

LEARNING STRATEGIES FOR PHILOSOPHY BASED ON LOCAL WISDOM IN ISLAMIC EDUCATION THROUGH THE IDER BUMI PAKISTAJI TRADITION

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Abstract

Modern education in the era of globalization faces significant risks of dehumanization and identity crisis, particularly when learning is detached from local traditions, cultural values, and religious foundations. This study aims to examine local wisdom-based philosophy learning in Islamic education as an educational model that develops learners with broad global insight while maintaining commitment to local and Islamic principles. This study employed a qualitative method and was conducted in Pakistaji Village, Banyuwangi Regency, over five days. The research process included literature study, interviews, qualitative data analysis, and documentation. The findings show that philosophy learning based on local wisdom in Islamic education through the *Ider Bumi Pakistaji* tradition provides three main educational contributions. First, it equips students with critical thinking skills that enable them to evaluate external influences according to Islamic and local ethical values. Second, it strengthens the younger generation's cultural roots and religious values amid globalization. Third, it balances intellectual development through philosophical reasoning with noble character through humanistic and moral values. This study concludes that integrating local wisdom into philosophy learning within Islamic education can serve as a culturally grounded and religiously informed response to the

challenges of globalization. Its contribution lies in reinforcing an educational model that promotes critical awareness, cultural identity, and moral character while preparing learners to engage responsibly with global change.

Keywords: Local Wisdom; Philosophy Learning; Islamic Education; *Ider Bumi* Tradition; Globalization

INTRODUCTION

The world of education currently stands at a crucial crossroads marked by the acceleration of globalization and the digital revolution. Rapid technological change opens up significant opportunities for expanding access to knowledge, innovating learning methods, and enhancing student capabilities (Kalyani, 2024). However, this modernization process also presents serious challenges, including a tendency toward dehumanization, the erosion of cultural values, and the erosion of national identity if education focuses solely on technical aspects and instrumental competencies.

In this context, education rooted in local wisdom has emerged as a strategic alternative to balance the demands of global development with the need to maintain cultural identity. Darmadi (2018) asserts that education based on local wisdom can produce a generation that is not only intellectually competent but also firmly adheres to the principles of its culture and noble traditions. This approach positions local values as a source of normative and pedagogical legitimacy, making the process of cultural socialization an integral part of character formation (Ichsan & Samsudin, 2019; Muna & Ichsan, 2022; Rustam & Ichsan, 2020).

The crisis emerging in current learning practices often stems from an overly dominant administrative and technical orientation. An instrumental approach to the curriculum—which prioritizes quantitative indicators such as academic achievement and accreditation—leads to the neglect of the affective, spiritual, and contextual aspects that give deeper meaning to the educational process (Zahro & Samsu, 2026). Consequently, students are vulnerable to cultural alienation and lose the reflective skills necessary to assess the ethical implications of their actions within a socio-cultural context.

Several contemporary studies suggest that integrating philosophy and local wisdom can serve as a conceptual framework that encourages reflective and humanistic learning. Nikmah et al. (2025) suggest that combining the philosophical dimension—which

encourages the development of critical thinking and value awareness—with local wisdom—which instills social and spiritual norms—creates a character-oriented educational model. According to Bakhri and Saleh (2026) that this model positions learning not merely as the transmission of knowledge but as a transformational process that shapes ethical and responsible citizens.

In the realm of Islamic education, the need to bridge philosophical insights with religious values is becoming increasingly urgent. Traditional Islamic education emphasizes the authority of the Quran and Hadith as moral guidelines, but often fails to link these texts to local cultural practices prevalent in society (Saada & Magadlah, 2021). Reorienting learning strategies that integrate local wisdom into the theoretical and methodological framework of Islamic education is expected to enrich the relevance of learning and strengthen the internalization of religious values in real-world contexts.

The Ider Bumi tradition in Kemiren Village, Banyuwangi, is an example of local wisdom rich in philosophical and practical meaning. The Osing people's rituals of gratitude and warding off disaster not only reflect the vertical relationship between humans and the Creator but also affirm the harmonious horizontal relationship between humans, nature, and the community. Values such as mutual cooperation, gratitude, ecological responsibility, and social solidarity manifested in this tradition provide pedagogical material for bringing ethical teachings to life in educational practice.

Integrating elements of the Ider Bumi Tradition into philosophy learning in Islamic education offers the potential to transform abstract theory into everyday practice. Thus, students not only learn ethical and theological concepts textually but also experience and internalize these values through participation in rituals, critical reflection, and community projects. This experiential learning approach strengthens the affective and conative dimensions of learning while building collective awareness of cultural and environmental preservation.

Synthetically, the synergy between local wisdom and the Islamic educational paradigm can be a strategic pillar in developing national character and identity. Akrivou and Bradbury-Huang (2015) demonstrated that internalizing tradition into the curriculum has the potential to produce graduates with a balance between cognitive excellence and moral integrity. However, implementing this concept requires contextual curriculum formulation, culturally sensitive educator training, and evaluation mechanisms capable of validly

measuring non-cognitive aspects of character and values.

Based on these foundations, this study proposes the development of a philosophy learning strategy based on the Ider Bumi Pakistaji Tradition as an intervention model in Islamic education. The research focuses on identifying philosophical values within rituals, designing learning modules that integrate traditional practices, and evaluating their impact on students' character development. This approach is expected to not only enrich the body of Islamic pedagogy but also make a practical contribution to cultural preservation and strengthening the identity of the younger generation.

METHODS

The researchers in this study used a qualitative approach with a case study to deeply examine the meaning and function of the Ider Bumi tradition in Kemiren Village as a source of philosophical values that have the potential to be converted into learning strategies in Islamic education. The case study approach was chosen because of its ability to capture the complexity of the local socio-cultural context and the dynamics of interactions between traditional actors that are not easily measured quantitatively (Nasution, 2023). By focusing on a single, context-rich phenomenon—namely the practices, symbolism, and narratives of Ider Bumi practitioners—this study allows for strong evidence triangulation and a holistic interpretation of the relationship between ritual practices and Islamic pedagogical concepts.

The research data are descriptive qualitative in nature, consisting of written words, interview transcripts, observational field notes, and related documentary materials (photographs, recordings, local archives) (Safrudin et al., 2023; Suwendra, 2018). Data collection techniques included participant observation to capture behaviors, routines, and non-verbal elements during the Ider Bumi ritual; in-depth semi-structured interviews with traditional leaders, ritual organizers, and key informants to explore meanings, ethical-religious values, and the process of value inheritance; and documentation to verify the chronology, material symbolism, and visual representations of the ritual. Each data source was recorded and transcribed, then analyzed thematically using open, axial, and selective coding procedures to identify categories of philosophical values relevant to the objectives of Islamic learning.

The research location in Kemiren Village, Pakistaji District, Banyuwangi Regency, was selected based on its cultural relevance and accessibility to Ider Bumi practices; fieldwork

was conducted over five intensive field days. The primary subjects of the study were traditional leaders of Kemiren Village, accompanied by other key informants such as local religious leaders, ritual participants, and community members active in the tradition. To ensure the credibility and transferability of the findings, the researchers employed validation techniques such as source and method triangulation, member checking of transcripts and initial interpretations, and an audit trail documenting the steps of data collection and analysis (Cresswell, 2012; Sugiyono, 2017). Ethical considerations included verbal/written permission from traditional leaders, participant consent, and protection of anonymity when necessary.

RESULTS

Human Existence as the Root of Culture

Ontologically, culture is deeply rooted in the essence of humanity, as humans exist not merely as biological beings but as the self with spiritual and moral dimensions. From the perspective of Islamic educational philosophy, the concept of self emphasizes existential responsibility: humans were created to carry out the mandate of being the caliph of Allah (Humaini, 2008). This status provides an ontological foundation for cultural activity—culture is a manifestation of the essence of humanity, endowed with the capacity to think, value, and act. It means that culture is not an external phenomenon inherent in humans, but rather a profound expression of the soul guided by a divine vision and the ethical purpose of human life (Plotkin, 2010).

Epistemologically and normatively, the cultural process is an arena for the transformation of knowledge, values, and spiritual skills into concrete social practices. The steadfastness of faith provides a framework of values—norms, goals, and meaning—while the demands of reality demand adaptation, innovation, and technical proficiency. This tension drives a creative dynamic: humans formulate their theoretical knowledge and religious experience into cultural forms such as art, social governance, technology, and collective rituals (Akbar, 2023). Therefore, the quality of culture measures the extent to which transcendent values are internalized and tested in the pragmatic context of everyday life, resulting in cultural products that are both ethical and functional.

Axiologically, the degree of humanity depends on the ability of individuals and communities to actualize spiritual values into concrete actions that provide social benefits. Noble culture is not merely symbolic or aesthetic, but rather the product of socially pious

actions—practices that uphold justice, preserve the environment, strengthen solidarity, and facilitate the common good (*maslahat*). Therefore, education and character formation are key: through Islamic education that emphasizes the integration of faith and good deeds, humans are formed into agents of cultural transformation capable of transforming divine mandates into productive and ethical works (Maidugu & Isah, 2024). In other words, a person's moral and social status is reflected in the intensity of the conversion of spiritual values into cultural contributions that bring tangible benefits to the environment.

Integration of Local Wisdom in the Islamic Education Curriculum

Local wisdom should be viewed as central, not secondary, to the delivery of Islamic Education (*Pendidikan Agama Islam*/PAI) learning. This perspective stems from the understanding that religion and culture mutually influence each other; prioritizing local wisdom acknowledges the historical and socio-cultural context of students (Abdullah, 2020). In practice, this approach prevents PAI learning from becoming a uniform model detached from local realities, thereby making teaching materials more relevant and meaningful to students' daily lives.

In school settings, especially those in communities with strong local traditions, the integration of cultural wisdom is a strategic step to strengthen the effectiveness of religious education. Teachers act as mediators, translating Islamic teachings through local symbols, language, and cultural practices, making the educational process more accessible (N. Arifin & Ichsan, 2024). In addition to increasing students' emotional engagement, this approach also fosters a healthy sense of local identity and pride, which in turn enriches students' spiritual and moral experiences.

Local wisdom is not simply a legacy of outdated traditions; it is a contextualizing tool that connects universal Islamic values with concrete social practices. For example, the norm of mutual cooperation, the custom of deliberation, or local rituals can serve as illustrations of values such as mutual assistance, justice, and deliberation taught in Islam (Haryanto et al., 2024). This way, learning becomes more applicable: students not only understand theoretical concepts but also see how these values are manifested in collective actions and interpersonal relationships in their communities.

Finally, an approach that prioritizes local wisdom helps build a deep and organic understanding of religion. When Islamic Education (PAI) material is delivered through a

cultural medium familiar from an early age, the process of internalizing values becomes more natural and sustainable. Furthermore, the integration of local culture into the curriculum encourages tolerance and respect for diversity—strengthening students' capacity to apply religious teachings contextually, critically, and responsibly in modern social life (Fasyiransyah et al., 2025).

Philosophy and Islamization of the Ider Bumi Tradition in Pakistaji as a Local Wisdom-Based Learning Method

Semantically, the combination of the words "Ider" and "Bumi" creates the idea of movement around living space—a journey that goes beyond simply changing location, but also emphasizes humanity's relationship with the land upon which it rests. If "Ider" is interpreted as mobility or travel in all directions, and "Bumi" as a foothold or living space, then Ider Bumi represents humanity's attempt to symbolically define its territory: enclosing its living space through prayers and collective rituals. This circular movement conveys the meaning of total protection for the village, while also emphasizing humanity's dependence on the earth as a source of sustenance entrusted by God (Bahnsen & Wirzba, 2012).

From a philosophical perspective, the rite of circumambulation demonstrates both cosmological and ethical dimensions. The act of circumambulating the village signifies an attempt to subjugate space to a spiritual order: land is not merely a physical object, but a space that must be protected, respected, and sought for safety. This philosophy embodies the idea of complementarity between human endeavor (*ikhtiar*) and submission to divine will (*tawakal*), making Ider Bumi a symbol of acknowledging the limits of human power and a call to safeguard the environmental mandate.

Sociologically, Ider Bumi serves as a social glue (social bonding) that binds various levels of society in collective practice. The shared journey involves traditional leaders, religious leaders, village officials, men, women, youth, and children—a form of social inclusion that fosters a sense of belonging to the safety and security of the village. Involvement across generations and social statuses strengthens the network of solidarity, making the ritual not merely symbolic but also instrumental in strengthening community cohesion.

Within the framework of religious and character education, the Ider Bumi procession serves as a "character laboratory" that internalizes moral and social values. The value of

tawakkal (trust) teaches the awareness that ultimate salvation lies in the hands of Allah SWT. The value of *adab* (moral) reinforces respect for ancestors and ritual leaders. While the value of ecology instills an understanding that the earth is a trust that must be safeguarded. Through direct participation, the younger generation gains practical learning experiences that are more powerful than purely theoretical instruction.

Tradition, in general, is an accumulation of time-tested practices and values that become components of collective identity. The most fundamental characteristic of tradition is its transmission mechanism: the transmission of knowledge through oral tradition, repeated practice, and sometimes written records. Without a continuous process of inheritance, the noble values embodied in tradition are vulnerable to erosion or extinction, thereby depriving society of its historical compass and source of social legitimacy (Alexander, 2006).

The sociological function of tradition also serves as a catalyst for harmony between individuals and groups. With the presence of norms internalized through shared practices, individual behavior is directed toward aligning with collective interests, thereby minimizing conflict and reproducing social order. Tradition provides a sense of belonging and shared purpose, defines community boundaries, and reinforces a stable social structure—crucial features for village social resilience in the face of external change.

The local history of Ider Bumi in Pakistaji Village illustrates the dynamics of acculturation and value transformation. Rooted in efforts to address the plague in Banyuwangi in the 19th century and adapted from Kemiren Village by Buyut Demang (Joyo Samudro), this procession began to institutionalize itself in the early 1900s. Significant transformations occurred when local Islamic influence strengthened through Kiai Achmad Asy'ari; rituals based on Islamic practices such as *istigosab* (religious call to prayer), the call to prayer (*adzan*), and communal prayer replaced some of the older ritualistic elements, culminating in 1956, marking a symbolic reorientation that aligned tradition with local religious discourse.

Structurally, the implementation of Ider Bumi demonstrates the synergy between three pillars: spiritual leadership (*kyai*), formal legitimacy (village officials), and mass participation (residents). The *tumpang* (rice cone) as the ritual medium contains many layers of symbolism: the conical shape symbolizes the sacred mountain and the hope for prosperity; the variety of side dishes signifies the balance of nature, the diversity of resources, and

gratitude. This symbolic combination connects spiritual, social, and ecological dimensions in one practice that is easily recognized by the community.

The sacred and organized framework of the procession—the collection of *tumpeng* (rice cone) by women, the turning off of lights at the peak of the night, the ritual walking around the four corners with the call to prayer at each point, and the conclusion with a communal meal—reinforces the symbolic and social function of this activity. When the ritual is performed in total darkness, its collective effect strengthens the sense of togetherness and interdependence among residents. Thus, Ider Bumi is not merely a cultural heritage, but an adaptive mechanism that combines spirituality, identity, and social order in response to historical and contemporary challenges.

The following is a mapping of the flow of the Ider Bumi tradition in Pakistaji Village:



Figure 1. Mand Mapping Alur Ider Bumi In Pakistaji Village

DISCUSSION

Integration Strategy in Local Wisdom-Based Philosophy Learning through the Ider Bumi Pakistaji Tradition

Conceptually, the integration of the Ider Bumi tradition in the learning of Islamic educational philosophy in Pakistaji Village can be understood as a strategy to bridge religious texts with the life experiences of students through the cultural context they know every day (Azmy et al., 2017). Integration strategies need to be placed within the contextual framework of the curriculum. Symbolic values in the Ider Bumi ritual, such as the tumpeng (rice cone), communal prayer, and the recitation of the adhan (call to prayer) in the four corners of the village, are not positioned as mere elements of folklore, but as a medium for interpreting the meaning of monotheism, gratitude, and spiritual orientation in Islam. This approach aligns with the finding that the Islamic education curriculum can accommodate local traditions and cultures without losing its normative legitimacy, as long as these values are directed toward strengthening the goals of religious education. Thus, students learn that Islamic teachings do not exist in an abstract space, but rather are present in concrete and meaningful social practices (Trisnani et al., 2026).

The Ider Bumi tradition can be developed through reflective pedagogy, which transforms the ritual procession into a critical learning space. Students' involvement in a series of activities, from preparing the tumpeng (rice cone) to walking alongside religious and community leaders, provides direct experience in etiquette, mutual cooperation, discipline, and respect for the community's moral authority. Research on experiential learning in Islamic Education (PAI) shows that experiential learning can increase engagement, motivation, and internalization of values more effectively than passive lecture methods. Within the framework of Islamic educational philosophy, this experience is crucial because knowledge is not merely understood as memorization, but as the result of a reflective encounter between the mind, heart, and action (Raihani & Mutaqin, 2025).

Symbolic moments such as the turning off of house lights during rituals can be interpreted as a means of existential reflection on human limitations and the need for divine guidance. Here, students are encouraged to understand that the extinguishing of physical light can be interpreted as a reminder of the fragility of human capabilities without the guidance of Allah SWT, so that the divine dimension is not taught verbally alone, but rather experienced symbolically. This model strengthens philosophical learning because students

not only explain concepts but also interpret the meaning behind cultural events. In this way, the learning process becomes more profound because it touches on cognitive, affective, and spiritual aspects simultaneously (Naharin et al., 2024).

This integration strategy also serves to strengthen religious cultural identity. The transformation of elements previously considered mystical into practices such as the great *istigosab* demonstrates a process of cultural Islamization, not a total rejection of local traditions. The literature on local traditions as 'urf emphasizes that customs that do not conflict with sharia principles can be legitimized in religious practices, allowing Islam to emerge as a guiding spirit, rather than severing, the cultural roots of a community. From an Islamic educational perspective, this is crucial because a healthy religious identity is formed when students are able to reconcile with their social heritage while placing sharia as the primary normative orientation (S. Arifin, 2021).

The practice of eating tumpeng together at the end of the ritual has strong pedagogical value in shaping social ethics. The tradition of eating together teaches the equality of human dignity before God, social solidarity, and distributive justice within the communal space. If integrated into the study of Islamic educational philosophy, this moment can be used to explain that the value of brotherhood does not stop at slogans but must be realized in social relations of equality and mutual respect. In an educational context, this tradition can serve as a concrete example that Islamic spirituality is always intertwined with public ethics and social responsibility (Azmy et al., 2017).

Overall, the strategy of integrating Ider Bumi into Islamic educational philosophy learning produces a holistic educational model: intellectually critical, spiritually robust, and rooted in local culture. This model is relevant to addressing modernization, which often separates religion from culture and knowledge from life experience. By utilizing local traditions as a learning medium with religious value, Islamic education not only preserves the community's heritage but also shapes students who are able to interpret traditions reflectively, selectively, and transformatively.

CONCLUSION

This study demonstrates that the Ider Bumi tradition of Pakistaji Village constitutes a viable and pedagogically rich source for grounding Islamic philosophy learning in local wisdom, producing an integrated educational model that reconciles cognitive, affective, and

conative dimensions. Empirical evidence from participant observation, interviews, and documentation shows that ritual elements—such as the tumpeng, communal prayer, and the night-time procession—encapsulate philosophical values (*tawakkal*, *adab*, ecological stewardship, and social solidarity) which, when intentionally incorporated into curriculum design and reflective pedagogy, strengthen students' moral formation and cultural identity without compromising religious normative legitimacy. The proposed strategy—framing ritual symbolism as contextualized learning materials, employing experiential and reflective methods, and aligning assessment with non-cognitive outcomes—addresses the instrumental shortcomings of technocratic schooling by fostering ethical responsibility and communal resilience. Successful implementation will require culturally sensitive teacher training, curriculum adaptation, and valid evaluation tools for character development; future research should test the model's effectiveness through longitudinal and quasi-experimental studies across diverse cultural settings to assess transferability and impact on students' values and civic behavior.

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