activities. Although this reflective practice provides useful feedback, a more systematic evaluation framework would strengthen the sustainability of the program and enable the school to examine more clearly whether intended religious, social, and cultural learning outcomes are being achieved.

Taken together, these findings show that the sustainability of local wisdom-based PAI depends on more than an individual teacher's creativity. It requires institutional policy, teacher cultural competence, relevant learning resources, opportunities for authentic cultural experience, and systematic evaluation. This supports previous research demonstrating that culturally

responsive pedagogy functions most effectively when curriculum flexibility and teacher initiative are reinforced by institutional commitment (Lestari et al., 2025; Mahadew, 2025).

Emerging Implications for Religious and Social Character

Observation and interview data indicate several emerging patterns related to students' religious and social character. These findings should be interpreted cautiously. Because the study was qualitative and conducted over a limited period, the evidence does not establish permanent or measurable changes in character. Rather, it demonstrates how students began to understand and articulate religious and social values through culturally contextualized PAI learning.

Through *Seba Baduy*, gratitude emerged as the central religious value. Students were encouraged to understand gratitude not simply as saying *alhamdulillah*, but as an attitude reflected in caring for nature, appreciating God's blessings, sharing agricultural products, and maintaining respectful social relations. Classroom discussion showed that students could relate the Baduy community's concern for environmental sustainability to a broader religious responsibility toward God's creation.

This finding illustrates how an ecological dimension can be embedded within religious character education. Environmental care was not presented as a separate secular issue but as a practical expression of gratitude and responsibility. Such contextualization allows Islamic values to be interpreted through moral situations familiar to students and supports the broader argument that local wisdom may function as a meaningful resource for character education (Dirgantari & Cahyani, 2023; Ramedlon et al., 2024).

The teacher also associated *Seba Baduy* with respect for leadership and social relationships. However, this value was not presented as unquestioning obedience. Rather, it was contextualized through respect, responsibility, and *silaturahmi*. This reflects an important pedagogical role of the teacher: cultural values require interpretation before they can be meaningfully incorporated into religious education.

Meanwhile, *Panjang Mulud* provided a stronger context for the development of social meanings. Students identified food sharing as an expression of generosity and the collective preparation of community activities as a form of cooperation and *sedekah tenaga*. These classroom interpretations demonstrate that students were beginning to recognize *gotong royong*, generosity, and social responsibility as concrete manifestations of Islamic moral teaching.

The PAI teacher perceived this distinction clearly when discussing the implications of both traditions. In her view, *Seba Baduy* primarily helped students understand gratitude, whereas *Panjang Mulud* provided opportunities to discuss *gotong royong* and almsgiving. This interpretation corresponds with the observed classroom patterns and indicates coherence between teacher intentions and student meaning-making.

The principal broadened this interpretation by explaining that culture-based learning can also nurture togetherness, tolerance, social awareness, and responsibility for preserving local culture. His perspective is particularly relevant given the heterogeneous backgrounds of students, including children whose families originated outside Banten. In such a context, cultural learning may contribute not only to character development but also to students' capacity to appreciate cultural differences.

These findings are compatible with Lickona's view that character education becomes more meaningful when moral values are practiced and interpreted within real social contexts rather than taught only as abstract concepts (Lickona, 1996). They also correspond with recent studies suggesting that culturally grounded character education can connect moral learning with learners' sociocultural environments and strengthen the relevance of character formation (Safitri et al., 2025; Sakti et al., 2024).

Nevertheless, the present study distinguishes between understanding a value and demonstrating a stable character disposition. Students' ability to explain gratitude, almsgiving, cooperation, or environmental responsibility constitutes an important stage of internalization, but it does not by itself demonstrate that these values have become enduring patterns of behavior. The observation that students had not yet developed strong cultural pride further illustrates that internalization was still developing at different levels. Accordingly, questionnaire responses in this study are best interpreted as supporting evidence of students' perceptions rather than statistical proof of character improvement. Long-term claims regarding character formation would require sustained behavioral observation, repeated assessment, and triangulation with parents, teachers, and other social contexts outside the classroom.

Overall, the findings demonstrate that *Seba Baduy* and *Panjang Mulud* can function as meaningful ethnopedagogical resources for contextualizing Islamic values in elementary PAI learning. Their educational contribution lies not merely in introducing students to Banten culture, but in creating culturally meaningful situations through which students can interpret gratitude, responsibility, generosity, cooperation, and social care. At the same time, the study shows that successful internalization is not automatic. It depends on teacher mediation, cultural literacy, participatory learning, institutional support, and opportunities for students to encounter cultural meanings beyond classroom representations.

The study therefore extends previous ethnopedagogical research by showing that local wisdom-based PAI operates through a process of cultural recognition, guided interpretation, religious contextualization, collaborative meaning-making, and reflection on everyday behavior. This process positions local culture as a pedagogical bridge between religious knowledge and lived social experience rather than merely as additional curriculum content (Arif et al., 2023; Gay, 2018; Rahmawati et al., 2020).

CONCLUSION

Conclusion

This study concludes that the internalization of Banten local wisdom through *Seba Baduy* and *Panjang Mulud* provides a meaningful contextual approach to Islamic Religious Education (PAI) in elementary school. Rather than being taught as separate cultural content, the two traditions functioned as pedagogical bridges that connected Islamic concepts with culturally recognizable practices. *Seba Baduy* enabled students to interpret gratitude not merely as a verbal expression but also through simplicity, environmental responsibility, respect, and appreciation of God's blessings, while *Panjang Mulud* provided a concrete context for understanding almsgiving, *gotong royong*, generosity, and social care. The internalization process was facilitated through storytelling, audiovisual media, cooperative discussion, prompting questions, and reflective activities. Classroom observations further showed that students' engagement became more visible when learning shifted from teacher explanation to participatory discussion and cultural interpretation. However, students' understanding was still developing from cognitive recognition toward deeper affective internalization, particularly because many had limited direct experience with the traditions. School support, curriculum flexibility, and the compatibility between Islamic and local cultural values facilitated the process, whereas limited teacher cultural literacy, reliance on mediated cultural representations, limited contextual learning resources, and the absence of systematic program evaluation remained important challenges. Therefore, the findings indicate that Banten local wisdom has strong potential as an ethnopedagogical resource for strengthening students' understanding of religious and social values, although claims of enduring character formation require longer-term behavioral evidence.

Recommendations

Based on the findings, schools are encouraged to strengthen local wisdom-based PAI learning by providing students with more authentic opportunities to encounter Banten culture through cultural visits, school-community activities, and collaboration with local cultural practitioners. Such experiences are particularly important because classroom observations indicated that students were able to understand the meanings of *Seba Baduy* and *Panjang Mulud* conceptually, while their emotional engagement with the traditions remained relatively limited. PAI teachers should also strengthen their cultural literacy through professional development, independent study, and collaboration with cultural experts so that local traditions can be interpreted accurately and integrated selectively according to relevant Islamic learning objectives. At the institutional level, schools should develop contextual teaching resources and establish more systematic and periodic evaluation of local wisdom-based learning to ensure coherence between planning, implementation, and character development. Future studies are recommended to involve multiple schools and longer observation periods and to include behavioral observations as well as perspectives from teachers, parents, and community members in order to examine whether students' emerging understanding of gratitude, responsibility, generosity, cooperation, and social care develops into sustained patterns of behavior.

REFERENCES

Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education: The Integration of Local Social and Wisdom Values. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *7*(2), 435–450. https://doi.org/10.33650/al-tanzim.v7i2.5468

Berkowits, M. W., & Bier, M. C. (2005). *What Works in Character Education: A Research-Driven Guide for Educators*. Character Education Partnership.

Caingcoy, M. E. (2023). Culturally Responsive Pedagogy. *Diversitas Journal*, *8*(4), 3203–3212. https://doi.org/10.48017/dj.v8i4.2780

Cresswell, J. W., & Creswell, J. D. (2023). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* SAGE Publications.

Darmawi, D., Warsah, I., & Fakhruddin, F. (2025). Culturally responsive humanistic Islamic education among indigenous communities. *Journal La Edusci*, *6*(5). https://doi.org/10.37899/journallaedusci.v6i5.2627

Denzin, N. K. (2017). *The research act: A theoretical introduction to sociological methods (9th ed.)*. Routledge. https://doi.org/10.4324/9781315134543

Dirgantari, N., & Cahyani, I. (2023). A Concept: Ethnopedagogical-Based Character Educational Model of Elementary School Students. *Journal Research of Social Science, Economics, and Management*, *2*(9), 2096–2108. https://doi.org/10.59141/jrssem.v2i09.420

Fauzan, F., Murtadha, M., & Azizah, A. (2024). Development Of Islamic Religious Education (IRE) Textbooks Based On Ethnopedagogy Through Local Wisdom In Thematic Learning. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, *17*(2), 102–110. https://doi.org/10.37812/fikroh.v17i2.1646

Gay, G. (2018). *Culturally Responsive Teaching: Theory, Research, and Practice.* Teachers College Press. https://doi.org/10.65528/9780807776704

Hall, S., & Gay, P. du. (2011). *Questions of Cultural Identity*. SAGE Publications Ltd. https://doi.org/10.4135/9781446221907

Halstead, M. (2010). An Islamic concept of education. *Comparative Education*, *40*(4), 517–529. https://doi.org/10.1080/0305006042000284510

Hasanah, U., 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

Irfani, F. (2010). Islam dan Budaya Banten. *Al-Turas*, *16*(2). https://doi.org/10.15408/bat.v16i1.4289

Ishak, Hasmuddin, Fatahuddin, M., Ilyas, M., & Halik, A. (2025). Ethnopedagogy in the Light of the Philosophy of Science of Islamic Education. *International Journal of Health, Economics, and Social Sciences (IJHESS)*, *7*(1), 171–176. https://doi.org/10.56338/ijhess.v7i1.6651

Juwanti, J., Suciptaningsih, O. A., Mashfufah, A., & Anggraini, A. E. (2026). Ethnopedagogy as an Integrative Framework for Developing Scientific Ethics and Character Integrity in Elementary Education. *Journal of Innovation and Research in Primary Education*, *5*(1), 1561–1577. https://doi.org/10.56916/jirpe.v5i1.3111

Khusyairin, Saud, U. S., Sururi, & Hartini, N. (2025). The analysis of teacher's perception of the integration of Kasepuhan local wisdom into school curriculum. *Indonesian Research Journal in Education*, *9*(1), 164–174. https://doi.org/10.22437/irje.v9i01.38483

Kolb, D. A. (2015). *Experiential Learning: Experience as the Source of Learning and Development*. Pearson Education.

Ladson-Billings, G. (1995). Toward a Theory of Culturally Relevant Pedagogy. *American Educational Research Journal*, *65*(3), 465–491. https://doi.org/10.3102/00028312032003465

Lestari, F., Hadriana, H., Mahdum, M., Hermandra, H., & Putra, Z. H. (2025). Culturally Responsive Pedagogy in Inclusive Education: A Systematic Review of Global Practices (2019–2024). *PPSDP International Journal of Education*, *4*(2), 1427–1440. https://doi.org/10.59175/pijed.v4i2.856

Lickona, T. (1996). Eleven Principles of Effective Character Education. *Journal of Moral Education*, *25*(1), 93–100. https://doi.org/10.1080/0305724960250110

Maddamsetti, J. (2020). Cultivating Culturally Relevant and Sustaining Pedagogy through Field Experiences: Discourses of Elementary Preservice Teachers of Color. *The New Educator*, *16*(4), 352–375. https://doi.org/10.1080/1547688X.2020.1810374

Mahadew, A. (2025). Culturally responsive teaching in early childhood care and education: participatory action learning and action research in South Africa. *International Journal of Inclusive Education*, *3116*, 1–23. https://doi.org/10.1080/13603116.2025.2576628

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. Sage Publications.

Ministry of Education and Culture. (2017). *Concepts and guidelines for strengthening character education*. Center for Policy Analysis and Synchronization.

Patton, M. Q. (2015). *Qualitative research & evaluation methods (4th ed.)*. SAGE Publications.

Rahmawati, Y., Ridwan, A., Cahyana, U., & Wuryaningsih, T. (2020). The integration of ethnopedagogy in science learning to improve student engagement and cultural awareness. *Universal Journal of Educational Research*, *8*(2), 662–671. https://doi.org/10.13189/ujer.2020.080239

Ramedlon, R., Yunus, D. A., Afindi, A., & Asad, M. M. (2024). The Effectiveness of Local Wisdom–Based Islamic Religious Education Learning Strategies. *Idarah (Jurnal Pendidikan Dan Kependidikan)*, *8*(2), 219–234. https://doi.org/10.47766/idarah.v8i2.2806

Safitri, I., Andriyanti, E., Ansyari, R., Harahap, R. D., Pasaribu, L. H., Harahap, R. H., & Istiqlal, M. (2025). Character Education in Indonesia: Do Integrated Islamic Schools Outperform Public Schools? *Journal of Education Culture and Society*, *16*(1), 251–270. https://doi.org/10.15503/jecs2025.2.251.271

Sahin, A. (2018). Critical issues in islamic education studies: Rethinking islamic and western liberal secular values of education. *Religions*, *9*(11). https://doi.org/10.3390/rel9110335

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), e31370. https://doi.org/10.1016/j.heliyon.2024.e31370

Stake, R. E. (1995). *The Art of Case Study Research*. SAGE Publications.

Vaus, D. de. (2013). *Surveys in social research. (6th ed.)*. Routledge.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.

Yin, R. K. (2018). *Case study research and applications: Design and methods (6th ed.)*. SAGE Publications.