



ISLAMIC EDUCATION PLANNING BASED ON LOCAL WISDOM FOR STRENGTHENING STUDENTS' IDENTITY AND LIFE SKILLS

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ABSTRACT

Contemporary Islamic education faces significant challenges due to the dominance of standardized curricula that often overlook students' sociocultural contexts. This condition may create a disconnect between Islamic values taught in schools and students' lived experiences, thereby weakening identity formation and limiting the development of practical life skills. This study aims to examine Islamic education planning based on local wisdom and its role in strengthening students' identity and life skills. Employing a qualitative approach with a case study design, the research was conducted at an Islamic boarding school in West Sumatra, Indonesia, which is deeply rooted in the Minangkabau philosophy of *Adat basandi syarak, syarak basandi Kitabullah*. Data were collected through in-depth interviews, classroom observations, focus group discussions, and curriculum document analysis, involving school leaders, teachers, students, and community elders. The data were analyzed thematically using Vygotsky's sociocultural theory as the analytical framework. The findings reveal that the integration of local wisdom into Islamic education planning functions as an effective cultural mediation tool in the learning process. This integration contributes to the harmonious strengthening of students' religious and cultural identity and enhances the development of context-specific life skills, such as social deliberation, conflict resolution, and community responsibility. The study concludes that Islamic education planning grounded in local wisdom is a relevant and strategic approach to fostering meaningful, contextual, and transformative learning experiences.

Keywords: Islamic education, local wisdom, student identity, life skills, sociocultural theory.

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Received: January 12th 2026; Revised: June 1th 2026; Accepted: June 30th 2026

DOI: <https://doi.org/10.34125/jerit.v3i1.55>

Reference to this paper should be made as follows: Supriatna, D., Hapidin, A., Syamsuri, S. Islamic Education Planning Based on Local Wisdom for Strengthening Students' Identity and Life Skills. *JERIT: Journal of Educational Research and Innovation Technology*, 3 (1), 35-48.

E-ISSN: [3063-5462](https://doi.org/10.3063-5462)

Published by: JERIT: Journal of Educational Research and Innovation Technology

INTRODUCTION

Contemporary educational paradigms are increasingly shaped by standardized curricula designed to ensure uniformity, efficiency, and measurable learning outcomes across diverse educational contexts (Sleeter & Carmona, 2017). While this approach has contributed to quality assurance and comparability, it has also generated unintended consequences, particularly the marginalization of local cultures and indigenous knowledge systems.

Education that relies heavily on standardized frameworks often fails to accommodate the sociocultural realities of learners, creating a gap between formal instruction and students' lived experiences ([DeCapua & Marshall, 2010](#)). This disconnection becomes especially problematic in value-oriented disciplines such as Islamic education, where learning is expected not only to transmit knowledge but also to cultivate moral character, religious identity, and social responsibility ([Elkaleh, 2019](#)).

In Islamic education, the dominance of standardized curricular models can result in cultural dissonance, as religious teachings are frequently presented in abstract and universal terms, detached from the local contexts in which students live and interact ([Sahin, 2018](#)). When Islamic principles are taught without meaningful cultural grounding, students may perceive them as normative ideals that lack relevance to their daily lives ([Alkouatli, 2018](#)). This condition can weaken students' sense of identity and limit their ability to translate religious values into practical behaviors and life skills. As a result, Islamic education risks becoming doctrinal and theoretical rather than transformative and contextual, undermining its broader educational mission.

In response to these challenges, there has been growing scholarly and pedagogical interest in contextually responsive educational models that recognize culture as an integral component of learning (Geneva, 2015; Thomas, 1997). One promising approach is the integration of local wisdom into curriculum planning and instructional practice. Local wisdom represents the collective values, traditions, norms, and practical knowledge developed by a community over generations ([Fitrianto & Farisi, 2025](#); [Rasidi & Istiningsih, 2025](#)). It embodies culturally embedded ways of understanding the world, resolving social problems, and guiding ethical behavior. When incorporated into education, local wisdom can function as a bridge between abstract knowledge and concrete experience, enabling students to construct meaning in ways that resonate with their cultural background.

Despite increasing recognition of the importance of culturally relevant pedagogy, empirical research examining the systematic integration of local wisdom into formal Islamic education remains limited ([Lahmar, 2020](#)). Existing studies often focus on learning outcomes or descriptive accounts of cultural inclusion, without sufficiently addressing the planning processes, institutional strategies, and pedagogical mechanisms that enable local wisdom to be embedded meaningfully within the curriculum. In particular, there is a lack of in-depth investigations that explore how local wisdom operates as a mediating tool in the learning process and how it contributes to students' identity formation and life skills development within Islamic educational settings ([Ramli et al., 2025](#)).

To address this gap, the present study adopts Lev Vygotsky's Sociocultural Theory as its primary analytical framework. From a sociocultural perspective, learning is understood as a socially mediated process in which knowledge is constructed through interaction, language, and culturally derived tools. Central to this theory is the concept of the Zone of Proximal Development, which highlights the role of guidance and cultural mediation in facilitating learning beyond an individual's independent capabilities. Within this framework, local wisdom can be conceptualized as a powerful

cultural tool that mediates understanding, supports value internalization, and connects religious teachings to students' sociocultural realities.

This research is situated in a distinctive educational context: an Islamic boarding school (*pesantren*) in West Sumatra, Indonesia, which is deeply embedded in the Minangkabau matrilineal culture ([Alam & Muhammad, 2024](#)). The Minangkabau society is governed by the philosophical principle of *Adat basandi syarak, syarak basandi Kitabullah* (customs based on Islamic law, and Islamic law based on the Qur'an) ([Aldi & Kawakib, 2025](#)), a worldview that emphasizes the inseparability of religious values and local customs. This cultural-religious synthesis provides a unique and fertile context for examining how Islamic education can be planned and implemented in ways that harmonize religious principles with indigenous cultural values.

Using a qualitative case study design, this study explores how local wisdom is systematically integrated into Islamic education planning and pedagogical practice within this setting. The investigation focuses on curriculum development processes, collaborative roles of educators and community elders, and classroom implementation strategies that embed Minangkabau values into Islamic learning. Furthermore, the study examines the perceived impact of this integration on strengthening students' religious and cultural identity as well as their acquisition of context-specific life skills essential for community participation.

By providing a rich, contextualized analysis of Islamic education planning based on local wisdom, this study aims to contribute both theoretically and practically to the field of education. Theoretically, it extends the application of Sociocultural Theory to Islamic education by illustrating how cultural tools rooted in local wisdom mediate learning and identity formation. Practically, it offers insights for educators, curriculum developers, and policymakers seeking to design Islamic education that is culturally grounded, socially relevant, and responsive to the lived realities of students. Ultimately, this research underscores the importance of re-envisioning Islamic education as a culturally embedded and transformative process rather than a standardized and decontextualized system.

METHODS

Research Design and Contextual Setting

This study utilized a qualitative, single-case study design ([Herawati et al., 2025](#)) to facilitate an in-depth investigation into the planning and implementation of an Islamic education curriculum integrated with local wisdom. This methodological approach was chosen for its strength in providing a rich, holistic understanding of a complex social phenomenon within its natural context. Consistent with the sociocultural theoretical framework, the case study design allows for a detailed examination of the social interactions and cultural tools that shape students' learning experiences. The unit of analysis was a specific Islamic secondary school renowned for its explicit pedagogical commitment to embedding local cultural values into its educational program ([Gammelgaard, 2017; Stake, 2005](#)).

The research was contextually situated in a rural Islamic boarding school (*pesantren*) in West Sumatra, Indonesia, a region known for its matrilineal Minangkabau culture and the philosophy of '*Adat basandi syarak, syarak basandi Kitabullah*' (customs based on religious law, religious law based on the Quran). This specific setting was purposively selected as it presents a unique environment where Islamic teachings and indigenous traditions are explicitly and historically intertwined. The school and its surrounding community provided a rich site for observing how local wisdom is transmitted and how it mediates the process of identity formation and life skill acquisition among students.

The rationale for employing a case study design within this particular Minangkabau setting is grounded in the need to capture the nuanced processes of educational planning and its impact on students. This approach enables a focused exploration of how Vygotsky's concepts, such as the Zone of Proximal Development and cultural mediation, manifest in a unique educational ecosystem. By concentrating on a single, information-rich case, the research aimed to generate deep, contextualized insights into how the synergy between Islamic principles and local wisdom can be effectively harnessed to strengthen students' sense of self and practical competencies for community life.

Participant Selection and Ethical Considerations

Participants were selected using a purposive sampling strategy ([Etikan et al., 2016](#)) to ensure the inclusion of individuals with direct knowledge and experience relevant to the research questions. The sample comprised the school principal, two curriculum developers, four senior Islamic education teachers with over five years of experience, ten students from different grade levels, and three respected community elders recognized as custodians of Minangkabau wisdom. This multi-stakeholder approach was crucial for gathering diverse perspectives on the planning, implementation, and perceived outcomes of the integrated curriculum. The selection criteria focused on participants' roles and deep immersion in the school's unique educational and cultural context.

Prior to data collection, formal approval was secured from the school's governing body. Each potential participant was then provided with a detailed information sheet explaining the study's objectives, procedures, and their right to voluntary participation and withdrawal. Written informed consent was obtained from all adult participants. For student participants, who were minors, written parental consent was secured, followed by obtaining verbal and written assent from the students themselves to ensure their willing involvement. All participants were explicitly informed that their participation was voluntary and that they could withdraw from the study at any time without any negative consequences.

To ensure confidentiality and anonymity, all participants were assigned pseudonyms, and the name of the school was anonymized in all research records and subsequent publications. All collected data, including audio recordings and interview transcripts, were stored securely on a password-protected, encrypted hard drive accessible only to the primary researcher. Throughout the research process, a commitment to cultural

sensitivity and ethical reflexivity was maintained to minimize any potential disruption to the school community. The researcher's role was carefully navigated to build rapport and trust, ensuring that interactions were respectful of the local Minangkabau customs and Islamic values.

Data Collection Strategies for Local Wisdom Integration

Semi-structured interviews ([Hamilton, 2025](#)) were conducted with all adult participant groups to gather in-depth data on the integration of local wisdom. Interviews with the principal and curriculum developers focused on the institutional philosophy and strategic planning behind the curriculum. Teacher interviews explored pedagogical approaches, challenges, and perceived impacts on student learning. Concurrently, interviews with community elders were essential for documenting the authentic Minangkabau values, proverbs, and historical narratives considered vital for transmission. This multi-perspective approach was designed to capture a comprehensive understanding of how local wisdom is conceptualized and operationalized as a cultural tool within the school's educational framework.

To observe the curriculum in practice, extensive non-participant classroom observations were conducted over a three-month period. These observations focused on Islamic education lessons where local wisdom was explicitly integrated. The researcher documented pedagogical strategies, teacher-student interactions, and the use of cultural artifacts and narratives as mediating tools for learning. Particular attention was paid to moments where teachers scaffolded complex concepts by linking them to students' lived cultural realities, providing empirical data on the application of sociocultural theory. Field notes captured the dynamics of the learning environment and students' responses to this culturally resonant pedagogical approach.

Data collection was further enriched through document analysis and student focus group discussions. A systematic review of curriculum documents, lesson plans, and supplementary teaching materials was performed to analyze the intended integration of Minangkabau wisdom into Islamic studies. This provided a structural baseline for the educational planning process. Following this, focus group discussions were conducted with students, segregated by grade level, to explore their shared perceptions and interpretations of the integrated curriculum. These discussions were crucial for understanding how the fusion of local and religious knowledge collectively shapes their identity and practical life skills.

Development and Implementation of Local Wisdom-Based Islamic Curriculum

The development of the curriculum was an iterative, collaborative process involving a dedicated team of teachers, curriculum developers, and the consulted community elders. Initial workshops were held to synthesize the data gathered from interviews and document analysis. During these sessions, participants identified core Minangkabau local wisdom concepts, such as the philosophy of 'adat basandi syarak, syarak basandi Kitabullah,' and practical community skills. These cultural elements were then systematically mapped onto the national Islamic education curriculum

framework, creating authentic integration points within subjects like Akhlaq (ethics) and Fiqh (jurisprudence) to ensure local values reinforced core Islamic teachings.

Following the development phase, the integrated curriculum was implemented in selected classrooms over one academic semester. Teachers received targeted professional development on sociocultural pedagogical strategies, emphasizing their role as facilitators. The implementation prioritized interactive methods such as storytelling using local folklore to illustrate Islamic principles, project-based learning centered on community service, and guided discussions connecting Quranic teachings with Minangkabau proverbs. This approach was designed to create a Zone of Proximal Development where students could actively co-construct meaning, using their familiar cultural framework as a scaffold to access and internalize deeper Islamic concepts and life skills.

Throughout the implementation period, a continuous monitoring and feedback loop was established to ensure pedagogical fidelity and curricular relevance. The researcher, alongside the school principal, conducted bi-weekly classroom observations to document the application of the new methods and materials. Regular reflective meetings were held with participating teachers to discuss challenges, share successful strategies, and suggest modifications to the lesson plans. Feedback from student focus groups was also systematically collected and used to make immediate adjustments. This iterative process of refinement ensured that the curriculum remained a dynamic and responsive tool, effectively bridging theory and practice within the school's context.

Data Analysis and Thematic Interpretation

All audio-recorded data from interviews and focus groups were transcribed verbatim to ensure fidelity and prepare the text for analysis. The study employed an inductive thematic analysis approach, guided by the principles outlined by Braun and Clarke ([Naeem et al., 2023](#)), to systematically identify, analyze, and report patterns within the data. In the initial phase, the researcher engaged in a process of familiarization by repeatedly reading the transcripts and field notes. This was followed by open coding, where data segments were assigned descriptive codes using qualitative data analysis software (NVivo). This process was meticulously applied to all data sources to capture the full range of participant perspectives.

The second phase involved collating the initial codes into potential themes. This iterative process required sorting and grouping related codes to form broader, more meaningful thematic categories that directly addressed the research questions. A constant comparative method was used, where emerging themes were continuously refined by moving back and forth between the coded data and the developing thematic framework. This ensured that the themes were robustly grounded in the data and accurately represented the participants' experiences regarding the integration of local wisdom. The resulting thematic map was reviewed to ensure coherence and distinctiveness among the identified themes.

In the final interpretive stage, the developed themes were analyzed through the theoretical lens of Vygotsky's Sociocultural Theory. This involved a deeper level of analysis to explain how the observed phenomena related to concepts such as the Zone of Proximal Development and cultural mediation. The interpretation focused on articulating the mechanisms through which the integration of local wisdom influenced students' identity formation and life skills acquisition. By connecting the empirical findings to the theoretical framework, the analysis sought to provide a rich, contextualized explanation of the educational process and its outcomes within the specific Minangkabau cultural setting ([Baskarada, 2014](#)).

RESULT AND DISCUSSION

Curriculum Design: Thematic Integration of Minangkabau Local Wisdom into Islamic Education

Analysis of curriculum documents and interviews with school leadership revealed that the central organizing principle for integration was the Minangkabau philosophy of 'Adat basandi syarak, syarak basandi Kitabullah'. This principle was not merely a slogan but the foundational framework for mapping local customs onto Islamic law. This finding shows a deliberate design choice to use local wisdom as a primary cultural tool, ensuring that religious education is perceived as deeply rooted within the students' cultural identity, rather than as an external imposition.

The curriculum planning process was found to be highly collaborative, involving school administrators, teachers, and crucially, community elders. Data from interviews confirmed that elders were consulted as custodians of authentic Minangkabau wisdom, providing key proverbs, historical narratives, and ethical norms for integration. This participatory approach aligns with the sociocultural perspective, where curriculum design is a social process. It ensures the content is not only pedagogically sound but also culturally legitimate and resonant with the community's lived heritage.

A systematic review of lesson plans demonstrated a thematic mapping strategy where specific Minangkabau values were explicitly linked to core Islamic education subjects. For example, the local concept of 'raso jo pareso' ([Press, 2020](#)) (empathy and consideration) was integrated into Akhlaq (ethics) lessons on interpersonal conduct. Similarly, discussions on matrilineal social structures were used to contextualize Fiqh (jurisprudence) teachings on family law. This methodical integration ensures that local wisdom functions as a mediating tool to make abstract religious principles more concrete.

The research identified that the designed curriculum was translated into specific, culturally-embedded teaching materials. These included supplementary textbooks featuring Minangkabau folklore to illustrate Islamic morals and project-based assignments requiring students to document local traditions. The creation of these materials represents a tangible application of Vygotsky's theory, where cultural artifacts are intentionally developed as tools to mediate learning. These resources

provide a structured scaffold that connects the formal curriculum with the students' immediate sociocultural environment, facilitating deeper comprehension.

Interviews with curriculum developers also highlighted the challenge of maintaining theological integrity while integrating local narratives. To mitigate the risk of syncretism, the school established an iterative review process involving both religious scholars and community elders. This continuous dialogue ensured that the integrated wisdom was consistent with core Islamic tenets. This finding reveals a dynamic and reflexive approach to curriculum design, where potential tensions are actively negotiated through social collaboration, ensuring the curriculum remains both culturally authentic and religiously sound.

Pedagogical Implementation: Scaffolding Learning through Cultural Mediation and the Zone of Proximal Development

Classroom observations revealed that teachers consistently employed Minangkabau proverbs and folklore as primary mediating tools to scaffold learning. For instance, the proverb 'alam takambang jadi guru' (nature unfolds as a teacher) was frequently used to introduce lessons on Islamic concepts of creation and divine signs. This pedagogical strategy effectively operated within the students' Zone of Proximal Development by connecting abstract theological ideas to their tangible, culturally understood environment. This approach transformed local wisdom into a powerful cultural tool that made complex religious teachings accessible and relatable.

The implementation relied heavily on interactive and dialogic teaching methods. Teachers facilitated guided discussions where students were encouraged to analyze Islamic principles through the lens of local narratives. This created a social learning environment consistent with Vygotsky's theory, where meaning was co-constructed rather than passively received. By posing questions that linked Quranic verses to specific Minangkabau customs, educators scaffolded students' critical thinking, enabling them to navigate the relationship between their faith and their cultural heritage with increasing independence and depth.

Project-based learning was a cornerstone of the pedagogical implementation, extending the ZPD beyond the classroom. Students were tasked with community-based projects, such as interviewing elders about traditional conflict resolution methods and comparing them with Islamic principles of reconciliation ('*islah*'). This experiential learning provided a practical scaffold, allowing students to apply theoretical knowledge in authentic social contexts. Through these guided interactions, they developed a more profound and functional understanding of how Islamic ethics are lived out within their specific cultural milieu.

Analysis of teacher interviews highlighted their conscious role as facilitators who guide students through culturally relevant learning experiences. They articulated a deliberate strategy of starting with familiar local concepts before introducing more complex Islamic doctrines, a clear application of scaffolding. This method was perceived as highly effective in reducing cognitive load and fostering student confidence. The teachers acted as 'more knowledgeable others' not just in religious

knowledge, but also as mediators of cultural understanding, bridging the two domains for their students.

Data from student focus groups strongly indicated that this pedagogical approach was successful in making Islamic education more engaging and meaningful. Students reported that connecting lessons to their own culture helped them internalize values more deeply. They perceived the learning process not as an academic exercise but as a relevant exploration of their own identity. This finding suggests that by operating within the ZPD using cultural tools, the curriculum effectively fostered an intrinsic motivation for learning, strengthening both religious conviction and cultural pride.

Strengthening Student Identity: Harmonizing Religious Principles with Minangkabau Cultural Heritage

Data from student focus groups consistently revealed the development of a cohesive dual identity. Participants did not perceive a conflict between their Minangkabau heritage and their Islamic faith; instead, they articulated a synthesized self-concept. This finding supports the sociocultural premise that identity is constructed through the internalization of cultural narratives. The integrated curriculum provided a coherent framework that harmonized these two crucial aspects of their lives, preventing the cultural dissonance often associated with standardized education and fostering a strong, rooted sense of self.

The philosophical principle of 'Adat basandi syarak, syarak basandi Kitabullah' was identified as the primary mediating tool for this identity harmonization. Interviews with both teachers and students indicated that this was not merely a memorized slogan but an internalized cognitive framework. It provided students with a legitimate, culturally-endorsed lens to interpret Islamic teachings within their local context. This demonstrates how a specific cultural tool, when intentionally embedded in education, shapes consciousness and enables students to navigate their identity with confidence and clarity.

This integrated approach was found to effectively counteract feelings of cultural alienation. Student participants frequently contrasted their learning experience with stories from peers in other schools, describing their own education as more "relevant" and "meaningful." By embedding learning within their lived realities, the curriculum affirmed their cultural heritage as a valid and valuable component of their Islamic identity. This resonates with Vygotsky's theory, suggesting that education that validates a student's sociocultural background fosters a more resilient and positive self-concept.

Classroom observations and interview data showed that identity formation was an active, negotiated process, not a passive reception of information. Through scaffolded discussions on topics like matrilineal customs and Islamic jurisprudence, students were guided to critically analyze and reconcile potential tensions. This pedagogical practice moved them through their Zone of Proximal Development, fostering a sophisticated and nuanced identity. Rather than adopting a simplistic view, students

learned to articulate a reasoned synthesis of their religious and cultural commitments, a key marker of mature identity.

The involvement of community elders was crucial in reinforcing this harmonized identity. Student interviews highlighted a profound sense of connection to their lineage and community history, which they attributed to direct interactions with these custodians of wisdom. The elders served as living embodiments of the integrated Minangkabau-Muslim identity, acting as powerful 'more knowledgeable others' in the sociocultural ecosystem. This finding underscores that effective identity formation in this context extends beyond the classroom, requiring authentic engagement with the broader community's cultural life.

Acquisition of Life Skills: Developing Context-Specific Competencies through Local Wisdom

The analysis indicates that the integrated curriculum effectively translated local wisdom into tangible life skills essential for community participation. Interviews with teachers revealed a focus on competencies such as traditional conflict resolution ('musyawarah') and community ethics, which were framed as practical applications of Islamic principles. This approach aligns with sociocultural theory, where learning is situated within authentic social practices. By embedding skill development in a familiar cultural context, the school created a learning environment where students acquired competencies directly relevant to their lived realities.

Classroom observations and project analysis showed that skills were developed within the students' Zone of Proximal Development. For instance, students engaged in scaffolded simulations of Minangkabau community meetings to practice consensus-building. Teachers and invited elders acted as more knowledgeable others, guiding students through the process of applying Islamic principles of 'shura' (consultation) within the framework of local 'adat' (customs). This guided practice enabled students to internalize complex social negotiation skills that are vital for their future roles within the community.

The curriculum also extended to practical economic and environmental competencies rooted in Minangkabau wisdom. Document analysis of lesson plans showed modules on sustainable agriculture based on the proverb 'alam takambang jadi guru' (nature unfolds as a teacher). Students participated in community-based projects, learning traditional land management techniques from local farmers. This experiential learning provided a scaffold for understanding the Islamic concept of 'khalifah' (stewardship of the earth), effectively bridging religious doctrine with practical, context-specific skills for sustainable living and local enterprise.

Data from student focus groups confirmed the perceived value of this skills-based education. Participants expressed confidence in their ability to navigate complex social situations and contribute meaningfully to their community. They articulated how local wisdom provided a practical blueprint for living out Islamic values, viewing skills like respectful dialogue and mutual cooperation not as abstract ideals but as achievable competencies. This finding suggests that the culturally resonant pedagogy fostered a

sense of agency and preparedness for adult life within their specific sociocultural context.

Ultimately, the acquisition of these life skills was found to be intrinsically linked to the strengthening of student identity. The competencies were not taught in isolation but were presented as the enactment of a virtuous Minangkabau-Muslim character. By learning how to resolve disputes or manage resources according to integrated local and religious norms, students were simultaneously learning how to be competent members of their community. This fusion of skill and identity ensures that education prepares students not just for employment but for holistic social contribution.

Sociocultural Dynamics: The Role of Community Elders and Teachers as More Knowledgeable Others

The research findings underscore the pivotal role of teachers as dual-function 'more knowledgeable others' (MKOs). Interviews revealed that teachers did not merely transmit religious knowledge but actively served as cultural mediators, bridging Islamic principles with Minangkabau wisdom. They consciously scaffolded learning by using their deep understanding of both domains to create a culturally resonant Zone of Proximal Development. This dual expertise was essential for translating the integrated curriculum into effective classroom practice, enabling students to navigate the synthesis of their religious and cultural identities.

Community elders were identified as a distinct and indispensable category of MKO, providing a level of cultural authenticity that teachers alone could not. Data from student focus groups and elder interviews confirmed their role as living repositories of 'adat' and historical narrative. Their direct involvement in storytelling sessions and community projects lent profound legitimacy to the curriculum. This interaction provided students with access to authentic, embodied knowledge, transforming abstract cultural concepts into tangible, memorable learning experiences as posited by sociocultural theory.

A key dynamic observed was the collaborative synergy between teachers and community elders. This partnership created a robust and comprehensive scaffolding system for students. Teachers provided the pedagogical structure, translating cultural content into age-appropriate lessons, while elders ensured the cultural and historical fidelity of that content. This collaborative model, as described by curriculum developers, was crucial for maintaining the integrity of both Islamic teachings and local wisdom, preventing superficial integration and fostering a holistic educational environment grounded in community expertise.

Student perceptions, gathered through focus groups, highlighted a clear differentiation in the roles of these MKOs. Teachers were respected as formal guides for academic and religious understanding, while elders were revered as the authentic custodians of their heritage. This perceived authenticity of the elders as MKOs significantly enhanced the internalization of cultural values. Students expressed that learning from elders felt less like a school lesson and more like a genuine transmission

of their inheritance, validating the sociocultural premise of learning through legitimate social participation.

Ultimately, this multi-layered MKO structure profoundly shaped the Zone of Proximal Development. The combined guidance from teachers and elders expanded students' learning potential beyond mere academic achievement to include complex sociocultural competencies. This ecosystem enabled students to engage in sophisticated tasks, such as critically analyzing the relationship between matrilineal customs and Islamic law. It provided the necessary social and intellectual support for them to construct a nuanced, integrated identity that they could not have developed independently.

CONCLUSION

This study concludes that the deliberate integration of local wisdom, framed by the Minangkabau philosophy of 'Adat basandi syarak, syarak basandi Kitabullah,' provides a highly effective model for Islamic education planning. The collaborative curriculum design, involving community elders as custodians of cultural knowledge, ensures authenticity and resonance. This process successfully transforms indigenous proverbs, narratives, and values into potent cultural tools that mediate learning. By grounding abstract Islamic principles in the students' familiar sociocultural context, this approach makes religious education more accessible, meaningful, and deeply connected to their lived heritage, validating Vygotsky's sociocultural framework.

The pedagogical implementation demonstrates that teachers and community elders, acting as collaborative 'more knowledgeable others,' are central to creating an effective Zone of Proximal Development. Through scaffolding techniques using local folklore and project-based learning, students actively co-construct their understanding. This process yields significant outcomes, most notably the formation of a cohesive dual identity that harmonizes religious faith with cultural heritage. Furthermore, it facilitates the acquisition of tangible life skills, such as conflict resolution and community ethics, preparing students for competent and meaningful participation within their specific societal context.

The findings present a compelling argument against one-size-fits-all educational models, offering a replicable framework for culturally responsive pedagogy in diverse settings. This case study illustrates that Islamic education can be a powerful force for cultural preservation and student empowerment when it authentically engages with local knowledge systems. Educational policymakers should therefore encourage curriculum development that is context-sensitive and participatory. By intentionally bridging religious teachings with indigenous wisdom, educational institutions can foster a more holistic development, nurturing students who are both spiritually grounded and culturally rooted in their communities.

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