



INSTILLING ISLAMIC EDUCATIONAL VALUES THROUGH MADURESE LOCAL CULTURAL HABITUATION

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Abstract

This study aims to explore (1) how State Primary School Patereman 2 utilizes local culture as a medium to instill Islamic educational values, and (2) how the process of internalizing Islamic values occurs through Madurese local cultural habituation. Using a qualitative case study approach, the research involved religious teachers, community religious leaders, students participating in *kompolan* activities, and parents. Data were collected through participatory observation, in-depth interviews, and documentation, and analyzed using the pattern-matching technique with methodological and source triangulation for validity. The findings reveal that *kompolan*, a distinctive Madurese religious cultural practice, effectively serves as a vehicle for the internalization of Islamic values among students. The process of habituation creates repeated interactions between learners and the local religious environment, enabling the formation of a *religious habitus* as explained by Bourdieu's theory of *habitus*, *capital*, and *field*. This study contributes to the understanding of how ethnopedagogical practices grounded in local culture can strengthen Islamic character education in elementary schools.

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi (1) bagaimana SD Negeri Patereman 2 memanfaatkan budaya lokal sebagai media penanaman nilai-nilai pendidikan Islam, dan (2) bagaimana proses internalisasi nilai-nilai Islam berlangsung melalui habituasi budaya lokal Madura. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Subjek penelitian meliputi guru pendidikan agama Islam, tokoh agama, siswa yang mengikuti kegiatan *kompolan*, dan orang tua siswa. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis dengan teknik *pattern matching* serta triangulasi metode dan sumber untuk menguji validitas data. Hasil penelitian menunjukkan bahwa *kompolan*, sebagai praktik budaya religius khas masyarakat Madura, terbukti efektif menjadi sarana internalisasi nilai-nilai Islam pada siswa. Proses habituasi menciptakan interaksi berulang antara peserta didik dan lingkungan religius lokal, sehingga terbentuk *habitus religius* sebagaimana dijelaskan oleh teori Bourdieu tentang *habitus*, *modal*, dan *ranah*. Penelitian ini memberikan kontribusi terhadap pemahaman tentang bagaimana praktik etnopedagogis berbasis budaya lokal dapat memperkuat pendidikan karakter Islam di sekolah dasar.

Keywords: value internalization; Islamic education; local culture; Bourdieu; ethnopedagogy

INTRODUCTION

Religion plays an undeniable fundamental role in shaping human life, profoundly directing individual moral behavior, and influencing social interactions within society.¹ Across various civilizations and throughout history, religion has served as a philosophical and sociological foundation that supports social structures, provides existential meaning, and formulates ethical codes governing the complex relationships between humans and God, fellow humans, and the natural environment.² More than mere dogma or ritual, religion functions as a source of behavior that guides humanity towards a more harmonious and responsible life, while also defining and shaping human moral behavior to be more environmentally friendly.³ Islamic teachings, in particular, are comprehensive, encompassing all aspects of human life, both worldly and spiritual.⁴ Islam, theologically, is a transcendent system of divine values and teachings, while sociologically, it is a phenomenon of cultural civilization and a social reality that forms a value system in living life.⁵

In the context of Islam, this moral and spiritual framework is reinforced by core values such as *iman* (firm faith), *Islam* (submission and obedience to Sharia), *taqwa* (fear of Allah that leads to obedience), and *ihsan* (perfect goodness or acting as if seeing Allah).⁶ These values are not just abstract concepts but are the main foundation of a believer's moral and spiritual identity, shaping their worldview and guiding their every action and decision.⁷ *Ihsan*, specifically, refers to the spontaneity of a person's positive response or behavior to stimuli, or how closely one communicates with Allah SWT.⁸ These noble values are not merely taught as cognitive concepts—as knowledge to be memorized and understood—but are also instilled through education as an integral part of personality and character formation.⁹ Effective Islamic education

¹ Mukti Ali, Siti Nur Rohmah, and Nur Hidayati Andrajati, “Integrasi Nilai Agama Pada Pembelajaran IPS Dalam Membina Self Control Siswa,” *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 3, no. 2 (2020): 90–97, <https://doi.org/10.29062/dirasah.v3i2.128>; Mohammad Robith and Al Hasany, “Peran Pemuda Taretan Sadere Dalam Penanaman Nilai-Nilai Islam Inklusif Pada Siswa Madrasah Aliyah Mambaul Ulum Kabupaten Jember,” *Muslim Heritage* 7, no. 1 (2022): 141–62, <https://doi.org/10.21154/muslimheritage.v7i1.3554>.

² Benaouda (Corresponding Author) Bensaid and Salah Machouche, “Muslim Morality as Foundation for Social Harmony,” *Journal of Al-Tamaddun* 14, no. 2 (December 25, 2019): 51–63, <https://doi.org/10.22452/JAT.vol14no2.5>; Syamsul Huda Rohmadi, “KURIKULUM BERBASIS INKLUSI DI MADRASAH (Landasan Teori Dan Desain Pembelajaran Prespektif Islam),” *Jurnal Education* 9, no. 1 (2016): 193–208.

³ Ali, Rohmah, and Andrajati, “Integrasi Nilai Agama Pada Pembelajaran IPS Dalam Membina Self Control Siswa”; Rohmadi et al., “The Ngobeng Tradition in Palembang: Implementing Local Wisdom and Religious Moderation in Multicultural Education to Achieve Social Harmony,” *Muslim Heritage* 10, no. 1 (2025): 31–53.

⁴ Muhammad Yasin et al., “Peran Majelis Ta’lim Asy-Syafa’at Terhadap Peningkatan Pemahaman Agama Kaum Wanita Di Desa Tanjung Aru Kecamatan Sebatik Timur Kabupaten Nunukan,” *Jurnal Pengabdian Masyarakat: Pemberdayaan, Inovasi Dan Perubahan* 3, no. 1 (January 24, 2023): 99–109, <https://doi.org/10.59818/jpm.v3i1.459>.

⁵ Yasin et al.

⁶ Mibtadin Mibtadin, Ulfa Masamah, and Lilis Fatimah, “Agama, Covid-19, Dan Tatanan Budaya Baru: Pengabdian Kalangan Muda NU Soloraya Terhadap Pandemi Covid-19,” *Transformatif: Jurnal Pengabdian Masyarakat* 3, no. 2 (December 1, 2022): 127–40, <https://doi.org/10.22515/tranformatif.v3i2.3967>.

⁷ Senata Adi Prasetya, “Subtansiasi Nilai-Nilai Jiwa Dalam Pendidikan Islam : Perspektif Ibnā Universitas Islam Negeri Sunan Ampel Surabaya , Indonesia,” *Muslim Heritage* 8, no. 2 (2023): 167–88.

⁸ Mibtadin, Masamah, and Fatimah, “Agama, Covid-19, Dan Tatanan Budaya Baru: Pengabdian Kalangan Muda NU Soloraya Terhadap Pandemi Covid-19.”

⁹ Muhammad Fathurrohman, “Pendidikan Islam Dan Perubahan Sosial,” *TADRIS Jurnal Pendidikan Islam* 8, no. 2 (2014): 249–79, <https://doi.org/doi.org/10.19105/jpi.v8i2.394>; Ahmad Nawawi and Farhad Muhammad, “Rekonstruksi Andragogi Pendidikan Islam Melalui Pembelajaran Transformatif Mezirow,” *Muslim Heritage* 9, no. 1 (2024): 19–42, <https://doi.org/10.21154/muslimheritage.v9i1.7994>; Prasetya, “Subtansiasi Nilai-Nilai Jiwa Dalam Pendidikan Islam : Perspektif Ibnā Universitas Islam Negeri Sunan Ampel Surabaya , Indonesia.”

intrinsically promotes empathy and fosters a sense of social responsibility,¹⁰ encompassing moral development, spiritual awareness, and social responsibility, ultimately aiming to form *insan kamil*—a perfect human being with noble character, high spiritual awareness, and the ability to fulfill their social role optimally.¹¹ Islamic religious education, based on the Quran and Sunnah, plays a strategic role in shaping individual and societal morality, as well as building a strong Islamic character.¹²

However, the internalization of Islamic values in formal education systems often faces significant challenges, especially amidst the accelerating currents of modernization and globalization.¹³ Many religious education programs in public schools tend to be oriented towards cognitive and theoretical instruction, with little room for the habituation and actual experience of values.¹⁴ This overly cognitive approach often neglects the affective and psychomotor dimensions, leading to superficial moral and spiritual development among students, disconnected from everyday life practices.¹⁵ This phenomenon is evident in issues of moral decline, identity crises, pressures from popular culture, and an increase in emotional and mental problems among the millennial generation.¹⁶ This is thought to be a result of Islamic education's inability to effectively instill moral values and character in the language of religion and national character values.¹⁷

These challenges are exacerbated by various factors on the ground. Teachers often face time constraints in a packed curriculum, monotonous and less innovative teaching methods, and a lack of contextual media capable of connecting religious values with students' real-life experiences.¹⁸ A national curriculum not fully integrated with Islamic values, lack of parental support, and diverse student backgrounds also pose serious obstacles to value inculcation efforts.¹⁹ Studies show that Islamic education needs to adapt to the dynamics of globalization through relevant curriculum development, improved teacher competence, and the integration of

¹⁰ Fathurrohman, "Pendidikan Islam Dan Perubahan Sosial."

¹¹ Dwi Yuliana et al., "Analisis Literatur: Pendidikan Islam Sebagai Pondasi Moralitas Dalam Masyarakat," *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 1, no. 6 (November 19, 2024): 293–301, <https://doi.org/10.62383/aliansi.v1i6.614>; Nawawi and Muhammad, "Rekonstruksi Andragogi Pendidikan Islam Melalui Pembelajaran Transformatif Mezirow."

¹² Dwi Yuliana et al., "Analisis Literatur: Pendidikan Islam Sebagai Pondasi Moralitas Dalam Masyarakat"; Nawawi and Muhammad, "Rekonstruksi Andragogi Pendidikan Islam Melalui Pembelajaran Transformatif Mezirow."

¹³ Yus Hermansyah et al., "Islamic Education and the Challenges of Globalization: Strategies for Strengthening Muslim Identity," *International Journal of Education and Digital Learning (IJEDL)* 2, no. 6 (August 31, 2024): 39–48, <https://doi.org/10.47353/ijedl.v2i6.185>.

¹⁴ Oktio Frenki Biantoro and Asep Rahmatullah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembinaan Moral Siswa Di Sekolah," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 2, no. 2 (May 31, 2025): 225–41, <https://doi.org/10.38073/pelita.v2i2.3019>; Ade Mardiani, Halim Bin Ismail, and Ismail Sheikh Ahmad, "The Challenges in Inculcating Islamic Values in the National Educational System in the Era of Globalization: A Case-Study at a Private Secondary School," *IJECA (International Journal of Education and Curriculum Application)* 6, no. 2 (May 28, 2023): 81, <https://doi.org/10.31764/ijeca.v6i2.14020>.

¹⁵ Biantoro and Rahmatullah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembinaan Moral Siswa Di Sekolah"; Rahmah, Hamdan, and Ani Cahyadi, "Integrasi Nilai-Nilai Islam Dalam Kehidupan Sehari-Hari (Telah Literatur Kajian Teks Dan Konteks)," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 1 (January 30, 2025): 393–401, <https://doi.org/10.62567/micjo.v2i1.407>.

¹⁶ Wilga Secsio Ratsja Putri, Nunung Nurwati, and Meilanny Budiarti S., "Pengaruh Media Sosial Terhadap Perilaku Remaja," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 3, no. 1 (January 1, 2016), <https://doi.org/10.24198/jppm.v3i1.13625>.

¹⁷ Ahmad Subakir, "Integrating Islamic Education Based Value: Response to Global Challenges and Socio-Environment," *IOP Conference Series: Earth and Environmental Science* 469, no. 1 (April 1, 2020): 012106, <https://doi.org/10.1088/1755-1315/469/1/012106>.

¹⁸ Mardiani, Ismail, and Ahmad, "The Challenges in Inculcating Islamic Values in the National Educational System in the Era of Globalization: A Case-Study at a Private Secondary School."

¹⁹ Mardiani, Ismail, and Ahmad.

Islamic values into educational technology.²⁰ This situation clearly indicates the need for a more innovative, holistic, and culturally-based approach to Islamic education to address moral decline and build a strong and resilient Muslim identity amidst contemporary challenges.²¹ An approach such as integrative value-based Islamic education is seen as necessary in response to global challenges and the socio-environment.²²

In this context, local culture offers a potential and highly relevant pedagogical pathway. Cultural practices deeply rooted in community traditions provide a real and meaningful context for the natural and sustained internalization of Islamic values.²³ Local wisdom, as values, norms, knowledge, and practices developed through generations, is a valuable asset reflecting how communities harmoniously interact with their social, cultural, and natural environments.²⁴ Integrating local wisdom into Islamic education is an important strategy to strengthen religious and cultural identity²⁵ and preserve the nation's noble values.²⁶ This local wisdom not only enhances religious understanding but also fosters appreciation among the younger generation for their cultural heritage.²⁷ The potential of Islamic religious education to enhance the understanding and application of religious values in line with local wisdom is significant, although it is often not explicitly integrated into learning modules.²⁸

In Madura, one living and preserved religious cultural practice is *kompolan*—a community religious activity that includes the collective recitation of the Quran, *shalawat*, and *dhikir*. This *kompolan* activity is more than just a ritual; it is a socio-religious manifestation that has been proven to strengthen *ukhuwah Islamiyah*, foster obedience, discipline, and respect for religious authority.²⁹ This tradition reflects a strong community identity and Islamic values integrated with life.³⁰ When this communal tradition is adapted to the school environment, it can be a highly effective means of instilling Islamic education values through repeated and profound social and

²⁰ Yus Hermansyah et al., “Islamic Education and the Challenges of Globalization: Strategies for Strengthening Muslim Identity.”

²¹ Subakir, “Integrating Islamic Education Based Value: Response to Global Challenges and Socio-Environment”; Euis Dewi Wijayanti et al., “Moral Education in the Era of Globalization for the Formation of a True Muslim Identity,” *Daengku: Journal of Humanities and Social Sciences Innovation* 4, no. 3 (May 18, 2024): 478–83, <https://doi.org/10.35877/454RI.daengku2581>.

²² Subakir, “Integrating Islamic Education Based Value: Response to Global Challenges and Socio-Environment.”

²³ Kaspullah Kaspullah and Suriadi Suriadi, “Globalization in Islamic Education (Internalization Strategy of Local Values in Islamic Education in The Era of Globalization),” *Ta Dib: Jurnal Pendidikan Islam* 9, no. 1 (May 1, 2020): 31–41, <https://doi.org/10.29313/tjpi.v9i1.6010>.

²⁴ M. Rachmat Effendi, Edi Setiadi, and Malki Ahmad Nasir, “The Local Wisdom Based on Religious Values a Case of Indigenous People in Indonesia,” *Humanities & Social Sciences Reviews* 8, no. 3 (September 4, 2020): 1395–1404, <https://doi.org/10.18510/hssr.2020.83140>.

²⁵ Ridwan Ali and Syبران Mulasi, “Transformasi Kurikulum Merdeka: Pengembangan Muatan Lokal Untuk Meningkatkan Identitas Budaya,” *ISTIFHAM: Journal Of Islamic Studies* 1, no. 3 (December 14, 2023): 219–31, <https://doi.org/10.71039/istifham.v1i3.35>; Murdianto, “Pendidikan Islam Berbasis Kearifan Lokal: Memperkuat Identitas Suku Sasak Lombok Di Era Digital,” *Edu Cendikia: Jurnal Ilmiah Kependidikan* 1, no. 03 (November 8, 2024): 238–48, <https://doi.org/10.47709/educendikia.v1i03.4921>.

²⁶ Kaspullah and Suriadi, “Globalization in Islamic Education (Internalization Strategy of Local Values in Islamic Education in The Era of Globalization).”

²⁷ Murdianto, “Pendidikan Islam Berbasis Kearifan Lokal: Memperkuat Identitas Suku Sasak Lombok Di Era Digital.”

²⁸ Noneng Nurhayani et al., “Development Of Islamic Religious Education Learning Modules Based On Local Wisdom,” *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 1 (May 20, 2024): 97–109, <https://doi.org/10.37567/ijgie.v5i1.2833>.

²⁹ Syaharuddin Syaharuddin et al., “Building Linking Capital Through Religious Activity to Improve Educational Character,” *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (April 4, 2022): 367–74, <https://doi.org/10.35445/alishlah.v14i1.1029>.

³⁰ Syaharuddin et al.

spiritual interactions.³¹ Through such routine activities, individuals experience increased religious understanding, motivation for consistent worship (especially prayer), profound religious experiences, high interest in studying religious knowledge, and improved morals in social interaction³² his process significantly contributes to the formation of spiritual awareness and the strengthening of worship practices.³³ Islamic religious education integrated with local wisdom not only enriches students' religious knowledge but also enhances their understanding of applying these values in their social and cultural contexts.³⁴ This allows for character development through religious activities rooted in community traditions.³⁵

Previous research has explored the use of local culture in character education, such as the integration of *Reog Ponorogo* art in Islamic character learning and the utilization of *randai* theater in early childhood education in Minangkabau. Similarly, studies on the philosophy of Islamic education in Minangkabau customary values through the principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah* show how local wisdom can be a strong conceptual framework in student character development.³⁶ However, most of these studies still focus on the use of cultural expressions as mere learning tools, rather than on the process of value habituation within specific socio-religious contexts. Furthermore, not many studies have analyzed this process through a robust theoretical framework such as Pierre Bourdieu's concepts of *habitus*, *capital*, and *field*.

This Bourdieuan framework is highly relevant because it offers a deep analytical lens to understand how values are internalized, embodied, and reproduced through daily social practices.³⁷ *Habitus* refers to a system of durable and transferable dispositions, generated from specific social conditions, that shape how individuals act, think, and feel.³⁸ *Capital* (economic, cultural, social, symbolic) is the resources owned by individuals and groups, which influence their position in a *field*—a social space where agents interact and compete for specific resources³⁹ the context of religious education, *religious habitus* is formed through the interaction of cultural and religious values, the accumulation of religious and social capital, and the dynamics of power

³¹ Khoirunnas Pulungan, "Peran Pendidikan Agama Islam Dalam Membangun Sikap Sosial Dan Solidaritas Santriah Pondok Pesantren Di Indonesia," *Ahsani Taqwim: Jurnal Pendidikan Dan Keguruan* 2, no. 2 (June 15, 2025): 567–76, <https://doi.org/10.63424/ahsanitaqwim.v2i2.344>.

³² Aji Abidin, Marwa Jassim Mohammed, and Hatef Siahkoohian, "Case Study of Islamic Religious: The Influence of Islamic Religious Guidance on the Practice of Prayer at Madrasah," *Jurnal Pendidikan Agama Islam Indonesia (JPAAI)* 5, no. 1 (March 20, 2024): 1–7, <https://doi.org/10.37251/jpai.v5i1.868>; Bilal Bilal, "CHANGING BEHAVIOR AND MAKING IT IDENTITY; THE ORGANIZING OF COMMUNITY BEHAVIOR AROUND PESANTREN," *MANAGERE: Indonesian Journal of Educational Management* 1, no. 1 (April 4, 2020): 124–33, <https://doi.org/10.52627/ijeam.v1i1.3>.

³³ Abidin, Mohammed, and Siahkoohian, "Case Study of Islamic Religious: The Influence of Islamic Religious Guidance on the Practice of Prayer at Madrasah."

³⁴ Noneng Nurhayani et al., "Development Of Islamic Religious Education Learning Modules Based On Local Wisdom."

³⁵ Syaharuddin et al., "Building Linking Capital Through Religious Activity to Improve Educational Character."

³⁶ Muhammad Aldi and Akhmad Nurul Kawakib, "Reconstruction of Islamic Education Philosophy in Minangkabau Customary Values: Actualizing the Principles of Adat Basandi Syarak, Syarak Basandi Kitabullah," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 2 (February 4, 2025): 1548–57, <https://doi.org/10.54371/jiip.v8i2.6902>.

³⁷ Citra Ayu Meipiani, Luna Febriani, and Jamilah Cholilah, "Inovasi Pendidikan: Upaya Penyelesaian Masalah Reproduksi Kelas Sosial Pada Sistem Pendidikan Di SMA Santo Yosef Pangkalpinang," *Jurnal Studi Inovasi* 1, no. 2 (April 30, 2021): 1–11, <https://doi.org/10.52000/jsi.v1i2.17>.

³⁸ Nafa Izah, Nanang Martono, and Mintarti Mintarti, "Portrait of Maulana's Life: A Wealthy, Independent, and Outstanding Student," *Society* 8, no. 2 (December 30, 2020): 707–18, <https://doi.org/10.33019/society.v8i2.240>.

³⁹ Izah, Martono, and Mintarti; Meipiani, Febriani, and Cholilah, "Inovasi Pendidikan: Upaya Penyelesaian Masalah Reproduksi Kelas Sosial Pada Sistem Pendidikan Di SMA Santo Yosef Pangkalpinang."

within the educational environment⁴⁰ construction of *religious habitus* is not only influenced by the curriculum but also by the examples of central figures and the institution's philosophy, which are generators of new social practices.⁴¹ A conducive environment and exemplary roles are crucial in shaping students' *religious habitus*.⁴² Application of Bourdieu's theory in Islamic education, especially in *pesantren*, has shown how religious capital can be transformed into social capital,⁴³ cultural processes shape the character of *santri*.⁴⁴ This contextualization of Bourdieu's framework makes significant theoretical contributions by aligning Western sociological theory with local Islamic educational practices, as well as providing practical insights for educational leaders to consciously foster positive habitus among students.⁴⁵

This research gap highlights the need to analyze the process of internalizing Islamic values through local cultural practices, such as *kompolan*, using Bourdieu's framework. This approach allows for a richer understanding of how religious values are not only cognitively learned but also lived and become an integral part of individual dispositions through repeated and structured social practices within a particular *field*. This opens opportunities to examine the dynamic and reciprocal relationship between education, culture, and social structure from a more comprehensive Islamic perspective.

Based on the background described, this research aims to answer two main questions that are the focus of the study: 1) How does Patereman 2 Public Elementary School utilize local culture to instill Islamic education values?. 2) How is the process of internalizing Islamic values carried out through the habituation of local culture, particularly through the practice of *kompolan*?

This research introduces a new perspective by combining an ethnopedagogical approach—which recognizes the importance of cultural heritage as a source of education and enables effective local culture-based learning strategies—with Bourdieu's sociological theory.⁴⁶ This integration aims to deeply analyze how *kompolan* as a deeply rooted local cultural practice contributes to the formation of *religious habitus* among elementary school students in Madura. By investigating the interaction between religious-cultural values (*habitus*), the accumulation of religious and social capital, and the dynamics of power within the school *field*, this study is expected to uncover the mechanisms behind the internalization of these values.⁴⁷ Thus, this study will not only provide new insights into how local wisdom can function as a transformative medium in Islamic character education but also bridge strong theoretical understanding with real cultural experiences, while offering significant contributions to the literature on culture-based Islamic education and the application of contemporary sociological theory.

THE ROLE AND IMPACT OF *KOMPOLAN* AS A MEDIUM OF VALUE INTERNALIZATION

⁴⁰ Najib Habibi and Mar'atus Sholikha, "Kontekstualisasi Teori Bourdieu Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Falah Amtsilati," *DIMAR: Jurnal Pendidikan Islam* 6, no. 2 (April 28, 2025): 261–73, <https://doi.org/10.58577/dimar.v6i2.397>.

⁴¹ Amal Taufiq, Mohd Zainizan Sahdan, and Dwi Setianingsih, "Construction of Religious Habitus In Indonesian Islamic Boarding Schools," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 10, no. 2 (December 31, 2024): 187–201, <https://doi.org/10.18784/smart.v10i2.2458>.

⁴² Taufiq, Sahdan, and Setianingsih.

⁴³ Mohammed Adly Gamal, "Teaching Islam in an International School: A Bourdieusian Analysis," *Religions* 11, no. 7 (July 7, 2020): 338, <https://doi.org/10.3390/rel11070338>.

⁴⁴ Habibi and Sholikha, "Kontekstualisasi Teori Bourdieu Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Falah Amtsilati."

⁴⁵ Habibi and Sholikha.

⁴⁶ Habibi and Sholikha.

⁴⁷ Habibi and Sholikha.

Although the *kompolan* tradition is not explicitly mentioned in the Qur'an or Sunnah, it represents one of the most enduring and influential religious-cultural practices among the Madurese community.⁴⁸ Characterized by collective Qur'anic recitations, *shalawat*, and *dhikr*, *kompolan* has functioned as a social and spiritual space where religious devotion, social solidarity, and cultural continuity converge.⁴⁹ This tradition reinforces communal identity and nurtures a sense of belonging, responsibility, and mutual care, reflecting the deep integration of Islamic values within local Madurese customs.⁵⁰ From an educational perspective, it embodies the lived expression of Islamic values through habitual and collective worship, contributing to the strengthening of religious moderation through local wisdom.⁵¹

KOMPOLANAS A CULTURAL-EDUCATIONAL SPACE

Observations in Patereman Village show that *kompolan* activities take place regularly across different age and gender groups—from adults to children. Every evening, groups gather alternately at participants' homes to perform *yasinan*, *tahlilan*, or *maulid diba'i* recitations. Such settings create a natural environment for children to observe, imitate, and participate in religious rituals from an early age. When Patereman 2 Public Elementary School decided to integrate this tradition into its extracurricular program, it effectively transformed *kompolan* into an ethnopedagogical learning arena where students experience the embodiment of Islamic values beyond classroom walls. This integration of local wisdom into educational settings is seen as a way to convey messages and unwritten rules passed down through generations, effectively influencing character formation.⁵²

Participation in *kompolan anak-anak* (children's *kompolan*) is voluntary yet highly engaging. Initially joined by around 20 students, the program expanded to over 60 participants due to students' growing enthusiasm. Guided by religious teachers and community leaders (*kyai* and *nyai*), the activities include Qur'an recitation, collective prayers, and moral reflection. Through repetition and shared experience, students gradually develop the habit of worship (*ibadah*) and discipline, internalizing values such as sincerity, respect, and humility—key components of *akhlak*

⁴⁸ Jamilatul Firdausi and Imam Muhsin, "The Integration of Islam and Local Culture in Okol Tradition in Madura," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 22, no. 1 (June 27, 2024): 15–27, <https://doi.org/10.30762/realita.v22i1.290>; Abd Hannan and Khotibum Umam, "Tinjauan Sosiologi Terhadap Relasi Agama Dan Budaya Pada Tradisi Koloman Dalam Memperkuat Religiusitas Masyarakat Madura," *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual* 5, no. 1 (2023): 57–73, <https://doi.org/10.29303/resiprokal.v5i1.284>.

⁴⁹ Hannan and Khotibum Umam, "Tinjauan Sosiologi Terhadap Relasi Agama Dan Budaya Pada Tradisi Koloman Dalam Memperkuat Religiusitas Masyarakat Madura"; Hasanatul Jannah and Danang Purwanto, "Tèngka Tradition in Madura: Constructive Role of Ulama as Religious and Cultural Leaders," *SHAHIH: Journal of Islamicate Multidisciplinary* 7, no. 1 (June 21, 2022): 43–54, <https://doi.org/10.22515/shahih.v7i1.5201>.

⁵⁰ Saiful Hadi, "Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom," *JURNAL ISLAM NUSANTARA* 8, no. 1 (August 3, 2024): 57, <https://doi.org/10.33852/jurnalnu.v8i1.551>; Ellisa M Sholeh, "Syncretism in Rasolan Tradition among Nahdlatul Ulama Madurese Society," *Journal of Nabdlatul Ulama Studies* 2, no. 2 (August 31, 2021): 89–100, <https://doi.org/10.35672/jnus.v2i2.89-100>.

⁵¹ Hadi, "Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom."

⁵² Sunarti Suly Eraku et al., "DIGITAL LITERACY AND EDUCATORS OF ISLAMIC EDUCATION," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (February 20, 2021): 569, <https://doi.org/10.30868/ei.v10i01.1533>; U Toharudin and I S Kurniawan, "Learning Models Based Sundanese Local Wisdom: Is It Effective to Improve Student's Learning Outcomes?," *Journal of Physics: Conference Series* 1157 (February 2019): 022069, <https://doi.org/10.1088/1742-6596/1157/2/022069>.

al-karimah.⁵³ This habituation method is crucial in fostering moral education and positive character traits in students.⁵⁴

Theoretical Interpretation through Bourdieu's Framework

Pierre Bourdieu's sociological theory provides a useful analytical lens to understand how *kompolan* functions as a field for value formation.⁵⁵ In this context, the *field* refers to the social and institutional arena where agents (teachers, students, parents, and religious leaders) interact under shared cultural norms and symbolic capital—namely religious knowledge and social recognition.⁵⁶ *Habitus* is formed through students' repeated engagement in *kompolan*, shaping their dispositions, perceptions, and actions toward religious practice.⁵⁷ This process involves the internalization of structures that guide actions and decisions,⁵⁸ leading to the development of a 'Muslimness' habitus reflecting deeply ingrained dispositions acquired over time.⁵⁹ Meanwhile, *capital*—in the form of religious literacy, social relations, and community prestige—enables individuals to navigate and sustain participation within this cultural field, and can even be transformed from religious capital to social capital within educational settings.⁶⁰

This dialectical relationship between *habitus*, *capital*, and *field* explains how religious values become embodied rather than merely learned.⁶¹ The children's consistent involvement in *kompolan* fosters not only ritual familiarity but also the development of a *religious habitus*, reflected in their daily behavior—such as punctual prayer, respect for elders, and cooperation in social activities. Over time, these dispositions become durable structures of thought and practice that persist beyond the immediate educational setting.⁶²

⁵³ Nur Hafidz, Ahmad Aji Jauhari Ma'mun, and Wulan Ayu Syifa, "A Religious Education Model Through the Habituation of Religious Values in Early Childhood," *JOYCED: Journal of Early Childhood Education* 5, no. 1 (February 16, 2025): 1–14, <https://doi.org/10.14421/joyced.2025.51-01>; Hibatul Wafi and Ahmad Saifulloh, "Habitual Method in Moral Education of Grade 5 Students of KMI Darussalam Gontor Modern Islamic Institution," *At-Ta'dib* 14, no. 1 (June 20, 2019): 126, <https://doi.org/10.21111/at-tadib.v14i1.2843>.

⁵⁴ Riana Nurhayati, "Strategies to Inculcate Moral Values in Islamic Elementary School," *REID (Research and Evaluation in Education)* 8, no. 1 (June 30, 2022): 35–45, <https://doi.org/10.21831/reid.v8i1.45041>; Yudi Kurniawan Saputra, Moatti Dylan, and Dumaz Carmelo, "Fostering Islamic Morality through Tahfidz Learning: Islamic Law," *International Journal of Educational Narratives* 1, no. 2 (July 10, 2023): 49–62, <https://doi.org/10.55849/ijen.v1i2.305>.

⁵⁵ Adly Gamal, "Teaching Islam in an International School: A Bourdieusian Analysis"; Cheng Yong Tan and Dian Liu, "Typology of Habitus in Education: Findings from a Review of Qualitative Studies," *Social Psychology of Education* 25, no. 6 (December 29, 2022): 1411–35, <https://doi.org/10.1007/s11218-022-09724-4>.

⁵⁶ Habibi and Sholikha, "Kontekstualisasi Teori Bourdieu Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Falah Amsilati"; Robert Jean LeBlanc, "Pierre Bourdieu and the Religious Political Economy of Schooling," *Review of Education, Pedagogy, and Cultural Studies* 43, no. 4 (August 8, 2021): 275–92, <https://doi.org/10.1080/10714413.2020.1809874>.

⁵⁷ Taufiq, Sahdan, and Setianingsih, "Construction of Religious Habitus In Indonesian Islamic Boarding Schools"; Lina Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus," *Religions* 14, no. 12 (December 12, 2023): 1531, <https://doi.org/10.3390/rel14121531>.

⁵⁸ Tan and Liu, "Typology of Habitus in Education: Findings from a Review of Qualitative Studies."

⁵⁹ Anna Piela and Joanna Krotofil, "White Habitus Among Polish White Female Converts to Islam," *Sociology of Religion* 84, no. 1 (April 28, 2023): 72–94, <https://doi.org/10.1093/socrel/srac021>.

⁶⁰ Ali Asghar Fazilat et al., "The Role of Embodied Cultural Capital on The Development of Social Capital and Spiritual Health from the Perspective of Religion and Negative Islamic Teachings," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (July 11, 2022), <https://doi.org/10.4102/hts.v78i4.7616>; Adly Gamal, "Teaching Islam in an International School: A Bourdieusian Analysis."

⁶¹ Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus"; Taufiq, Sahdan, and Setianingsih, "Construction of Religious Habitus In Indonesian Islamic Boarding Schools."

⁶² Habibi and Sholikha, "Kontekstualisasi Teori Bourdieu Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Falah Amsilati"; Piela and Krotofil, "White Habitus Among Polish White Female Converts to Islam."

Comparative Discussion with Previous Research

The findings from this study resonate with recent research highlighting the significance of habituation through religious rituals in effectively internalizing moral and spiritual values among students.⁶³ Similarly, studies emphasize the role of local culture in character education processes through habituation practices in schools.⁶⁴ The incorporation of local wisdom into education strengthens cultural identity and fosters robust character development.⁶⁵ However, the present study extends these insights by showing how *kompolan*—as a community-based and intergenerational tradition—creates a continuous learning ecosystem connecting school, family, and society.⁶⁶ This also aligns with findings on religious mentoring activities based on local wisdom in Madura that strengthen religious moderation.⁶⁷

Unlike other cultural integrations that may emphasize symbolic performance, such as various traditional arts and folk games,⁶⁸ *kompolan* centers on spiritual habituation, sustained participation, and moral reflection. Its educational significance lies not in spectacle but in lived repetition—a process through which values are naturalized within the students' consciousness.⁶⁹

Educational and Social Implications

The incorporation of *kompolan* into school-based learning demonstrates how local culture can function as an alternative model of value education.⁷⁰ It offers an organic framework for character formation grounded in local wisdom and community participation.⁷¹ By situating value

⁶³ Hafidz, Aji Jauhari Ma'mun, and Ayu Syifa, "A Religious Education Model Through the Habituation of Religious Values in Early Childhood"; Wafi and Saifulloh, "Habitual Method in Moral Education of Grade 5 Students of KMI Darussalam Gontor Modern Islamic Institution."

⁶⁴ Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Integrating Local Cultural Values into Early Childhood Education to Promote Character Building," *International Journal of Learning, Teaching and Educational Research* 23, no. 7 (July 30, 2024): 84–101, <https://doi.org/10.26803/ijlter.23.7.5>; Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (May 2024): e31370, <https://doi.org/10.1016/j.heliyon.2024.e31370>.

⁶⁵ Burhanuddin Arafah et al., "Promoting the Building Up of Character Education Based on Literature, Culture, and Local Wisdom," *Linguistika Antverpiensia*, no. 1 (2021): 2129–47, www.hivt.be; Sakti, Endraswara, and Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," May 2024.

⁶⁶ Merrill Silverstein et al., "Intergenerational Religious Participation in Adolescence and Provision of Assistance to Older Mothers," *Journal of Marriage and Family* 81, no. 5 (October 2019): 1206–20, <https://doi.org/10.1111/jomf.12592>; Krishni Veerasamy, Manish Putteeraj, and Jhoti Somanah, "Exploring the Salience of Religious Identity on the Mental Health of the Mauritian Adult," *Discover Psychology* 3, no. 1 (November 2, 2023): 32, <https://doi.org/10.1007/s44202-023-00092-4>.

⁶⁷ Hadi, "Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom."

⁶⁸ Parmin Parmin et al., "Cultural Integration on Students' Productivity During Distance Learning," *Jurnal Pendidikan Dan Pengajaran* 54, no. 3 (November 3, 2021): 415, <https://doi.org/10.23887/jpp.v54i3.38924>; Toharudin and Kurniawan, "Learning Models Based Sundanese Local Wisdom: Is It Effective to Improve Student's Learning Outcomes?"

⁶⁹ Yuewei Bai, *Based on the Big Data College Students' Perception of Rituals and Reflection on Ritual Education* (Atlantis Press International BV, 2023), https://doi.org/10.2991/978-94-6463-276-7_25; Iben Maj Christiansen, Claudia Corriveau, and Kerstin Pettersson, "Hybrids between Rituals and Explorative Routines: Opportunities to Learn through Guided and Recreated Exploration," *Educational Studies in Mathematics* 112, no. 1 (January 8, 2023): 49–72, <https://doi.org/10.1007/s10649-022-10167-z>.

⁷⁰ Wina Nurhayati Praja et al., "Kuta: Internalizing Local Wisdom Values in School Habits Able to Improve Student Character to Be More Civilized," in *Proceedings of the 2nd Annual Civic Education Conference (ACEC 2019)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200320.076>; Toharudin and Kurniawan, "Learning Models Based Sundanese Local Wisdom: Is It Effective to Improve Student's Learning Outcomes?"

⁷¹ Ali Imron et al., *Exploration of Integrating Local Wisdom Values in Education: Focus on Feasible Learner Management Activities and the Stakeholders* (Atlantis Press SARL, 2023), https://doi.org/10.2991/978-2-38476-156-2_13.

internalization within students' socio-cultural context, the program bridges formal education with the lived moral experience of the community.⁷²

From an ethnopedagogical standpoint, this approach highlights that education is not merely the transfer of abstract knowledge but the cultivation of cultural consciousness (*kesadaran budaya*).⁷³ The success of the *kompolan* model suggests that culturally responsive Islamic education can strengthen students' religious identity, improve school-community collaboration, and promote sustainable moral development.⁷⁴ Ultimately, it affirms that local culture—when critically engaged—serves as a powerful medium for transmitting Islamic values that are both contextually relevant and spiritually profound.⁷⁵

THE PROCESS OF INSTILLING ISLAMIC RELIGIOUS EDUCATION VALUES THROUGH LOCAL CULTURAL HABITUATION

Empirical Findings: Stages of Value Internalization

The process of instilling Islamic educational values through local cultural habituation at Patereman 2 Public Elementary School unfolds gradually and continuously. Based on observations and interviews, this process can be categorized into three distinct stages: **introduction**, **participation**, and **internalization**. This multi-stage approach is crucial for effective value transmission in Islamic education.⁷⁶

Introduction Stage:

Teachers and religious leaders introduce the meanings and importance of religious practices such as *tablil*, *shalawat*, and *yasinan*. Students are invited to observe adult *kompolan* activities and reflect on their spiritual and social significance. This stage aims to cultivate initial religious awareness (*tasyakkul al-wa'i ad-dini*) and curiosity toward communal worship, leveraging community involvement to foster religious understanding.⁷⁷

⁷² Zulkhairiah Azahra L et al., "Utilization of Local Wisdom as a Source of Social Studies Learning to Instill Cultural Values and Tolerance in SD/MI," *Holistic Science* 4, no. 3 (December 10, 2024): 428–32, <https://doi.org/10.56495/hs.v4i3.770>.

⁷³ Yuli Rahmawati et al., "The Integration of Ethnopedagogy in Science Learning to Improve Student Engagement and Cultural Awareness," *Universal Journal of Educational Research* 8, no. 2 (February 2020): 662–71, <https://doi.org/10.13189/ujer.2020.080239>; Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (May 2024): e31370, <https://doi.org/10.1016/j.heliyon.2024.e31370>.

⁷⁴ Yus Hermansyah et al., "Islamic Education and the Challenges of Globalization: Strategies for Strengthening Muslim Identity"; Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (June 10, 2024): 52–73, <https://doi.org/10.35335/beztg009>; Shah Sahin Qadri, Nasir Shaheen Hussin, and Mezirow Mursaleen Dar, "Countering Extremism through Islamic Education: Curriculum and Pedagogical Approaches," *Journal on Islamic Studies* 1, no. 1 (June 10, 2024): 74–89, <https://doi.org/10.35335/r182s939>.

⁷⁵ Miriam Ezzani and Melanie Brooks, "Culturally Relevant Leadership: Advancing Critical Consciousness in American Muslim Students," *Educational Administration Quarterly* 55, no. 5 (December 7, 2019): 781–811, <https://doi.org/10.1177/0013161X18821358>; Mohd Yahya Mohd Hussin et al., "Islamic Religious School as An Alternative Education Institution in the Global Era: A Bibliometric and Thematic Analysis," *International Journal of Learning, Teaching and Educational Research* 23, no. 9 (September 30, 2024): 560–91, <https://doi.org/10.26803/ijlter.23.9.28>.

⁷⁶ Juwairiyah Juwairiyah and Zainuddin Fanani, "Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era," *AL-WIJDA'N Journal of Islamic Education Studies* 10, no. 1 (January 24, 2025): 113–30, <https://doi.org/10.58788/alwijdn.v10i1.6215>; Nurhayati, "Strategies to Inculcate Moral Values in Islamic Elementary School."

⁷⁷ Moslimany, Otaibi, and Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education"; Burhan Nudin, "Islamic Education in Early Childhood: Cooperation between Parents and School To Build Character in Disruption Era," *Millah* 20, no. 1 (August 30, 2020): 1–32, <https://doi.org/10.20885/millah.vol20.iss1.art1>; Qadri, Hussin, and Dar, "Countering Extremism through Islamic Education: Curriculum and Pedagogical Approaches."

Participation Stage:

Students begin to participate directly in *kompolan anak-anak*, under the guidance of teachers and parents. Their tasks may include reciting short *surahs*, leading prayers, or assisting in preparing the event setting. Through repeated participation, they become accustomed to religious expressions and progressively internalize values of cooperation, respect, and humility.⁷⁸ This active involvement contributes to the development of worship habits and discipline.⁷⁹

Internalization Stage:

Over time, values initially introduced cognitively become an intrinsic part of students' habitual behavior. Teachers have observed that students demonstrate greater discipline in performing daily prayers, exhibit politeness in speech, and proactively engage in religious school activities. Parents have also noted positive behavioral changes at home—such as reminding family members to pray together. This transformation from cognitive understanding to embodied practice signifies successful value internalization.⁸⁰

This process effectively demonstrates that *kompolan* serves as an efficient bridge between school-based education and community religious life.⁸¹ The habitual nature of participation transforms abstract religious teachings into lived experiences that profoundly shape students' character and moral dispositions.⁸²

Theoretical Analysis: Habitus, Capital, and Field in Action

According to Pierre Bourdieu, *habitus* refers to durable systems of dispositions—structured structures that shape perception and action.⁸³ In the context of *kompolan*, students' *religious habitus* develops through consistent engagement within a cultural field that rewards piety,

⁷⁸ Rifa Hidayah et al., "Learning Worship as a Way to Improve Students' Discipline, Motivation, and Achievement at School," *Journal of Ethnic and Cultural Studies* 8, no. 3 (July 25, 2021): 292–310, <https://doi.org/10.29333/ejecs/748>; Khritish Swargiary, "The Impact of Religious Activities on the Development of Discipline in Learning Behavior among College Students in India," *SSRN Electronic Journal*, 2023, <https://doi.org/10.2139/ssrn.4611266>.

⁷⁹ Abidin, Mohammed, and Siahkoochian, "Case Study of Islamic Religious: The Influence of Islamic Religious Guidance on the Practice of Prayer at Madrasah"; Dorlan Naibaho, "The Impact of Worship to Students' Attitude at Schools," in *Proceedings of the 1st International Conference on Education, Society, Economy, Humanity and Environment (ICESHE 2019)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200311.042>.

⁸⁰ Dena Sri Anugrah et al., "Integrating Problem-Based Learning with Islamic Practice: A Systematic Review of Educational Outcomes and Religious Engagement," *Al-Qalam Journal Religious and Social Research Culture* 31, no. 1 (2025): 1–19; Muhamad Parhan et al., "Developing a Contextual Learning Model in Islamic Education to Improve Applicable Knowledge and Foster Knowledge-Based Virtues," *Jurnal Pendidikan Islam* 10, no. 1 (June 22, 2024): 75–86, <https://doi.org/10.15575/jpi.v10i1.35205>; Mu'allimah Rodhiyana, "Strategi Internalisasi Nilai-Nilai Islami Pada Peserta Didik," *Tabdzib Al-Akhlak: Jurnal Pendidikan Islam* 5, no. 1 (June 25, 2022): 96–105, <https://doi.org/10.34005/tahdzib.v5i1.1964>.

⁸¹ Teguh Wijaya Mulya et al., "Locally-Grounded, Embodied, and Spiritual: Exploring Alternative Constructions of Democratic Education with/in Indonesian Schools," *Pedagogy, Culture & Society* 32, no. 5 (October 19, 2024): 1127–43, <https://doi.org/10.1080/14681366.2022.2142840>; Made Saihu Et al., "RELIGION AS A CULTURAL SYSTEM: A MULTICULTURALISM EDUCATION MODEL IN BALI BASED ON LOCAL TRADITION," *Psychology and Education Journal* 58, no. 1 (February 4, 2021): 4198–4206, <https://doi.org/10.17762/pae.v58i1.1483>.

⁸² Muh Idris, "The Role of Character Development in Islamic Religious Education: An Islamic Values-Based Approach at One of the MAN Schools in South Sulawesi," *West Science Interdisciplinary Studies* 1, no. 08 (August 30, 2023): 621–29, <https://doi.org/10.58812/wsis.v1i08.187>; Juwairiyah and Fanani, "Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era."

⁸³ Piela and Krotofil, "White Habitus Among Polish White Female Converts to Islam"; Novy Amelia Elisabeth Sine, "Habitus Nir-Kekerasan: Sebuah Upaya Mendialogkan Habitus Yesus Dan Pemikiran Pierre Bourdieu Tentang Pencegahan Kekerasan Simbolik," *KURIOS* 8, no. 2 (August 30, 2022): 329, <https://doi.org/10.30995/kur.v8i2.549>.

respect, and participation.⁸⁴ The repetition of these activities generates embodied dispositions, transcending mere intellectual understanding.⁸⁵

The *field* of *kompolan* is characterized by a social hierarchy and a shared symbolic order. Teachers, parents, and religious figures possess *symbolic capital* in the form of religious authority and moral recognition.⁸⁶ Their guidance and example provide students with models of moral behavior that become internalized through imitation and repetition.⁸⁷ Concurrently, students accumulate *cultural capital*—encompassing knowledge of religious texts, prayers, and manners—which enhances their participation and recognition within the community.⁸⁸

This dynamic interplay between *habitus*, *capital*, and *field* fosters a dialectical process where values are not merely imposed but are actively negotiated and embodied through social participation.⁸⁹ The process of habituation thus acts as an educational mechanism that transforms external norms into internal motivations.⁹⁰ Through continuous exposure, students' behaviors evolve from being socially guided to self-regulated—reflecting the maturation of moral consciousness.⁹¹

Comparative Insight and Critical Reflection

The findings of this study align with recent research highlighting that Islamic moral education must emphasize experience-based learning rather than cognitive transmission.⁹²

⁸⁴ Joanna Krotofil et al., “Theorizing the Religious Habitus in the Context of Conversion to Islam among Polish Women of Catholic Background,” *Sociology of Religion* 82, no. 3 (June 15, 2021): 257–80, <https://doi.org/10.1093/socrel/srab002>; Taufiq, Sahdan, and Setianingsih, “Construction of Religious Habitus In Indonesian Islamic Boarding Schools.”

⁸⁵ Dweirj, “The Qur’an: An Oral Transmitted Tradition Forming Muslims Habitus.”

⁸⁶ Jeffrey S. Brooks and Melanie C. Brooks, “School Leadership between The Cross and The Crescent: Spiritual Capital and Religious Capital in The Southern Philippines,” *International Journal of Qualitative Studies in Education* 35, no. 3 (March 16, 2022): 281–300, <https://doi.org/10.1080/09518398.2021.1982061>; Huỳnh Ngọc Thu and Lê Thị Mỹ Hà, “The Types Of Authority in The Management Of The K’ho And Mnông Communities in The South-Central Highlands of Vietnam,” *International Journal of Asia Pacific Studies* 20, no. 2 (July 31, 2024): 117–47, <https://doi.org/10.21315/ijaps2024.20.2.5>; Marco Schirone, “Field, Capital, and Habitus: The Impact of Pierre Bourdieu on Bibliometrics,” *Quantitative Science Studies* 4, no. 1 (March 1, 2023): 186–208, https://doi.org/10.1162/qss_a_00232.

⁸⁷ Charanjit Kaur Swaran Singh et al., “Pre-Service Teachers’ Perceptions of Lecturers’ Teaching and Learning Strategies in Moral Education,” *Universal Journal of Educational Research* 8, no. 11B (November 2020): 6307–12, <https://doi.org/10.13189/ujer.2020.082270>.

⁸⁸ Hui Jin, Xu Ma, and Shi Jiao, “Cultural Capital and Its Impact on Academic Achievement: Sustainable Development of Chinese High School Students,” *Sustainability* 14, no. 22 (November 12, 2022): 14976, <https://doi.org/10.3390/su142214976>.

⁸⁹ Clyde Anieldath Missier, “A Qualitative Study of Digital Religious Influence: Perspectives from Christian, Hindu, and Muslim Gen Y and Gen Z in Mumbai, India,” *Religions* 16, no. 1 (January 13, 2025): 73, <https://doi.org/10.3390/rel16010073>; Habibi and Sholikhah, “Kontekstualisasi Teori Bourdieu Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Falah Amtsilati.”

⁹⁰ Denise Vigani, “Habituation into Virtue and the Alleged Paradox of Moral Education,” *Social Theory and Practice* 50, no. 1 (2024): 157–78, <https://doi.org/10.5840/soctheorpract20231129210>; Siyu Wu et al., “A Comprehensive Exploration of Personalized Learning in Smart Education: From Student Modeling to Personalized Recommendations,” *Journal of the ACM* 37, no. 4 (2024), <http://arxiv.org/abs/2402.01666>.

⁹¹ Neil Levy, *Bad Beliefs* (Oxford University Press/Oxford, 2021), <https://doi.org/10.1093/oso/9780192895325.001.0001>; Victor Vikram Odouard, Diana Smirnova, and Shimon Edelman, “Polarize, Catalyze, and Stabilize: How a Minority of Norm Internalizers Amplify Group Selection and Punishment,” *Behavioral Ecology and Sociobiology* 77, no. 10 (October 29, 2023): 110, <https://doi.org/10.1007/s00265-023-03380-0>.

⁹² CLAIRE ALKOUATLI, “Muslim Educators’ Pedagogies: Tools for Self, Social, and Spiritual Transformation,” *Harvard Educational Review* 92, no. 1 (March 1, 2022): 107–33, <https://doi.org/10.17763/1943-5045-92.1.107>; Isra Brifkani, “Islamic Pedagogy for Guidance and Transformation: Toward an Islamic Experiential Learning Model,” *Journal of Education in Muslim Societies* 5, no. 1 (September 2023): 106–12, <https://doi.org/10.2979/jems.5.1.07>.

Similarly, studies demonstrate that cultural participation fosters moral formation by enabling learners to embody values through community practice.⁹³ However, the *kompolan* model extends these findings by illustrating a culturally embedded form of habituation that bridges school, family, and society—producing continuity between formal and informal religious education.⁹⁴

Critically, while Bourdieu's framework is often applied to explain social reproduction, this study reveals its potential for *social transformation*.⁹⁵ In the case of *kompolan*, *habitus* does not merely reproduce existing norms but transforms them into dynamic moral resources.⁹⁶ By reinterpreting religious practices in a pedagogical context, teachers and community leaders reshape the field into a space of empowerment—where students are both learners and agents of moral change.⁹⁷

This reinterpretation contributes to the broader discourse on ethnopedagogy and Islamic education. It suggests that local cultural habituation, when supported by theoretical reflection and community collaboration, can become an innovative form of value education that is contextually grounded, socially inclusive, and spiritually transformative.⁹⁸

Educational and Social Implications

The incorporation of *kompolan* into school-based learning demonstrates how local culture can function as an alternative model of value education.⁹⁹ It offers an organic framework for character formation grounded in local wisdom and community participation.¹⁰⁰ By situating value

⁹³ Yemisi Bolade-Ogunfodun et al., “Exploring the Vulnerability of Practice-like Activities: An Ethnographic Perspective,” *Frontiers in Sociology* 7 (December 14, 2022), <https://doi.org/10.3389/fsoc.2022.1003741>; Patricia Larres and Martin Kelly, “A Framework for Authentic Ethical Decision Making in the Face of Grand Challenges: A Lonerganian Gradation,” *Journal of Business Ethics* 182, no. 2 (January 21, 2023): 521–33, <https://doi.org/10.1007/s10551-021-04974-2>.

⁹⁴ Hao Cheng, “Taking Grandparents to School: How School-Community-Family Collaboration Empowers Intergenerational Learning in China,” *Humanities and Social Sciences Communications* 11, no. 1 (2024): 1–12, <https://doi.org/10.1057/s41599-024-03750-7>; Czarecah Tuppil Oropilla and Elin Eriksen Ødegaard, “Strengthening the Call for Intentional Intergenerational Programmes towards Sustainable Futures for Children and Families,” *Sustainability* 13, no. 10 (May 17, 2021): 5564, <https://doi.org/10.3390/su13105564>; Juan Manuel Trujillo-Torres et al., “Intergenerational Learning and Its Impact on the Improvement of Educational Processes,” *Education Sciences* 13, no. 10 (October 9, 2023): 1019, <https://doi.org/10.3390/educsci13101019>.

⁹⁵ Patricia McDonough and Elvira J. Abrica, “Toward a (Re)Integrated Application of Bourdieuan Theory,” *Urban Education* 58, no. 7 (September 29, 2023): 1489–1511, <https://doi.org/10.1177/00420859211016517>.

⁹⁶ Nita Alexander, Theresa Petray, and Ailie McDowall, “Conscientisation and Radical Habitus: Expanding Bourdieu's Theory of Practice in Youth Activism Studies,” *Youth* 2, no. 3 (August 2, 2022): 295–308, <https://doi.org/10.3390/youth2030022>; Çetin Çelik, “Rethinking Institutional Habitus in Education: A Relational Approach for Studying Its Sources and Impacts,” *Sociology* 55, no. 3 (June 20, 2021): 522–38, <https://doi.org/10.1177/0038038520966565>.

⁹⁷ ALKOUATLI, “Muslim Educators' Pedagogies: Tools for Self, Social, and Spiritual Transformation”; Anthony G. Reddie, “Transformative Education, Participative Black Theology and the Challenge of Making a Difference,” *Religions* 14, no. 7 (July 10, 2023): 890, <https://doi.org/10.3390/rel14070890>.

⁹⁸ Yus Hermansyah et al., “Islamic Education and the Challenges of Globalization: Strategies for Strengthening Muslim Identity”; Rahmawati et al., “The Integration of Ethnopedagogy in Science Learning to Improve Student Engagement and Cultural Awareness.”

⁹⁹ Mohammad Fauziddin, Suryanti Suryanti, and Wiryanto Wiryanto, “Community-Based Education and Regional Culture, Has It Been Put into Practice?,” *AL-ISHLAH: Jurnal Pendidikan* 14, no. 2 (June 6, 2022): 1069–78, <https://doi.org/10.35445/alishlah.v14i2.2067>; Karomi Karomi et al., “Educational Transformation Through Local Values: Exploring the Effects of Lebur Anyong and Saling Sedok on Community Engagement and Learning Outcomes in the Context of Sustainable Development Goals,” *Journal of Lifestyle and SDGs Review* 5, no. 2 (December 30, 2024): e03710, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03710>.

¹⁰⁰ Imron et al., *Exploration of Integrating Local Wisdom Values in Education: Focus on Feasible Learner Management Activities and the Stakeholders*; Malkisedek Taneo and Aleksius Madu, “Implementation of Cultural Values of Traditional Houses in Learning,” *Journal of Intercultural Communication* 23, no. 3 (September 10, 2023): 14–27, <https://doi.org/10.36923/jicc.v23i3.157>.

internalization within students' socio-cultural context, the program bridges formal education with the lived moral experience of the community.¹⁰¹

From an ethnopedagogical standpoint, this approach highlights that education is not merely the transfer of abstract knowledge but the cultivation of cultural consciousness (*kesadaran budaya*).¹⁰² The success of the *kompolan* model suggests that culturally responsive Islamic education can strengthen students' religious identity, improve school-community collaboration, and promote sustainable moral development.¹⁰³ Ultimately, it affirms that local culture—when critically engaged—serves as a powerful medium for transmitting Islamic values that are both contextually relevant and spiritually profound.¹⁰⁴

CONCLUSION

This study concludes that the internalization of Islamic educational values through local cultural habituation in Madura—particularly via the *kompolan* tradition—proves to be an effective and contextually grounded model of Islamic education. The process occurs through continuous habituation and social participation that transform abstract religious teachings into lived moral behaviors. Students learn not only about Islamic doctrines but also about how to embody these values in daily life through observation, repetition, and meaningful participation in religious and communal activities.

From a theoretical perspective, the findings reaffirm Pierre Bourdieu's framework that *habitus*, *capital*, and *field* are dynamically interrelated in the formation of moral identity. The *kompolan* environment serves as a cultural field where religious, social, and symbolic capitals are exchanged and reproduced through pedagogical interaction. Within this field, students develop a *religious habitus*—a set of dispositions toward piety, respect, cooperation, and discipline—that persist beyond the formal school setting. This demonstrates that cultural habituation can serve as a practical mechanism of value internalization that aligns with the objectives of Islamic character education.

In terms of theoretical contribution, this research extends Bourdieu's framework into the domain of Islamic education, showing how *habitus* can function not only as a means of social reproduction but also as an instrument of moral transformation. The study highlights that local culture, when critically engaged, can become a space for both preserving tradition and fostering ethical renewal. It thus enriches the ethnopedagogical discourse by offering an analytical model that bridges sociology, culture, and theology in the context of value education.

¹⁰¹ L et al., "Utilization of Local Wisdom as a Source of Social Studies Learning to Instill Cultural Values and Tolerance in SD/MI."

¹⁰² Katarína Slobodová Nováková et al., "Using The Elements Of Traditional Culture In The Teaching Process From The Perspective Of Ethnopedagogy and Ethnology," *Journal of Education Culture and Society* 12, no. 2 (September 25, 2021): 495–504, <https://doi.org/10.15503/jecs2021.2.495.504>; Hapsari Dwiningtyas Sulistyani et al., "Retracted: Ethno-Pedagogy Perspective on Ethnic Minority Discourse of Education," *Jurnal Komunikasi Indonesia* 9, no. 1 (2020): 223–30, <https://doi.org/10.7454/jki.v9i1.11984>.

¹⁰³ Farah Ahmed and Safaruk Chowdhury, "Rethinking Contemporary Schooling in Muslim Contexts: An Islamic Conceptual Framework for Reconstructing K-12 Education," *Educational Philosophy and Theory* 57, no. 2 (January 28, 2025): 152–65, <https://doi.org/10.1080/00131857.2024.2411325>; Molina Ibrahim et al., "Addressing Contemporary Ethical and Moral Issues through Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 36–51, <https://doi.org/10.35335/kbbzar83>; Dwi Yuliana et al., "Analisis Literatur: Pendidikan Islam Sebagai Pondasi Moralitas Dalam Masyarakat."

¹⁰⁴ Hussin et al., "Islamic Religious School as An Alternative Education Institution in the Global Era: A Bibliometric and Thematic Analysis"; Jobeda Khanom, Mohamad Ali, and Elias Ahmed, "Advancing Islamic Education: Values-Driven Strategic Leadership in School Culture of the Digital Era," *Solo Universal Journal of Islamic Education and Multiculturalism* 3, no. 01 (July 23, 2025): 155–68, <https://doi.org/10.61455/sujiem.v3i01.378>.

Practically, the results imply that educators and policymakers should recognize the pedagogical potential of local cultural traditions as living media for moral formation. The integration of community-based practices such as *kompolan* can strengthen collaboration between schools, families, and local religious leaders. This synergy supports the sustainability of Islamic character education that is not only institutionally implemented but also socially lived. By rooting education in local wisdom, schools can cultivate students who are intellectually capable, morally grounded, and socially compassionate.

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