



An Integrative Model of Local Wisdom-Based Learning at Pesantren: A Comparative Study of Islamic Educational Institutions in Indonesia

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ARTICLE INFO

Article History:

Received: September 28, 2025

Revised: October 19, 2025

Accepted: December 3, 2025

Keywords:

Islamic boarding school; local wisdom; learning innovation; integrative model; cultural values

ABSTRACT

This study aims to investigate an integrative innovation model to bridge the weak integration of local wisdom curriculum in Islamic boarding school education. This study used a qualitative method with an ethnographic approach. This research was conducted in five Islamic boarding schools: Walisongo Islamic boarding school in Lampung, Al-Kayyis Islamic boarding school in Banten, Al-Mahalli Islamic boarding school in Yogyakarta, Al-Hasan Islamic boarding school in Ponorogo, and Darul Hikam Bendo Islamic boarding school in Kediri. The forms of local wisdom in Islamic boarding schools include *gotong royong*, *pial pesegiri*, agrarian culture, social ethics, and digital creativity. Data analysis employed the Folk Development Analysis (FDA), which involved identifying elements of local wisdom, internalization processes, and interpretations. The results of the study show that those five Islamic boarding schools have succeeded in integrating local wisdom values through three main pillars: (1) strengthening local values through the Islamic boarding school curriculum, (2) a socially based contextual approach in the culture of students, and (3) methodological innovations that are in accordance with developments in the digital era. The form of implication of the integration of these values is the formation of a strong, relevant, and adaptive character of students in preserving local wisdom.

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How to Cite :

Syahrudin, Roni Susanto, Wardatul Ummah, A'ang Yusril Musyafa', and Khairunesa Isa. "An Integrative Model of Local Wisdom-Based Learning at Pesantren: A Comparative Study of Islamic Educational Institutions in Indonesia." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, No. 2 (2025): 270-286. <https://doi.org/10.21154/cendekia.v23i2.12097>

INTRODUCTION

Islamic boarding schools are among the oldest educational institutions in Indonesia, playing a crucial role in shaping the character, intelligence, and cultural identity of their students.¹ However, in the digital era, local wisdom, which was once regarded as a symbol of the ethical, linguistic, and ecological values of local communities, is now being pushed aside by global lifestyles and cultural homogenization.² This study aims to investigate how Islamic boarding schools incorporate local wisdom into their educational curriculum. It also refutes the assumption that morality originates from religion and culture, emphasizing that ethical behavior is a product of the interaction between education, policy, and social context.

Based on this description, it is clear that Islamic boarding schools have ideal potential for local wisdom-based learning. From the perspective of Islamic boarding schools, local wisdom refers to knowledge, cultural values, and social practices that unite communities in good ethics and morals.³ Despite this potential, many Islamic boarding schools (*pesantren*) have not yet designed innovative curricula or learning systems that explicitly integrate these local values into their pedagogical framework. Several challenges remain, including limited human resource capacity, inadequate methodological frameworks for curriculum development, and a lack of technology-based tools or media that reflect and support local cultural identities. These challenges form the core issue of this research, which seeks to understand how Islamic boarding schools can maintain and actualize local wisdom within the dynamics of contemporary education.

The issue in this study is not the general degradation of local culture, but rather the limited innovation and weak integration of local wisdom curricula into Islamic boarding school education. Although Islamic boarding schools have strong cultural foundations, many have yet to develop systematic models that incorporate local knowledge, values, and practices into structured learning processes. Nevertheless, some Islamic boarding schools in Indonesia have begun to address this challenge through creative, context-based initiatives. Walisongo Islamic Boarding School in North Lampung has implemented a learning model based on the philosophy of *piil pesenggiri*, which integrates moral education

¹ Dilla Rizki Ramadani and Azmi Fitrisia, “The Character Education Implementation and Local Wisdom Values in Learning History: The Islamic Development in Indonesia,” *Indonesian Research Journal in Education (IRJE)* 7, no. 1 (2023): 196–206, <https://doi.org/https://doi.org/10.22437/irje.v7i1.26308>; Taufikin, “Integrating Local Wisdom in Transformative Islamic Education: A Sustainable Model for Character Development at Madrasah Aliyah,” 2025 10, no. 1 (2021): 167–186, <https://doi.org/10.33511/misykat.v10n1.23-34>; Muhammad Najib and Al Adib, “Local Wisdom-Based Curriculum of English Language: Bridging Language and Culture in Indonesian Madrasah Tsanawiyah,” *Ta’dib: Jurnal Ilmiah Pendidikan dan Peradaban Islam* 7, no. 1 (2025): 1–34, <https://doi.org/https://doi.org/10.32699/ta'dib.v7i1.10054>.

² Ni Al, Ahmad Ulil Albab, and Miftachul Huda, “Revitalization of Local Religious Traditions in Islamic Education: A Literature Study on the Role of Local Wisdom as Green Da’wah,” *Journal of Malay Islamic Studies (JMIS)* 7, no. 1 (2025): 1–11, <https://doi.org/https://doi.org/10.19109/jmis.v8i1.30396>.

³ Nurul Dwi Tsoraya, Okeh Primalaini, and Masduki Asbari, “The Role of Islamic Religious Education on the Development Youths’ Attitudes,” *Journal of Information Systems and Management (JISMA)* 01, no. 01 (2022): 12–18, <https://jisma.org/index.php/jisma/article/view/3>; Jaenullah Jaenullah, Ferdian Utama, and Dedi Setiawan, “Resilience Model of the Traditional Islamic Boarding School Education System in Shaping the Morals of Student in the Midst of Modernizing Education,” *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran* 8, no. 4 (2022): 931, <https://doi.org/10.33394/jk.v8i4.6013>.

with local agricultural practices and life skills training. Al-Kayyis Islamic Boarding School in Banten applies the principles of cooperation and deliberation in its entrepreneurship curriculum to foster collective responsibility among students. Al-Mahalli Pesantren in Yogyakarta combines the study of classical Islamic texts (*kitab kuning*) with ecological learning by cultivating medicinal plants for family use. Al-Hasan Pesantren in Ponorogo has developed *AHA Studio* as a creative multimedia platform to produce educational content inspired by local cultural narratives. Meanwhile, the Darul Hikam Pesantren in Bendo integrates Javanese cultural ethics, such as andhap asor and unggah-ungguh, into its religious and moral education curriculum. These examples illustrate growing efforts to transform local wisdom into a systematic and innovative educational framework within the Islamic boarding school system.

The selection of the five Islamic boarding schools above is not entirely representative of all Islamic boarding schools in Indonesia. However, they can represent the diverse characteristics of Islamic boarding schools in certain respects, including: first, the variety of educational approaches, from conservative to traditional to semi-modern. Second, the socio-cultural contexts of Lampung, Banten, Java, Yogyakarta, and Ponorogo each have their own distinct characteristics and features. Third, the diverse innovations in ecology, multimedia, economics, culture, and life skills.

Several previous research studies have addressed the issue of local values-based education; however, most are descriptive in nature and have not fully explored the dimensions of learning innovation. Hidayatul Munawaroh et al.'s research on the practice of tahlilan and yasinan in Islamic boarding schools as a form of cultural education has not yet discussed its integration into the formal learning system.⁴ Abrori and Hadi's research explores the integration of the madrasa curriculum with local values, but remains limited to formal aspects and does not address local skills-based education.⁵ Wohabie Birhan focuses on character building in public schools, not Islamic boarding schools⁶, whereas Hidayat and Wang Yuceng do not explore the dimensions of locally based learning innovation. Meanwhile, Hidayah focuses more on the dynamics between tradition and religion in Islamic boarding schools in West Sumatra, without addressing the transformational aspects of learning.⁷ While the various studies mentioned above share similarities with this study, they primarily focus on revitalizing the value of local wisdom in education. However, no specific research has examined local wisdom across multiple sites by elaborating on local wisdom innovations in several Islamic boarding schools, ultimately leading to the emergence of new, holistic ideas that meet current needs.

⁴ Hidayatul Munawaroh, Mohamad Ayyub Mubtadik, and Nia Rahmania, "Assisting Santri Communities in Enhancing Understanding of Surah Yasin and Tahlil Recitation," *Bimbingan Swadaya Masyarakat* 5, no. 6 (2024): 232–245.

⁵ M Sayyidul Abrori and Moh. Solikul Hadi, "Integral Values in Madrasah: To Foster Community Trust in Education," *Istawa: Jurnal Pendidikan Islam* 5, no. 2 (2020): 160, <https://doi.org/10.24269/ijpi.v5i2.2736>.

⁶ Wohabie Birhan et al., "Exploring the Context of Teaching Character Education to Children in Preprimary and Primary Schools," *Social Sciences and Humanities Open* 4, no. 1 (2021): 100171, <https://doi.org/10.1016/j.ssho.2021.100171>.

⁷ Lulu Nur Hidayah, "The Role of Islamic Boarding Schools in Improving Community Religiosity Values in the Era of Globalization," *International Conference on Islamic Studies (ICIS)* 6, no. 1 (2023): 315–327, <https://proceeding.uingusdur.ac.id/index.php/icis/article/view/1462>.

The urgency of this research is related to several factors: first, the challenges of globalization, which will erode the cultural identity of Islamic boarding school students (*santri*). Second, a lack of documentation and systematic models for local, culture-based learning. Third, there is a need for a contextual and applicable approach in Islamic boarding school education. Therefore, this research aims to formulate a model and recommendations for developing local wisdom-based learning for other Islamic boarding schools. This research provides three innovations: (1) a multi-site approach by describing the geographical conditions and cultural diversity of Islamic boarding schools, (2) using the FDA, which collaborates between local culture, spirituality, and learning innovation, and (3) integrating skills, local economy, and digital media.

RESEARCH METHOD

This research employed a qualitative method with an ethnographic approach that examines cultural elements in five Islamic boarding schools in Indonesia. The qualitative approach was chosen because it enables researchers to gain a deep understanding of the meaning, values, and cultural practices that exist within the Islamic boarding school environment. The case study method is employed to gain a comprehensive understanding of the phenomenon of local wisdom-based learning across diverse geographical and socio-cultural contexts. The selection of this approach adheres to the guidelines of Creswell⁸ and Ajat⁹, which emphasizes that case studies are appropriate for use when researchers want to explore social processes and cultural values in complex natural contexts.

The sampling technique employed was purposive sampling, which took into account the geographical diversity and cultural characteristics of Islamic boarding schools. The five Islamic boarding schools were selected because they represent the ecological variations of Islamic education in Indonesia. Islamic boarding schools across the region are integrating local wisdom into their learning models in ways that reflect their communities' unique cultural identities. In Lampung, Islamic boarding schools have adopted the *piil pesenggiri* philosophy, which emphasizes honor, dignity, and agricultural traditions to shape the moral character and life skills of their students. In Banten, local values of cooperation and village-based microeconomics are implemented through entrepreneurship learning, such as KUB chicken farming, which allows students to practice culturally grounded business ethics. In Yogyakarta, ecopedagogy is developed through TOGA-based environmental education that combines classical Islamic texts with ecological conservation rooted in Javanese agrarian culture. In Ponorogo, Islamic boarding schools are leveraging local artistic heritage, such as Reog, by integrating digital literacy and creative multimedia production through *Studio AHA*, preserving culture while enhancing technological skills. Meanwhile, in Bendo, Kediri, Javanese social ethics of *unggah-ungguh*, *andhap asor*, and interfaith harmony are internalized through character education and daily practices, strengthening students' cultural identity and ethical behavior. The selection of these locations was also based on information-rich cases, specifically institutions that have developed learning innovations

⁸ J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (California: Sage Publications, 2018), 28.

⁹ Ajat Rukajat, *Pendekatan Penelitian Kualitatif* (Yogyakarta: CV Budi Utama, 2018), 57.

grounded in diverse local values.

Data collection techniques employed three primary methods: in-depth interviews, participant observation, and documentation. In-depth interviews were conducted with 15 informants, including caregivers, religious teachers, and students. The interviews employed were semi-structured, featuring open-ended questions that facilitated in-depth exploration of learning practices and cultural values.¹⁰ Participatory observation was conducted to gain an understanding of daily activities within the Islamic boarding school environment. Researchers were directly involved in teaching and learning activities, religious studies, and student activities, thus obtaining contextual and non-verbal data that did not emerge in interviews.¹¹ Documentation was conducted by examining Islamic boarding school archives, curriculum guidebooks, activity records, photographs, and students' work. The types of documentation used were visual and textual, following the guidelines of Miles & Huberman¹² about data triangulation, to strengthen the findings of interviews and observations.

Data analysis was carried out inductively using the Folk Development Analysis (FDA) approach developed by Y. Sumandyo Hadi.¹³ In Qualitative Research Methodology for Social Sciences and Education. This FDA approach emphasizes analysis of the integration between local culture, social systems, and educational processes. The analysis steps include: (1) identification of elements of local wisdom that exist in the community around the Islamic boarding school, (2) analysis of the process of internalizing these values into the learning system, curriculum, and the lives of students, (3) interpretation of the results of the adaptation of this culture in shaping the character and institutional identity of the Islamic boarding school.

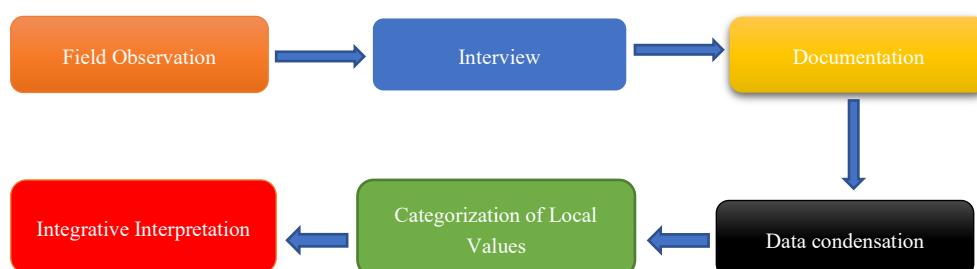


Figure.1 Research Flow and Data Analysis Using the FDA Approach

¹⁰ A. Michael Huberman and Saldana Jhonny, *Qualitative Data Analysis a Methods Sourcebook* (New York: Arizona State University, 2014), 30.

¹¹ J. P. Spradley, *The Ethnographic Interview* (Holt: Rinehart & Winston, 1979), 65.

¹² Matthew B Miles and Michael Huberman, A, *Qualitative Data Analysis* (California: Sage Publications, 1994), 21.

¹³ Y. Sumandyo Hadi, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial dan Pendidikan: Pendekatan Folk Development Analysis* (Yogyakarta: Pustaka Pelajar, 2002), 58.

RESULT AND DISCUSSION

Before presenting the detailed findings, it is important to highlight that each Islamic boarding school develops learning innovations that are uniquely shaped by the local wisdom, cultural environment, and socio-economic conditions of its community. These innovations emerge as adaptive responses to local realities, allowing pesantren to remain relevant while strengthening students' character, skills, and cultural identity. The integration of local values into learning processes not only enriches educational practices but also reinforces the role of pesantren as centers of cultural preservation and community empowerment.

Table.1 Local Wisdom-Based Learning Innovation

No	Pesantren Name	Local Wisdom that is Raised	Forms of Learning Innovation	Socio-Cultural Context	Characteristics of Innovation
1	Walisongo Lampung Utara	<i>Piil Pesenggiri</i> , Lampung traditional culture, local agricultural systems	Integration of Lampung traditional values in teaching morals and agricultural life skills	The Lampung traditional community with honor and social values	Combining culture and agriculture in teaching materials
2	Al-Kayyis Banten	The value of cooperation, village deliberation, and the local economy	Entrepreneurship learning based on KUB chicken farming practices	Agrarian community and Islamic boarding school students who are microeconomic actors	Integration of cultural values in the business practices of Islamic boarding school students
3	Al-Mahalli Bantul Yogyakarta	Nature conservation, <i>TOGA</i> , Javanese etiquette	Islamic boarding school ecopedagogy: combining yellow books with ecological practices and environmental management	Agricultural society and agrarian Javanese traditions	Book learning is directly linked to ecological practices
4	Al-Hasan Ponorogo	Local culture (<i>Reog</i>), artistic expression, and digital literacy	Creative multimedia of students through the AHA Studio for digital cultural and preaching documentation	Urban-rural environment, strong values of Ponorogo's artistic traditions	Creative media innovation for students based on local and digital culture
5	Darul	<i>Unggah-</i>	Strengthening	Traditional	Internalization

Hikam Bendo	<i>unggah, andhap asor, social harmony in Javanese culture</i>	character education through teaching socio-cultural values in moral lessons	Javanese society has strong ethical values of politeness	of cultural values in moral learning and the daily lives of students
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The table shows that each Islamic boarding school develops learning innovations rooted in its local socio-cultural context, demonstrating how local wisdom becomes a strategic foundation for character building and contextual education. Walisongo Lampung Utara integrates *piil pesenggiri* and agricultural traditions to teach moral values through real-life cultural and farming practices, while Al-Kayyis Banten incorporates cooperation and village deliberation into entrepreneurship learning based on chicken farming, aligning students' economic activities with local cultural ethics. Al-Mahalli Bantul connects classical Islamic texts with ecological stewardship, making environmental management a practical extension of religious study, whereas Al-Hasan Ponorogo blends local Reog arts with digital literacy through creative multimedia production that preserves culture while enhancing modern skills. Meanwhile, Darul Hikam Bendo strengthens students' moral character by embedding Javanese values of politeness and humility into everyday learning. Collectively, these cases reflect how pesantren education innovatively adapts to local traditions to cultivate socially grounded, culturally aware, and contextually relevant learning experiences.

The Concept of Local Wisdom from the Perspective of Islamic Boarding School Education

Based on the results of an interview with the caretaker of the Walisongo Islamic boarding school in North Lampung, he emphasized that local wisdom, especially the value of *piil pesenggiri*, which is a cultural heritage of the Lampung people, is not only a symbol of tradition but also a moral foundation in forming the character of students.

*For us, local wisdom, such as *piil pesenggiri*, is an integral part of our students' moral education. We integrate these values into our daily activities, such as how to treat guests, conduct discussions, and respect teachers. We believe that if students understand the noble cultural values of Lampung, they will develop into individuals who uphold their dignity, are courageous in their actions, and remain deeply rooted in their cultural heritage. Holistically, the moral foundation for Islamic boarding schools in educating students is not only memorizing holy books, but also the ability of students to understand the values of the surrounding community.¹⁴*

The second informant is a mentor and caretaker at the Al-Kayyis Islamic boarding school. He emphasized the importance of instilling local wisdom values in the students' education and entrepreneurship. He argued that local wisdom is not merely a cultural heritage but also a foundation for building character, work ethic, and solidarity within the Islamic boarding school.

¹⁴ Interview, K.H. Muhammad Nurullah Qomarudin As. M.H., Walisongo Islamic Boarding School, Lampung 2025.

Here, we view local wisdom as a source of value and enthusiasm for entrepreneurial practices. We instill the values of cooperation, responsibility, and deliberation in KUB chicken farming activities. Therefore, education at the Islamic boarding school is not only through texts, but also through fieldwork rich in cultural significance.¹⁵

The third informant stated that the Islamic boarding school's educational approach emphasizes religious textual aspects and integrates local practices into the learning system. In the interview, he explained that local values, such as the cultivation of medicinal plants and organic gardens, are not only preserved as cultural heritage but also as a form of actualization of educational, spiritual, and ecological values that align with the Islamic boarding school curriculum.

At this Islamic boarding school, we view local culture not merely as tradition, but as an integral part of a spiritual and ecological education process. We integrate concepts of etiquette and environmental stewardship into the curriculum, such as studying the book "Tafsir Jalalain," and then providing training in managing traditional medicine (Toga) and organic gardens.¹⁶

The fourth informant is the manager of a photography studio business unit under the AHA Studio brand, which operates in the digital content production and printing sector. He stated that local culture, such as Reog Ponorogo, is more than just an artistic spectacle; it is a powerful visual da'wah medium. Therefore, by equipping students with cinematography and cultural narrative skills, Islamic boarding schools can produce a generation of visual da'i capable of communicating Islamic values through contextual, touching media, and remaining rooted in local identity.

We understand that local wisdom is a powerful tool for visual da'wah. At AHA Studio, we teach students to elevate local culture and transform it into a digital da'wah platform by creating documentaries and educational content. Students then learn to convey Islamic values using local languages, digital media, and cultural narratives.¹⁷

The fifth informant stated that local wisdom is a process of shaping students' personalities to form good character. This local wisdom encompasses Javanese cultural values, such as andhap asor (humility), tepa slira (empathy), and rukun (harmony), which are instilled through simple yet meaningful daily activities.

We interpret local wisdom as part of character education. We instill the concepts of andhap asor, tepa slira, and rukun, which are Javanese cultural identities, through moral education and the practice of dormitory life. Every interaction between students becomes a space for values education. When they line up for food, arrange their sandals, or greet each other, these are not routines, but part of the process of developing manners aligned with Islamic values and Javanese culture. Students here are taught that becoming a good person is not only through knowledge, but also through respect and humility.¹⁸

¹⁵ Interview, K. Deden Hidayat, M.Se. Al-Kayyis Islamic Boarding School, Sajira Banten, 2025.

¹⁶ Interview, Firdaus, Son of the Caretaker of the Al-Mahalli Islamic Boarding School, Bantul Jogja, 2025.

¹⁷ Interview, Muhammad Ihsan Arwani, Caretaker of the Al-Hasan Tahfidzul Qur'an Islamic Boarding School, Ponorogo Jawa Timur, 2025.

¹⁸ Interview, Asangd Muhii Bulloch, Head of Darul Hikam Bendo Islamic Boarding School, Kediri Jawa Timur, 2025.

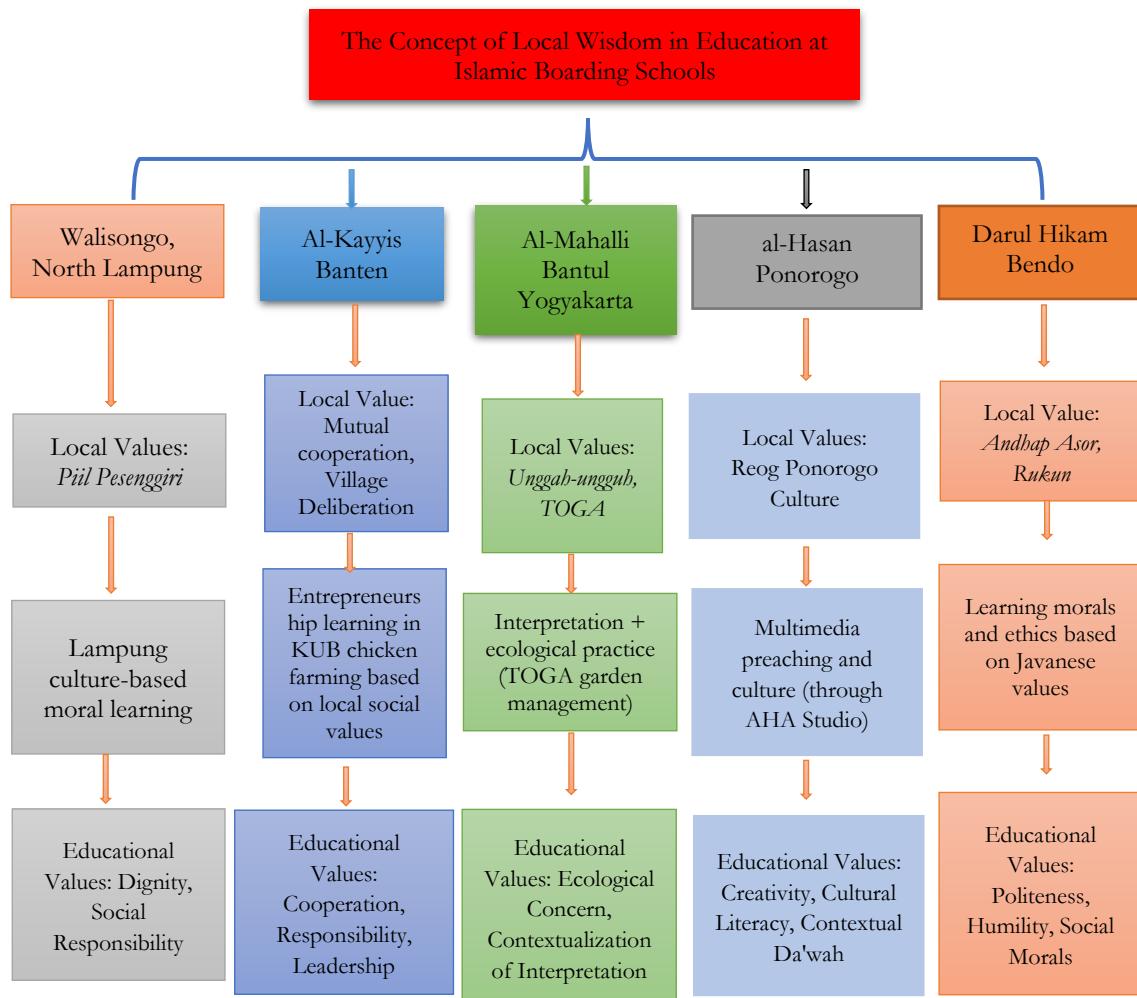


Figure 2. The Concept of Local Wisdom

The diagram explains how various Islamic boarding schools integrate distinctive forms of local wisdom into their educational practices, showing that each institution grounds its curriculum in culturally rooted values that shape students' character and social awareness. While Walisongo in North Lampung emphasizes *piil pesenggiri* to cultivate dignity and social responsibility, Al-Kayyis in Banten promotes cooperation and deliberation through entrepreneurship and community-based learning. Al-Mahalli in Bantul integrates *unggab-unggab* and TOGA (family medicinal garden) management to foster ecological concern and contextualized interpretation, whereas al-Hasan in Ponorogo uses Reog cultural traditions and multimedia-based da'wah to enhance creativity and cultural literacy. Darul Hikam in Bendo prioritizes Javanese values of politeness and humility, linking them to moral and ethical education. Collectively, these models show how local cultural values are transformed into educational principles that strengthen identity, moral formation, and community engagement within Islamic boarding schools.

Integrative Model and Recommendations for Developing Local Wisdom-Based Learning in Islamic Boarding Schools

Islamic boarding school education in Indonesia is a legacy that has taken root in the cultural and social structure of society.¹⁹ Islamic boarding schools are not only centers for the transmission of religious knowledge, but also play an important role in preserving local values and forming the nation's character.²⁰ In this context, local wisdom is a highly potential element to be integrated into learning practices in Islamic boarding schools. Therefore, an integrative model is needed that can bridge local values with relevant and contextual educational needs in the modern era. This integrative model is expected to serve as a strategic foundation for the development of Islamic boarding school education that is adaptive, transformative, and rooted in cultural values.²¹ The innovative approach to learning involves integrating local wisdom values with the Islamic boarding school curriculum and educational strategies. Its implementation rests on three main pillars: (1) strengthening local values in the Islamic boarding school learning process, (2) a contextual approach based on social reality, and (3) adaptive methodological innovation in accordance with current developments. Thus, all these pillars form a comprehensive education and learning system.²²

The first pillar is the strengthening of local values in education, integrating local culture and traditions as an integral part of the educational process. The Walisongo Islamic Boarding School implements the values of *piil pesenggiri*, which encompass the principles of courage, self-respect, and honor. These values are integrated through cultural activities and dialogue. The second pillar is a contextual approach based on the social reality of students. This means that learning is not only normative and theoretical, but also contextualized to the needs and challenges of the students' environment.²³ For example, at the Al-Kayyis Islamic Boarding School in Banten, the values of cooperation and togetherness, which are the local wisdom of the Banten community, are integrated into the student entrepreneurship program. Students are trained to build businesses collectively, share roles and responsibilities, and uphold a collaborative work ethic. This model not only instills traditional values but also trains students' independence and entrepreneurial skills.

¹⁹ Kamaluddin MH Pasi, Rasyidin Rasyidin, and Radinal Mukhtar Harahap, "Education System of Modern Islamic Boarding School in The Postmodern Era," *Nazbruna: Jurnal Pendidikan Islam* 3, no. 3 (2020): 311–323, <https://doi.org/10.31538/nzh.v3i3.805>; Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 185–212, <https://doi.org/10.18326/ijims.v11i2.185-212>; Robbin Dayyan Yahuda et al., "Totally Muslim Truly Intellectual-Based Holistic Education in Postgraduate Programs," *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 16, no. 2 (2024): 1399–1410, <https://doi.org/10.37680/qalamuna.v16i2.4104>.

²⁰ Ahmad Musaddad, "Transformation of Islamic Boarding Schools as Islamic Education Institutions in Indonesia," *Journal of Islamic Education Research* 4, no. 01 (2023): 73–82, <https://doi.org/10.35719/jier.v4i1.319>; Putra Anta, Cahaya Sampurna, and Roni Susanto, "Implementation of STEAM in Pesantren Experimental Study Based on Local Wisdom Curriculum," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 02 (2025): 256–272.

²¹ Tasman Hamami and Zalik Nuryana, "A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologese Studies/Theological Studies* 78, no. 4 (2022): 1–10, <https://doi.org/10.4102/hts.v78i4.7607>.

²² Mudji Sutrisno, *Kearifan Lokal: Menembus Globalisasi Melalui Tradisi* (Yogyakarta: Kanisius, 2011), 78.

²³ Sutrisno, 79.

The third pillar of the integrative model is adaptive methodological innovation. Islamic boarding schools can no longer rely solely on sorogan, bandongan, and memorization methods. Innovation is needed to enable students to respond to the challenges of the times.²⁴ At the Al-Hasan Islamic Boarding School in Ponorogo, local wisdom is cultivated through a creative digital approach. Through the AHA Studio unit, the school combines multimedia technology with local cultural values, producing engaging and locally relevant visual learning media. This broadens students' understanding of religion and culture while honing 21st-century skills. Currently, the Al-Mahalli Islamic Boarding School in Yogyakarta is developing an ecopedagogical approach rooted in local agrarian culture. Students are taught environmental management, organic farming, and nature conservation practices as part of their learning. These activities foster ecological awareness and connect religious teachings with concrete actions to protect the environment.

Darul Hikam Bendo Islamic Boarding School is currently developing ethics-based learning that encompasses manners, respect for others, and respect for others. This integrative model demonstrates that each Islamic boarding school possesses unique potential that can be leveraged as a local strength. However, to develop this model systematically and sustainably, several strategic recommendations are needed. First, the capacity of teachers and administrators to understand, document, and develop local wisdom needs to be strengthened. This can be achieved through training, collaboration with cultural experts, and the development of locally contextualized modules.²⁵

Second, local values need to be integrated into the curriculum and *Rencana Pembelajaran Semester (RPS)*, also known as a lesson plan for each subject. Not all Islamic boarding schools have the capacity to design their own curriculum; therefore, the involvement of the Ministry of Religious Affairs and other educational institutions is essential to provide guidance and facilitation for a locally based, contextual curriculum. Third, encourage Islamic boarding schools to establish partnerships with external parties, such as cultural institutions, universities, local governments, and the private sector, to strengthen the basis of local wisdom and expand access to funding and technology. These partnerships can bridge the need for innovation in Islamic boarding schools, which are often hampered by limited resources. Fourth, encourage the documentation and publication of good practices in Islamic boarding schools in developing local wisdom-based learning. With good documentation, these practices can be disseminated, replicated, and used as references by other Islamic boarding schools. This will create an Islamic boarding school learning ecosystem that learns from each other and grows together.

Fifth, affirmative government policies are needed that specifically support the development of Islamic boarding school education based on local wisdom. This support can take the form of budgetary policies, innovation competition programs, and formal recognition of locally-based learning outcomes as part of the assessment of the quality of

²⁴ Sutrisno, 80.

²⁵ Suryadi Nasution et al., "Empowering Santri Well-Being: Integrating Spiritual Practices and SEL in Pesantren Mental Health," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, no. 1 (2025): 105–131, <https://doi.org/https://doi.org/10.21154/cendekia.v23i1.10526> ; Ferdi Hasan Moh, "The Role of Islamic Boarding School in Improving the Quality of Islamic Education in Schools," *IJIBS: International Journal of Islamic Boarding School* 20, no. 1 (2020): 173–197, <https://doi.org/10.20885/millah.vol20.iss1.art7>.

Islamic boarding school education. Sixth, the involvement of Islamic boarding school students (*santri*) as active subjects in the exploration and development of local values is crucial. They can be involved in small-scale research, community projects, and local cultural activities to strengthen their sense of ownership and responsibility for their own culture. By positioning local wisdom as a source of knowledge, values, and methods, Islamic boarding schools can become spaces for sustainable social transformation. Local values that have been marginalized can be revived and make a significant contribution to shaping a young generation that is religious, culturally rooted, and ready to face the challenges of the times.

Table. 2 Integrative Model and Recommendations for Developing Local Wisdom-Based Learning in Islamic Boarding Schools

No	Pesantren Name	Adopted Local Wisdom Values	Learning model	Key Innovations	Development Recommendations
1	Walisongo North Lampung	<i>Piil pesenggiri</i> (self-respect, courage, and politeness)	Morals and character through daily habits	Internalization of values through social practices and daily rituals	Strengthening the local culture-based character curriculum in an integrated and contextual manner in all subjects.
2	Al-Kayyis Banten	<i>Mutual cooperation and village communal values</i>	Islamic boarding school-based entrepreneurship	Collaboration of cooperative-based student businesses	Expansion of local partnerships and training based on a collective work culture.
3	Al-Mahalli Yogyakarta	Local agrarian and ecological culture	Ecopedagogy in environmental interpretation and jurisprudence	Study of the interpretation of the Kauniyah verse and the agricultural practices of Islamic boarding school students	Strengthening environmental interpretation modules based on local ecosystem context and community participation.
4	Al-Hasan Ponorogo	Local multimedia & digital culture of Islamic boarding school students	Project-based learning based on creative communities	AHA Studio: cultural & digital-based learning media	Support for digital infrastructure and creative-production networks with communities outside Islamic boarding schools.
5	Darul Hikam Bendo	Javanese social ethics: <i>tepa selira</i> ,	Character education through	Social ethics curriculum based on the	Strengthening collaboration between teachers

<i>andhap asor, unggah-unggah</i>	Islamic boarding school activities	local community context	and traditional leaders to develop locally based character education modules.
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Implications of Local Wisdom-Based Learning Innovations

The innovative practices of local wisdom-based learning implemented by five Islamic boarding schools demonstrate that Islamic education functions not only as a transformer of religious values but also as an agent for preserving culture and strengthening local identity. The first implication of this finding is the need to systematically integrate local wisdom values into the formal curriculum of Islamic boarding schools.²⁶ This aims to ensure that learning is not separated from the social and cultural realities of students, thus producing a generation that is not uprooted from its cultural roots.²⁷ For example, the value of the *piil pesenggiri* at the Walisongo Islamic Boarding School in North Lampung is not only material in teaching morals, but has become a guideline for the daily behavior of students, fostering moral and ethical awareness that is typical of the Lampung community.

The second implication is training religious educators and teachers to understand and develop locally context-based learning methods. Al-Kayyis Banten's success in integrating the value of cooperation into its entrepreneurship program demonstrates the role of education in fostering strong cultural values, thereby fostering an entrepreneurial spirit and character in its students. The third implication, the Al-Hasan Islamic boarding school, with its *AHA Studio* venture, provides a concrete example that Islamic boarding schools can be pioneers in developing multimedia, such as photography and videography. By utilizing current digital technology, it not only enhances the appeal of learning but also expands the reach of Islamic preaching and the distribution of Islamic boarding school values to the wider community. Thus, Islamic boarding schools become not only centers of education but also centers of knowledge and cultural production.

The fourth implication, the Al-Mahalli Islamic boarding school in Yogyakarta, through an ecopedagogical approach, develops a model of ecological education based on local wisdom, linking local agrarian culture as an ideal platform for instilling an awareness of ecological responsibility as part of Islamic values. The final implication is the importance of transforming Islamic boarding schools into living social and cultural laboratories. Darul Hikam Bendo Islamic Boarding School demonstrates that character education can be implemented through a Javanese social ethics approach that emphasizes politeness, tolerance, and harmony. Through this approach, students are not only taught theory but

²⁶ Maripaz C Abas, "Strengthening the Reputation of Islamic Boarding Schools: The Role of Leadership, Educational Innovation, and Local Wisdom," *Managere: Indonesian Journal of Educational Management* 6, no. 3 (2024): 331–346; Agustinus Hermino and Imron Arifin, "Contextual Character Education for Students in the Senior High School," *European Journal of Educational Research* 9, no. 3 (2020): 1009–1023, <https://doi.org/10.12973/EU-JER.9.3.1009>.

²⁷ Yuni Herdiyanti, Miftakul Janah, and Roni Susanto, "Building a Golden Generation: Synergy of Education, Technology, and Qur'anic Values," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025): 36–48; Ahmad Fahrudin and Muhammad Khoirul Malik, "A Pesantren Cultural Value-Based Learning Model: Integrating Islamic Values and 21st-Century Skills," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, no. 1 (2025): 89–105, <https://doi.org/10.21154/cendekia.v23i1.10646>.

also directly experience character formation through daily social interactions based on local culture.

Table 3. Implications of Local Wisdom-Based Learning Innovations

No	Field	Implications
1	Islamic Boarding School Education	Contextual curriculum Holistic approach
2	Character of Santri	Strengthening local values Morals and leadership
3	Relations with the Community	Social and cultural synergy Islamic boarding schools as centers of values
4	National Education	Contextual curriculum model Religious moderation
5	Local Culture	Preservation of traditions Cultural resilience

The data in the table illustrates that Islamic boarding schools play a strategic role in shaping an educational ecosystem that is contextual, sustainable, and value-oriented. Through a holistic curriculum and the strengthening of santri character rooted in local values, these institutions function not only as centers of religious learning but also as producers of social and cultural values closely connected to their communities. Their reciprocal relationship with the surrounding society fosters social and cultural synergy, while their contribution to national education is reflected in contextual curriculum models and the promotion of religious moderation. Moreover, their efforts to preserve local traditions highlight their role in maintaining cultural resilience and reinforcing the community's cultural identity.

CONCLUSION

Based on the explanation above, it can be concluded that local wisdom-based learning in Islamic boarding schools is an educational strategy that not only strengthens the cultural identity and character of students but also increases the relevance of Islamic boarding schools to the social context and challenges of the times. The five Islamic boarding schools studied, Walisongo Islamic Boarding School in North Lampung, Al-Kayyis Islamic Boarding School in Banten, Al-Mahalli Islamic Boarding School in Yogyakarta, Al-Hasan Islamic Boarding School in Ponorogo, and Darul Hikam Islamic Boarding School in Bendo have different models and approaches in adapting local values such as *piil pesenggiri* (community service), cooperation (*gotong royong*), agrarian culture, local media, and Javanese ethics. These innovations demonstrate that Islamic boarding schools are capable of becoming contextual learning laboratories that harmoniously combine religious values, local culture, and 21st-century competencies. The integrative model offered in this study rests on three pillars: strengthening local values in the curriculum, a

contextual approach to the students' realities, and adaptive methodological innovation. The success of this model's development is determined by internal support from the Islamic boarding schools, community involvement, and collaboration with external stakeholders. Therefore, local wisdom-based learning is very worthy of being developed more widely as a national strategy for values-based education.

Suggestions for future researchers are to involve a quantitative or mixed-method approach to measure the influence of local wisdom-based learning on the development of character, creativity, or competitiveness of students in a measurable manner so that the effectiveness of local wisdom-based learning can be tested concretely.

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