

Developing a Qur'anic Ethnopedagogical Curriculum Model through the Integration of Minangkabau Local Wisdom in Islamic Religious Education

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ABSTRACT

The growing interest in culturally responsive education has encouraged educators to seek meaningful ways of connecting religious values with local wisdom in formal learning. However, little attention has been given to understanding how religious teachings are systematically translated into culturally relevant curriculum practices. This study examines the integration of Qur'anic values and Minangkabau local wisdom in Islamic religious education and develops a Qur'anic ethnopedagogical curriculum model based on curriculum documents. Using a qualitative document analysis approach, the study analyzed Islamic Religious Education lesson plans that explicitly integrated Qur'anic teachings with Minangkabau cultural values. The documents were selected purposively and examined through thematic coding, categorization, and pattern identification using a document analysis matrix. The findings reveal four interrelated themes: the contextualization of Qur'anic values through local wisdom, character-oriented curriculum integration, the role of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) as a curricular foundation, and the development of a Qur'anic ethnopedagogical curriculum model. The results show that local culture functions not merely as cultural content but as a pedagogical pathway through which religious values are understood, contextualized, and internalized in meaningful learning experiences. These findings highlight the potential of culturally grounded curriculum design to strengthen character education while preserving the relevance of religious learning. Unlike previous studies that primarily focus on the integration of local wisdom or character education outcomes, this study offers a curriculum-level explanation of how religious values are transformed into culturally meaningful educational experiences. Future research should examine the model's implementation in classroom settings and explore its applicability across different cultural contexts.

Keywords: Qur'anic Ethnopedagogy; Culturally Responsive Curriculum; Islamic Religious Education; Local Wisdom Integration; Character Education.



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1. INTRODUCTION

The integration of local culture into formal education has become an increasingly important concern in curriculum development worldwide. In the context of globalization, educational institutions are expected not only to transmit knowledge but also to preserve cultural identity and to promote meaningful learning experiences relevant to students' social realities. This concern

has spurred the emergence of culturally responsive education, which emphasizes connecting curriculum content to learners' cultural backgrounds and lived experiences. Numerous studies have shown that culturally grounded learning contributes to student engagement, identity formation, and character development by making learning more contextual and meaningful (Cardozo, 2021; Hayashi et al., 2022; Rahmawati et al., 2020). In religious education, this issue is particularly significant because students often struggle to relate abstract religious teachings to their daily lives. Consequently, integrating religious values with local cultural traditions has been increasingly recognized as an effective strategy for strengthening both moral education and cultural continuity.

Despite the growing attention to culturally responsive learning, important gaps remain in both theory and practice. Existing scholarship has extensively examined local wisdom-based education, ethnopedagogy, and Islamic character education as separate areas of inquiry. Studies on ethnopedagogy primarily emphasize the preservation of cultural values and contextual learning, while research on Islamic education largely focuses on moral and religious character formation. However, limited attention has been given to how these two domains can be systematically integrated within curriculum structures, particularly through culturally embedded frameworks that translate religious teachings into meaningful educational practices. Consequently, there remains a significant gap in understanding how local cultural traditions can function as pedagogical mediators for the contextualization and transmission of Islamic values in formal educational settings (Arif & Chapakiya, 2025; Hasanuddin & Rusydi, 2024; Mansur & Sholeh, 2024; Sakti et al., 2024). Empirically, previous studies have largely focused on the outcomes of character education, the preservation of indigenous culture, or the implementation of local wisdom in classroom activities. Comparatively fewer studies have examined curriculum documents as sites where religious values and local cultural knowledge are intentionally connected and translated into learning content. This limitation leaves unanswered questions about the pedagogical mechanisms by which local culture facilitates the internalization of religious values in formal educational settings.

The existing literature provides valuable insights but also reveals a fragmented understanding of religion-culture integration in education. Ethnopedagogical studies emphasize that indigenous knowledge, local traditions, and cultural practices constitute important educational resources that can enhance students' cultural awareness and learning engagement (Misnawati et al., 2021; Rahmawati et al., 2020). Similarly, research on local wisdom-based education argues that culturally grounded curricula contribute to the development of social responsibility, moral awareness, and cultural identity (Arif & Chapakiya, 2025; Hasanuddin & Rusydi, 2024; Sanjani et al., 2024). Within the field of Islamic education, scholars have highlighted the importance of linking religious learning to real-life experiences to help Islamic values be internalized rather than merely memorized (Arifin, 2018; Muhammad et al., 2021; Sakti et al., 2024). These studies collectively suggest that culture serves as a powerful medium for transmitting values and shaping character. Nevertheless, the literature tends to examine either cultural dimensions or religious dimensions separately. Consequently, limited attention has been devoted to understanding how Qur'anic teachings and local cultural philosophies are integrated within curriculum structures to create a coherent model of character-oriented learning.

This study addresses the gap by examining the integration of Qur'anic values and Minangkabau local wisdom in Islamic Religious Education lesson plans at the senior secondary school level. In response to this gap, the present study develops a Qur'anic Ethnopedagogical Curriculum Model, derived from an analysis of Islamic Religious Education lesson plans. The study

does not merely examine the presence of local wisdom within educational content or the outcomes of character education. Instead, it explains how Qur'anic values are interpreted through the philosophical framework of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), translated into culturally relevant curriculum content, and internalized through character-oriented learning experiences. By focusing on the curriculum process itself, the study offers a new perspective on how religious teachings and local culture can be systematically integrated within formal education. This contribution extends current discussions on ethnopedagogy, culturally responsive curriculum development, and Islamic education by providing a curriculum-level framework that explains how integration occurs rather than simply demonstrating its outcomes. Existing scholarship provides valuable insights into the educational benefits of ethnopedagogy, culturally responsive learning, and local wisdom-based education. Studies in these areas consistently report positive outcomes related to cultural identity, student engagement, and character development. Similarly, research in Islamic education has emphasized the importance of integrating religious values into learning processes to strengthen students' moral and spiritual growth. Despite these contributions, the relationship between religion, culture, and curriculum remains insufficiently theorized. Most studies focus on educational outcomes, while relatively little attention is paid to the curricular process by which religious values are interpreted, contextualized, and transformed into learning experiences meaningful within specific cultural settings. Consequently, the mechanism connecting religious teachings, local wisdom, curriculum content, and character formation remains underexplored.

The Minangkabau context is a unique case because of its philosophical foundation, *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), which has historically positioned Islamic teachings and local customs as complementary systems of values (Abdullah, 1966; Albert et al., 2022; Aziz et al., 2020; Darwis & Muslim, 2024; Mariana, 2024). While previous studies have discussed local wisdom in education and the role of culture in Islamic thought, limited research has explored how these elements are systematically translated into curriculum content and learning materials.

Although previous studies have demonstrated the educational value of ethnopedagogy, culturally responsive learning, Islamic character education, and local wisdom integration, most have focused primarily on learning outcomes, cultural preservation, or student character development. Limited attention has been paid to explaining the curricular mechanism by which religious values are systematically translated into culturally meaningful learning experiences. As a result, the process by which religious teachings, local cultural knowledge, curriculum content, and character formation are connected remains insufficiently understood. This gap is particularly important because successful curriculum integration requires more than the inclusion of cultural content; it requires a coherent framework that explains how values are interpreted, contextualized, and internalized within educational practice.

Therefore, the novelty of this study lies in its focus on curriculum-level integration and its attempt to formulate a conceptual model that explains how Qur'anic teachings are contextualized through Minangkabau cultural philosophies. The study contributes to the fields of curriculum studies, Islamic education, and ethnopedagogy by proposing a Qur'anic ethnopedagogical curriculum model that connects religious values, local wisdom, learning content, and character formation within a single conceptual framework.

This study is informed by three complementary theoretical perspectives: ethnopedagogy, culturally responsive curriculum theory, and Islamic character education. Ethnopedagogy views local cultural knowledge as a legitimate source of educational content and learning resources

(Hikmah Syafiulia et al., 2025; Misnawati et al., 2021; Ni Putu Yuniarika Parwati et al., 2025; Selasih & Sudarsana, 2018), while culturally responsive curriculum theory emphasizes aligning educational experiences with students' cultural backgrounds and social contexts (Cardozo, 2021; Hayashi et al., 2022; Rahmawati et al., 2020). At the same time, Islamic education emphasizes cultivating moral character by internalizing Qur'anic values and ethical conduct (Arifin, 2018; Muhammad et al., 2021; Sakti et al., 2024). Drawing upon these perspectives, this study aims to analyze how Qur'anic values are integrated with Minangkabau local wisdom in Islamic Religious Education and to develop a Qur'anic ethnopedagogical curriculum model that can serve as a framework for culturally contextualized character education in formal schooling.

Accordingly, this study addresses three interrelated questions: (1) how are Qur'anic values integrated with Minangkabau local wisdom within Islamic religious education lesson plans? (2) what character development orientations emerge from this curriculum integration? and (3) how can a Qur'anic ethnopedagogical curriculum model be developed from the identified patterns of integration? These questions guide the analysis and provide the foundation for the study's theoretical and practical contributions.

2. THEORETICAL FRAMEWORK

2.1 Ethnopedagogy as a Foundation for Contextual Learning

Ethnopedagogy views local culture not merely as a social heritage but as a meaningful source of knowledge that can enrich educational processes (Selasih & Sudarsana, 2018). This perspective emphasizes that learning becomes more relevant when it is connected to students' values, traditions, and lived experiences. Local wisdom serves as a bridge between formal knowledge and everyday life, helping learners understand educational content through familiar cultural contexts (Ajayi, 2025; Ramadani, 2025). Rahmawati et al. (2020) argue that cultural identity plays a significant role in shaping social values and community behavior, making local culture an important educational resource. Similarly, Sanjani et al. (2024) emphasize that integrating local values into Islamic thought helps preserve cultural identity while strengthening moral awareness. From this perspective, ethnopedagogy provides a framework for understanding how local wisdom can become an integral component of curriculum development rather than merely supplementary content.

2.2 Islamic Education and Character Formation

The primary goal of Islamic education extends beyond the transmission of religious knowledge. It seeks to nurture individuals who embody moral integrity, spiritual awareness, and responsible social behavior (Ibrahim et al., 2024; Komariah & Nihayah, 2023; Momen, 2024). Arifin (2018) explains that Islamic educational thought, particularly that of Al-Ghazali, emphasizes the development of character (*akhlaq*) as the central objective of education. Knowledge acquires meaning when it shapes attitudes and behavior. Therefore, effective Islamic learning requires educational experiences that allow learners to internalize religious values in real-life situations. In this regard, character education is not separated from religious education; rather, both are interconnected processes aimed at cultivating ethical individuals who can contribute positively to society.

2.3 Culturally Responsive Curriculum and Value Internalization

Culturally responsive curriculum theory suggests that learning is more meaningful when educational content reflects learners' cultural backgrounds and social realities. Educational experiences become more effective when students can relate abstract concepts to familiar contexts (Anlimachie et al., 2025; Cardozo, 2021; Gay, 2002; Kieran & Anderson, 2019). In religious education, this principle is particularly important because values such as honesty, responsibility, self-discipline, and mutual respect are more easily understood when connected to local cultural practices. The integration of culture and curriculum therefore serves not only cognitive purposes but also supports the process of value internalization. Through this approach, students are encouraged to see religious teachings as living values embedded within their communities rather than as isolated doctrinal concepts.

2.4 ABS-SBK as a Framework for Integrating Religion and Culture

The Minangkabau philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) represents a unique conceptual framework that harmonizes Islamic teachings and local culture (Albert et al., 2022; Mariana, 2024; Trisa, 2019). Within this philosophy, customary practices are guided by Islamic principles, while Islamic values are expressed through cultural traditions. This relationship creates a social environment in which religion and culture reinforce one another rather than exist in opposition. Consequently, ABS-SBK provides a strong foundation for integrating Qur'anic teachings into educational content through culturally meaningful forms of learning (Sanjani et al., 2024).

2.5 Towards a Qur'anic Ethnopedagogical Curriculum Model

Building upon the perspectives above, this study proposes a Qur'anic Ethnopedagogical Curriculum Model as its theoretical contribution. The model explains that Qur'anic values are first interpreted through the philosophical lens of ABS-SBK, then contextualized through Minangkabau local wisdom, translated into curriculum content, and ultimately internalized through learning experiences that support character formation. Unlike previous studies that examine Islamic education, local wisdom, or ethnopedagogy separately, this framework integrates these dimensions into a coherent curriculum model. The novelty of this study, therefore, lies in demonstrating how local culture serves as a pedagogical mechanism to transform Qur'anic values into contextualized learning experiences that strengthen both Islamic character and cultural identity.

Based on these theoretical perspectives, the study assumes that the integration of religious values and local wisdom may follow a process of interpretation, contextualization, and internalization within curriculum design. Rather than proposing a fixed framework, this assumption serves as an analytical lens for examining how the relationship between Qur'anic teachings, Minangkabau local wisdom, and character education is reflected in lesson plan documents.

3. METHODS

This study employed a qualitative approach using document analysis to explore the integration of Qur'anic values and Minangkabau local wisdom within Islamic Religious Education curricula. Qualitative document analysis is particularly suitable for examining educational texts because it enables researchers to identify patterns, meanings, and underlying assumptions embedded in curriculum documents (Creswell, 2003, 2015). The study was conducted in the

context of Islamic Religious Education at a public senior high school in Padang, West Sumatra, Indonesia, where the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) has long influenced educational and cultural practices. The primary data source consisted of lesson plan documents that explicitly integrated Qur'anic teachings with Minangkabau cultural values across multiple learning topics. A total of ten Islamic religious education lesson plans representing grades X, XI, and XII were analyzed. The selected documents covered a range of learning topics, including self-control and brotherhood, *Asmaul Husna*, Islamic dress ethics, seeking knowledge, sources of Islamic law, prophetic *da'wah*, honesty, faith in angels, and moral conduct. These lesson plans were chosen because they explicitly demonstrated the integration of Qur'anic teachings and Minangkabau cultural values within curriculum objectives, learning activities, and character development outcomes. Purposive sampling was employed to select documents that contained clear evidence of curriculum integration between religious content and local wisdom. This strategy was chosen because the selected documents represented information-rich cases capable of providing deep insights into the phenomenon under investigation. Rather than measuring the effectiveness of learning outcomes, the study focused on understanding how curriculum content was constructed to connect Islamic teachings with local cultural traditions and how these connections were intended to support character development.

To support systematic analysis, a document analysis matrix was developed as the primary analytical instrument. The matrix was designed to record curriculum components, including learning objectives, instructional materials, Qur'anic references, cultural values, learning activities, and expected character outcomes. This instrument enabled the researchers to organize document content consistently and to identify recurring relationships among religious teachings, local wisdom, and curriculum design elements. The matrix also served as a coding sheet, facilitating the development of categories and themes throughout the analytical process.

Data analysis was conducted through an iterative thematic analysis process. The researchers first read each lesson plan repeatedly to gain familiarity with the curriculum content. Relevant segments related to Qur'anic values, cultural references, learning strategies, and character objectives were then coded using the document analysis matrix. Similar codes were grouped into broader categories, which were subsequently refined into themes through constant comparison across documents. The analytical process progressed from raw curriculum data to codes, categories, themes, and, finally, to the development of the Qur'anic Ethnopedagogical Curriculum Model. Throughout the analysis, emerging interpretations were continuously reviewed to ensure coherence, consistency, and alignment with the research objectives.

Data collection was carried out through a systematic review of lesson plan documents. Each document was carefully read multiple times to gain a comprehensive understanding of its content, structure, and educational orientation. The researchers paid particular attention to the relationship between Qur'anic verses, learning materials, and Minangkabau cultural philosophies embedded within the curriculum. Data analysis followed an inductive thematic procedure adapted from qualitative curriculum research (Creswell, 2003, 2015). The process began with open coding, during which meaningful units of information related to religious values, cultural wisdom, and character education were identified. These codes were then grouped into broader categories reflecting recurring patterns across the lesson plans. Through an iterative process of comparison and interpretation, several themes emerged, including the contextualization of Qur'anic teachings through local culture, character-oriented curriculum integration, and the role of ABS-SBK as a philosophical foundation for curriculum development. The final stage involved synthesizing these themes into a conceptual framework referred to as the Qur'anic

Ethnopedagogical Curriculum Model. This model was developed to explain the process through which Qur'anic values are translated into culturally meaningful learning experiences that facilitate character formation.

The thematic analysis revealed several recurring patterns across the curriculum documents. Rather than appearing as isolated references, the integration of Qur'anic teachings and Minangkabau cultural values was evident consistently across learning objectives, instructional content, classroom activities, and expected character outcomes. The themes presented in Table 1 were developed through coding, categorization, and constant comparison across the analyzed lesson plans.

Table 1. Development of Themes from Curriculum Document Analysis

Sample Curriculum Evidence	Initial Code	Category	Emerging Theme
Qur'anic verses linked to Minangkabau proverbs and cultural expressions	Religious-cultural connection	Contextual learning	Contextualization of Qur'anic Values
Learning objectives emphasizing honesty, responsibility, and self-control	Character development goals	Moral education	Character-Oriented Learning
Learning materials referencing ABS-SBK principles	Religion-culture integration	Curriculum foundation	ABS-SBK as Curriculum Foundation
Repeated alignment among Qur'anic teachings, local wisdom, and character outcomes	Curriculum integration pattern	Conceptual relationship	Qur'anic Ethnopedagogical Curriculum Model

Several strategies were employed to enhance the study's trustworthiness. An audit trail was maintained throughout the research process to document decisions related to document selection, coding, categorization, and theme development. Peer debriefing was conducted through discussions with colleagues experienced in curriculum studies and qualitative research to challenge interpretations and reduce potential bias. In addition, the analytical framework and thematic structure were reviewed by experts in Islamic education and curriculum development to strengthen interpretive credibility. These procedures contributed to the dependability, credibility, and transparency of the findings.

The analytical progression from curriculum evidence to model development followed a systematic interpretive process. Initial codes were generated from recurring references to Qur'anic teachings, cultural philosophies, character values, and learning objectives. These codes were then grouped into broader conceptual categories reflecting contextual learning, moral development, curriculum foundations, and curriculum integration patterns. Through continuous comparison across documents, these categories evolved into four major themes that ultimately informed the development of the Qur'anic Ethnopedagogical Curriculum Model.

The primary data consisted of Islamic Religious Education lesson plans developed for senior secondary education. Documents were selected purposively because they explicitly integrated Qur'anic teachings with Minangkabau cultural values and reflected the philosophical principles of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). To ensure relevance to the research objectives, only lesson plans that demonstrated identifiable connections among religious content, local wisdom, learning activities, and character development goals were included in the analysis.

Documents that focused exclusively on religious content without cultural integration, or that contained insufficient curriculum information, were excluded. This selection process ensured that all analyzed documents provided meaningful evidence for examining patterns of curriculum integration.

Ethical considerations were carefully observed throughout the study. Permission to access and analyze the curriculum documents was obtained from the school administration. Because the study relied exclusively on institutional documents and did not involve direct interaction with human participants, no personal data were collected. All documents were used solely for academic purposes, and information that could identify individual teachers or students was excluded from the analysis to maintain confidentiality. The research procedure presented in Figure 1 ensured a systematic progression from document examination to model development, allowing the final conceptual framework to emerge inductively from the analyzed curriculum data.

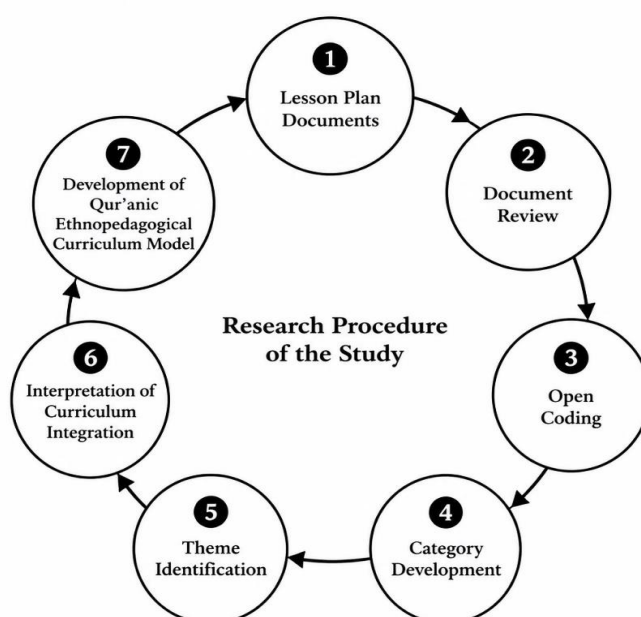


Figure 1. Research Procedure of the Study

Figure 1. Research procedure illustrating the stages of qualitative document analysis used to identify patterns of integration between Qur'anic values and Minangkabau local wisdom and to develop the Qur'anic Ethnopedagogical Curriculum Model.

Table 2. Core Themes of Qur'anic Values and Minangkabau Local Wisdom Integration in Islamic Religious Education

Theme	Description	Evidence from Lesson Plans
Contextualization of Qur'anic Values	Integration of Islamic teachings through Minangkabau philosophy	Qur'anic verses linked to local proverbs and customary values
Character-Oriented Learning	Emphasis on moral and behavioral development	Honesty, brotherhood, self-control, responsibility
ABS-SBK as Curriculum Foundation	Religion and culture as complementary systems	Learning materials grounded in ABS-SBK philosophy

Theme	Description	Evidence from Lesson Plans
Qur'anic Ethnopedagogical Model	Conceptual integration framework	Relationship between Qur'anic values, local wisdom, and character formation

Table 2 presents the principal themes identified across the analyzed lesson plans. Together, these themes reveal a consistent pattern in which religious values, cultural resources, and character education are systematically interconnected. The findings not only illustrate the curriculum integration process but also provide the analytical foundation for the conceptual model proposed in this study.

4. RESULT

The analysis was conducted to address the three research questions concerning curriculum integration, character development orientation, and conceptual model development. Across the lesson plan documents, the findings revealed a coherent pattern in which Qur'anic teachings, local cultural wisdom, and character education objectives were systematically interconnected. The themes presented below explain how these relationships were constructed within the curriculum and how they contributed to the emergence of a Qur'anic Ethnopedagogical Curriculum Model.

The analysis of Islamic Religious Education lesson plans revealed that the integration of Qur'anic values and Minangkabau local wisdom was not implemented as an additional cultural component attached to the curriculum. Instead, local cultural philosophy was systematically embedded into learning content and used as a contextual medium through which Qur'anic teachings were introduced and interpreted. Across the analyzed lesson plans, three major themes emerged: (1) contextualization of Qur'anic values through Minangkabau cultural philosophy, (2) character-oriented curriculum integration, and (3) the establishment of ABS-SBK as the philosophical foundation of curriculum development. These findings collectively led to the development of a Qur'anic Ethnopedagogical Curriculum Model.

4.1 Contextualizing Qur'anic Values through Minangkabau Cultural Philosophy

The first and most prominent finding concerns the systematic contextualization of Qur'anic teachings through Minangkabau cultural wisdom. Analysis of the lesson plans showed that each selected topic in Islamic Religious Education was accompanied by both relevant Qur'anic verses and corresponding Minangkabau philosophical expressions. This structure indicates that local culture was not positioned outside Islamic learning but served as a pedagogical bridge connecting religious teachings to students' cultural experiences. Table 3 presents the pattern of curriculum integration identified in the lesson plans.

Table 3. Pattern of Integration between Qur'anic Values and Minangkabau Local Wisdom

No.	Learning Topic	Qur'anic Values	Minangkabau Local Wisdom	Character Development Orientation
1	Self-Control, Positive Thinking, and Brotherhood	Brotherhood, mutual respect, avoidance of prejudice (QS. Al-Hujurat: 10, 12)	Cultural norms emphasizing social harmony and respectful interaction	Self-control, tolerance, social responsibility, and solidarity
2	Asmaul Husna	Understanding and reflecting divine	Values of noble character and ethical conduct in social life	Moral awareness, empathy, and personal integrity

No.	Learning Topic	Qur'anic Values	Minangkabau Local Wisdom	Character Development Orientation
		attributes (QS. Al-A'raf: 180)		
3	Islamic Dress Code	Modesty, dignity, and obedience to Islamic teachings (QS. Al-Ahzab: 59; QS. An-Nur: 31)	Minangkabau customs regarding propriety and respectful appearance	Modesty, self-respect, and discipline
4	Seeking Knowledge	Pursuit of knowledge as a religious obligation (QS. At-Taubah: 122)	<i>Alam Takambang Jadi Guru</i> (Nature as an unfolding teacher)	Lifelong learning, curiosity, and critical thinking
5	Sources of Islamic Law	Obedience to religious guidance and legitimate authority (QS. An-Nisa': 59)	<i>Adat Basandi Syarak, Syarak Basandi Kitabullah</i>	Religious commitment and cultural identity
6	The Prophet's Da'wah in Makkah	Patience, perseverance, and commitment to truth (QS. Al-'Alaq: 1-5)	Harmonization of religious teachings and cultural values	Resilience, responsibility, and leadership
7	Hajj, Zakat, and Waqf	Worship, social care, and generosity (QS. Ali Imran: 97)	Community solidarity and collective responsibility	Social concern, generosity, and civic responsibility
8	Honesty	Truthfulness and justice (QS. Al-Maidah: 8; QS. At-Taubah: 119)	Consistency between words and actions in Minangkabau ethics	Honesty, accountability, and trustworthiness
9	Faith in Angels	Awareness of accountability and obedience to God (QS. Al-Baqarah: 285)	Values of discipline and communal responsibility	Self-discipline, responsibility, and ethical behavior
10	Avoiding Free Association and Adultery	Moral restraint and protection of human dignity (QS. Al-Isra': 32; QS. An-Nur: 2)	Cultural norms promoting moral conduct and self-restraint	Moral integrity, self-control, and responsible decision-making

Table 3 presents the integration of Qur'anic teachings and Minangkabau local wisdom across Islamic Religious Education learning topics. The table demonstrates how religious values are contextualized through local cultural philosophies and translated into character development objectives, forming the foundation of the Qur'anic Ethnopedagogical Curriculum Model. The findings demonstrate that Qur'anic teachings were consistently explained through cultural concepts already familiar to students. For example, the topic of seeking knowledge was linked with the Minangkabau proverb "*Alam takambang jadi guru*" (nature is an unfolding teacher). Rather than presenting knowledge solely as a religious obligation, the lesson plan encouraged students to view learning as a lifelong process that can occur through interaction with nature, society, and everyday experiences. Similarly, lessons on honesty were tied to the cultural principle that words and actions must align. In this way, moral values derived from the Qur'an were translated into practical cultural norms that students could easily recognize in their social environment.

The analysis further revealed that the integration process moved beyond simple thematic alignment. The selected cultural philosophies functioned as interpretive tools that reinforced the meaning of Qur'anic teachings. As a result, students were expected not only to understand religious concepts cognitively but also to experience them as values already embedded within their cultural identity.

4.2 Character-Oriented Curriculum Integration

A second major finding concerns the orientation of curriculum integration toward character formation. Examination of all lesson-plan topics showed that the selected materials consistently emphasized moral and behavioral development. The curriculum was not primarily organized around theological debates or doctrinal transmission. Instead, it focused on cultivating attitudes and behaviors considered essential for both Islamic and social life. Figure 2 illustrates the dominant character dimensions identified in the lesson plans.

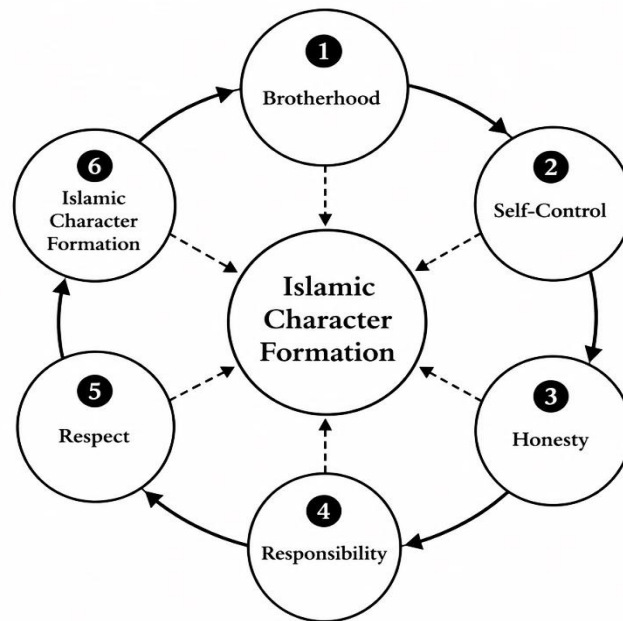


Figure 2. Character Dimensions Emerging from the Integrated Curriculum

Figure 2 highlights the cumulative nature of character development within the curriculum. The lesson plans reveal that character formation is approached as a continuous educational process in which religious teachings and local cultural values mutually reinforce one another. This pattern suggests that the integration strategy extends beyond knowledge transmission and is intended to cultivate enduring moral dispositions among students. The sequence represented in the model reflects the curriculum process identified throughout the analysis, illustrating how religious values are progressively contextualized, translated into learning content, and internalized through character-oriented educational experiences.

The lesson plans repeatedly emphasized values such as self-control, positive thinking, honesty, social responsibility, respect for others, commitment to learning, and obedience to Islamic principles. These values appeared across multiple topics and educational levels. For example, lessons concerning brotherhood were connected to Qur'anic teachings on social harmony, while Minangkabau cultural expressions highlighted the importance of respectful speech and maintaining social relationships. Likewise, topics related to honesty connected Qur'anic commands with cultural expectations regarding consistency between words and actions.

The recurring appearance of these values suggests that curriculum integration was designed primarily as a mechanism for character internalization. The lesson plans consistently positioned local culture as a medium through which students could understand and practice Islamic values in everyday situations. Consequently, learning was directed toward behavioral transformation

rather than mere acquisition of religious knowledge. Another notable finding concerns the continuity of character themes across grade levels. Similar moral values appeared in different forms from Grade X through Grade XII, indicating that character development was conceived as a gradual and cumulative process. This continuity reflects an intentional curriculum design aimed at strengthening students' moral identity throughout their educational journey.

4.3 ABS-SBK as the Philosophical Foundation of Curriculum Development

The third major theme emerging from the analysis was the central role of the Minangkabau philosophy *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). This philosophy recurred across various lesson-plan topics and served as the underlying framework linking religion and culture. The lesson plans consistently reflected the assumption that Islamic teachings and Minangkabau cultural values are complementary rather than separate domains. Topics concerning Islamic law, religious leadership, social relations, and moral conduct all referenced cultural principles grounded in ABS-SBK. This pattern indicates that curriculum developers viewed culture as a legitimate vehicle for transmitting religious values.

Importantly, ABS-SBK did not merely appear as a cultural slogan. It operated as a curriculum principle guiding the selection of content, learning objectives, and contextual examples. Through this framework, local wisdom became a means of making Islamic teachings more accessible and relevant to students. The findings therefore suggest that ABS-SBK served as both a philosophical foundation and a pedagogical strategy within the curriculum. The repeated use of ABS-SBK across grade levels also contributed to the construction of a coherent educational identity. Students were encouraged to perceive themselves simultaneously as members of the Muslim community and inheritors of Minangkabau cultural traditions. This dual identity became an important feature of the curriculum integration process.

4.4 Development of a Qur'anic Ethnopedagogical Curriculum Model

Beyond identifying individual themes, the analysis revealed a broader pattern that linked all findings into a coherent curriculum process. Recurring relationships among Qur'anic values, ABS-SBK philosophy, Minangkabau cultural knowledge, learning materials, and character outcomes were evident across multiple lesson plans. These recurring patterns formed the basis for the development of the Qur'anic Ethnopedagogical Curriculum Model presented in Figure 3. The model therefore emerged inductively from the curriculum data rather than from a predetermined theoretical structure.

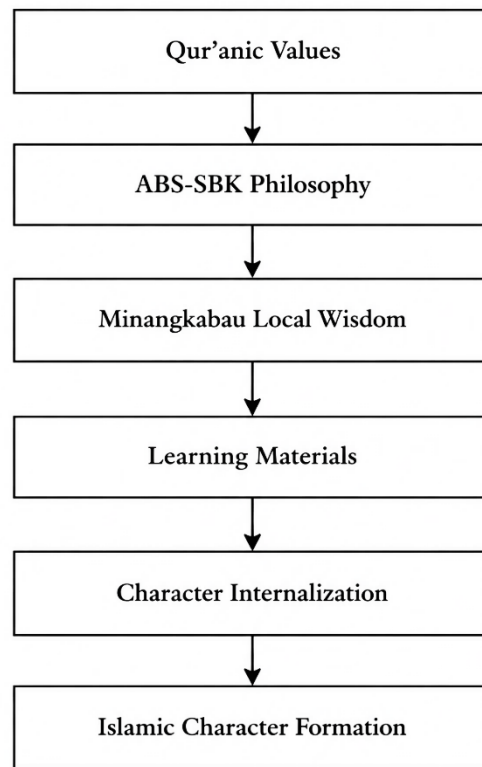


Figure 3. Qur'anic Ethnopedagogical Curriculum Model

Figure 3 represents the central contribution of this study by providing a conceptual framework for understanding the interaction between religious values, local wisdom, and character education. The model reveals that curriculum integration is not merely a process of combining content from different sources but a deliberate educational strategy that facilitates the contextualization of religious learning. By positioning local wisdom as a pedagogical resource, the framework offers a new perspective on how culturally grounded Islamic education can support the development of meaningful and sustainable character formation among students.

The model should be understood as a synthesis of recurring curriculum patterns rather than a representation of a single lesson plan. Each component of the model reflects relationships that appeared repeatedly across the analyzed documents. The progression from Qur'anic values to character formation illustrates the dominant curriculum logic identified in the data, demonstrating how religious teachings were translated into culturally meaningful educational experiences through systematic curriculum design. The model demonstrates that Qur'anic teachings constitute the primary source of values. These values are then interpreted through the philosophical framework of ABS-SBK and translated into culturally meaningful concepts drawn from Minangkabau traditions. The resulting cultural narratives are incorporated into learning materials and classroom activities, creating opportunities for students to internalize religious values through familiar social experiences.

This model represents the study's central contribution because it explains not only what was integrated but also how the integration occurred. The findings indicate that local culture functioned as a pedagogical mechanism rather than merely cultural content. Through this mechanism, religious teachings became more contextual, meaningful, and closely connected to

students' lived realities. Ultimately, the curriculum sought to produce students who possess both strong Islamic character and a deep appreciation of their cultural heritage.

Importantly, the model addresses the gap identified in previous studies by explaining the curriculum mechanism through which religious values are transformed into culturally contextualized learning experiences. Rather than focusing solely on learning outcomes or cultural preservation, the model clarifies the curricular process that links religious sources, local wisdom, educational content, and character formation within a unified framework. Taken together, these findings indicate that curriculum integration operates not merely as a strategy for combining religious and cultural content but as a pedagogical process through which values are contextualized, internalized, and transformed into character-oriented learning experiences. This observation provides the basis for the broader theoretical discussion presented in the following section.

5. DISCUSSION

The discussion is organized around the three research questions that guided this study. The findings explain how Qur'anic values were integrated with Minangkabau local wisdom, identify the character development orientations embedded within the curriculum, and clarify the curriculum mechanism that led to the development of the Qur'anic Ethnopedagogical Curriculum Model.

5.1 Contextualizing Qur'anic Values through Local Wisdom

The integration patterns summarized in Table 3 demonstrate that curriculum contextualization occurred consistently across diverse learning topics. The repeated alignment between Qur'anic teachings, Minangkabau cultural values, and character objectives indicates that integration was embedded within curriculum design rather than applied as an isolated instructional strategy. The first finding reveals that the integration of Qur'anic values and Minangkabau local wisdom was implemented through a process of contextualization rather than simple content combination. As shown in Table 2, Qur'anic teachings were consistently linked to local philosophies, proverbs, and cultural practices embedded within Minangkabau society. This pattern suggests that local culture functioned as an interpretive framework through which religious teachings became more accessible and meaningful for students. Such a finding supports the central assumptions of ethnopedagogy, which views local knowledge as a legitimate educational resource capable of connecting learning with students' lived experiences ([Misnawati et al., 2021](#); [Rahmawati et al., 2020](#); [Selasih & Sudarsana, 2018](#)).

The findings also reinforce culturally responsive curriculum theory, which argues that learning becomes more effective when educational content reflects learners' cultural backgrounds and social realities ([Cardozo, 2021](#); [Gay, 2002](#)). Rather than positioning religion and culture as separate domains, the curriculum documents demonstrated how both can interact constructively to support educational goals. This finding is particularly significant because previous studies have often focused on either local wisdom-based education or Islamic education independently. The present study shows that local culture can function as a pedagogical mechanism for translating religious teachings into meaningful learning experiences within formal curriculum structures.

5.2 Character Formation as the Core Orientation of Curriculum Integration

A second important finding concerns the strong emphasis on character development throughout the curriculum. Figure 2 illustrates that values such as honesty, self-control, responsibility, brotherhood, respect, and commitment to learning repeatedly appeared across different learning topics and grade levels. The recurrence of these values indicates that character formation was not treated as a supplementary outcome but as a central educational objective. This finding aligns with the view that Islamic education seeks not only to transmit religious knowledge but also to cultivate moral integrity and ethical behavior (Arifin, 2018; Ibrahim et al., 2024; Komariah & Nihayah, 2023). The lesson plans consistently connected religious teachings with practical situations that students encounter in their daily lives, allowing values to move beyond cognitive understanding toward behavioral application. The cumulative pattern shown in Figure 2 further suggests that character education was designed as a gradual process of value internalization. Through repeated exposure to similar moral principles across different contexts, students were encouraged to develop stable moral dispositions that could influence their personal and social conduct. This finding supports previous research indicating that character education becomes more effective when values are embedded within meaningful cultural and educational experiences rather than delivered through isolated moral instruction.

5.3 ABS-SBK as a Philosophical Foundation for Curriculum Development

The findings further demonstrate the central role of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) as the philosophical foundation of curriculum integration. Across the analyzed lesson plans, ABS-SBK functioned as a guiding principle that connected Islamic teachings with Minangkabau cultural values. This finding extends previous discussions concerning the relationship between Islam and local wisdom (Aziz et al., 2020; Mariana, 2024; Sanjani et al., 2024). While earlier studies have highlighted the compatibility between religious and cultural values, the present study explains how this relationship is operationalized within curriculum documents. The lesson plans indicate that ABS-SBK informed the selection of learning materials, contextual examples, and educational objectives, thereby shaping the overall curriculum structure. More importantly, the philosophy contributed to the development of students' educational identity by encouraging them to understand themselves simultaneously as members of the Muslim community and as inheritors of Minangkabau cultural traditions. In an era marked by globalization and cultural transformation, this dual orientation may help strengthen both religious commitment and cultural continuity without creating tension between the two.

5.4 Theoretical Contribution: Towards a Qur'anic Ethnopedagogical Curriculum Model

The most significant contribution of this study is the development of the Qur'anic Ethnopedagogical Curriculum Model presented in Figure 3. The model emerged from recurring patterns identified across the lesson plans and provides a conceptual explanation of how curriculum integration occurs. Existing studies have frequently emphasized the benefits of local wisdom in education, the importance of culturally responsive learning, or the role of Islamic education in character formation. However, relatively few studies have explained the curriculum mechanism that connects these dimensions within a coherent framework. The proposed model addresses this gap by demonstrating that curriculum integration involves a process of interpretation, contextualization, pedagogical translation, and value internalization. Through this process, Qur'anic values are transformed into culturally meaningful learning experiences capable of supporting character development. From a theoretical perspective, the model bridges

ethnopedagogy, culturally responsive curriculum theory, and Islamic education within a single conceptual framework. Consequently, the study contributes not only to Islamic education scholarship but also to broader discussions on curriculum development and culturally grounded learning.

A distinguishing feature of the proposed model is that it does not treat culture merely as a learning resource, as commonly found in ethnopedagogical approaches, nor does it focus exclusively on cultural relevance, as emphasized in culturally responsive curriculum frameworks. Likewise, it extends beyond conventional Islamic character education models, which primarily focus on moral outcomes. Instead, the model explains the curriculum mechanism through which religious values are interpreted, culturally contextualized, translated into learning content, and internalized through educational experiences. This process-oriented perspective represents the model's principal theoretical contribution.

While existing ethnopedagogical studies emphasize the educational value of local knowledge and culturally responsive curriculum models highlight the importance of connecting learning with students' cultural backgrounds, they generally provide limited explanation of how religious values are systematically translated into curriculum structures. Similarly, research in Islamic education has often focused on moral development, character outcomes, or the integration of religious teachings within learning activities. The model developed in this study differs from these perspectives by focusing specifically on the curriculum process through which Qur'anic values are interpreted, contextualized, and transformed into culturally meaningful educational experiences. Rather than treating religion, culture, and character education as separate dimensions, the model explains how these elements interact within a single curriculum framework.

The model also addresses a theoretical gap that has received limited attention in previous research. Existing studies frequently demonstrate that local wisdom can support character development and that religious education can strengthen moral values. However, they rarely explain the mechanism by which the curriculum connects these outcomes. The present model contributes by clarifying the pathway through which religious teachings move from foundational values to cultural interpretation, curriculum content, learning experiences, and ultimately character formation. This explanation provides a clearer understanding of how value integration operates within formal educational settings.

The principal contribution of this study lies in its explanation of the curriculum process through which religious values become culturally contextualized educational experiences. Previous studies have generally emphasized the outcomes of local wisdom-based education or the benefits of character-oriented learning. In contrast, the proposed Qur'anic Ethnopedagogical Curriculum Model clarifies the curricular pathway linking Qur'anic teachings, local cultural philosophy, instructional content, and character formation. This process-oriented perspective extends existing discussions on ethnopedagogy and culturally responsive curriculum development by providing a framework that explains not only what is integrated, but also how integration occurs within formal educational settings.

From a theoretical perspective, the Qur'anic Ethnopedagogical Curriculum Model extends current discussions on ethnopedagogy, culturally responsive curriculum development, and Islamic education by introducing a curriculum-level framework that explains how integration occurs rather than simply demonstrating its effects. The model positions local wisdom not only as cultural content but also as a pedagogical and curricular resource that facilitates the contextualization of religious teachings. In doing so, it offers a conceptual bridge linking religion,

culture, curriculum, and character education within a coherent educational framework. To better understand the contribution of the proposed model, it is important to position it within the broader landscape of existing educational frameworks. The comparison presented in Table 4 highlights the distinctive features of the Qur'anic Ethnopedagogical Curriculum Model and clarifies how it extends current discussions in ethnopedagogy, culturally responsive curriculum development, Islamic education, and character education.

Table 4. Distinctive Contributions of the Qur'anic Ethnopedagogical Curriculum Model

Existing Perspective	Primary Focus	Contribution of the Present Study
Ethnopedagogy	Local knowledge in learning	Explains how local wisdom mediates the interpretation of Qur'anic values
Culturally Responsive Curriculum	Cultural relevance in education	Explains curriculum processes linking culture and religious learning
Islamic Education	Moral and spiritual development	Explains how religious values are translated into curriculum structures
Character Education	Character outcomes	Explains pathways connecting values, curriculum, and character formation

The comparison demonstrates that the contribution of this study lies not in introducing entirely new educational concepts but in offering a more integrated explanation of how those concepts interact within curriculum practice. By focusing on the process of value translation and contextualization, the model provides a conceptual link between religious teachings, cultural knowledge, and character formation. This perspective helps explain how curriculum can function as a bridge between faith, culture, and everyday learning experiences.

5.5 Educational Implications and Research Limitations

The findings have implications beyond the Minangkabau context. As educational institutions increasingly seek ways to balance cultural diversity, religious identity, and character development, the proposed model offers a practical framework for curriculum design. Rather than treating local wisdom as supplementary material, the model demonstrates how cultural knowledge can become an integral component of curriculum development and value education. This perspective may assist curriculum developers, school leaders, and teachers in designing learning experiences that are both culturally relevant and educationally meaningful.

For curriculum developers, the model provides a structured approach to integrating local culture into formal educational frameworks without reducing cultural traditions to mere symbolic content. For teachers, the findings suggest that cultural contexts can serve as meaningful entry points for helping students understand and internalize religious values. The study therefore supports a view of curriculum as a dynamic space where cultural knowledge, religious teachings, and character formation can be developed simultaneously.

The findings carry important implications for curriculum development and educational practice. For curriculum designers, the study demonstrates that local wisdom can serve as a curriculum design principle rather than merely an additional learning resource. Cultural philosophies may provide meaningful frameworks for organizing learning objectives, selecting instructional materials, and designing character-oriented educational experiences. For teachers, culturally contextualized learning offers opportunities to increase student engagement by connecting educational content with familiar social and cultural realities. At the same time, several limitations should be acknowledged.

Several limitations should be acknowledged. First, the study relied exclusively on curriculum documents and therefore examined intended curriculum rather than enacted curriculum. The analysis was unable to capture how teachers interpret lesson plans or how students experience the learning process in classroom settings. Second, the findings were derived from lesson plans developed within a specific cultural context, which may limit direct transferability to other regions with different educational traditions. Third, the study focused on curriculum content and did not examine the proposed model's effectiveness in influencing student learning outcomes or character development. These limitations do not diminish the value of the findings but indicate areas that require further investigation. Future research may extend the present study in several directions. Classroom-based investigations could examine how the model is implemented in teaching practice and how students respond to culturally contextualized religious learning. Comparative studies across different cultural communities may also provide valuable insights into the model's adaptability in diverse educational settings. In addition, longitudinal research could explore the extent to which curriculum integration contributes to sustained character development over time.

6. CONCLUSION

This study explored how Qur'anic values and Minangkabau local wisdom are integrated within Islamic religious education curriculum documents and examined the patterns through which this integration contributes to character formation. The findings demonstrate that the relationship between religion and culture was not presented as two separate domains but was consistently interconnected through curriculum objectives, learning materials, instructional activities, and expected character outcomes. Four major themes emerged from the analysis: the contextualization of Qur'anic values through local wisdom, character-oriented curriculum integration; the role of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) as a curricular foundation, and the development of a Qur'anic Ethnopedagogical Curriculum Model. The study contributes to the literature by addressing a gap that has received limited attention in previous research. More specifically, the study addresses the limited understanding of how religious values are translated into curriculum structures by providing an empirically grounded explanation of the processes that connect cultural interpretation, curriculum content, learning experiences, and character formation. While earlier studies have highlighted the benefits of ethnopedagogy, local wisdom-based education, and Islamic character education, they have offered only limited explanations of how these elements are connected within curriculum structures. The Qur'anic Ethnopedagogical Curriculum Model developed in this study provides a curriculum-level explanation of how religious values are interpreted through cultural frameworks, translated into learning experiences, and internalized through character-oriented education. In this sense, the study contributes not only to Islamic education but also to broader discussions on ethnopedagogy, culturally responsive curriculum development, and character education. From a practical perspective, the findings suggest that local culture can function as a meaningful pedagogical resource for contextualizing religious learning. The model offers a framework that may assist curriculum developers and educators in designing learning experiences that remain rooted in cultural realities while preserving the integrity of religious values. At the same time, the study is limited by its exclusive reliance on curriculum documents and its focus on a specific cultural context. Future research should therefore examine the model's implementation in classroom settings, explore its applicability in other cultural contexts, and investigate its long-term influence on students' character development.

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