Integrating Javanese Philosophy into Islamic Education: A Case Study of *Mikul Dhuwur, Mendhem Jero* (Uplift the Dignity, Bury the Secret)

M. Sugeng Sholehuddin[1]*, M. Ali Ghufron[1], Saifuddin[2], Tutuk Ningsih[3], and Maemonah[4]

[1]*Faculty of Education and Teacher Training, Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, 51161 Pekalongan, Central Java, Indonesia*
[2]*Faculty of Education and Teacher Training, Universitas Islam Negeri Siber Syekh Nurjati Cirebon, 45131 Cirebon, West Java, Indonesia*
[3]*Faculty of Education and Teacher Training, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto, 53126 Purwokerto, Central Java, Indonesia*
[4]*Faculty of Education and Teacher Training, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 55281 Sleman, Yogyakarta, Indonesia*

ABSTRACT

This study explores the integration of the Javanese cultural philosophy *Mikul Dhuwur, Mendhem Jero* into the Islamic education curriculum in Central Java, Indonesia, and its impact on character development. Employing a qualitative case study design, the research focusses on three Islamic schools that incorporate local cultural values alongside Islamic teachings. The study involves educators, students, and community leaders, selected through purposive sampling to provide rich insights into the integration process. Data were collected through semi-structured interviews, observations, and document analysis, and analysed using thematic analysis. The findings reveal that Mikul Dhuwur, Mendhem Jero, which emphasises respect for elders and humility, is systematically integrated into subjects like Akhlāq (Islamic ethics) and social studies, as well as extracurricular programmes. This integration harmonises cultural and religious values, fostering students' moral and cultural development. Teaching strategies such as storytelling, proverbs, and role-playing are employed to make lessons engaging and relatable. The study highlights the challenges of balancing cultural education with modern academic demands and the need for enhanced

teacher training in culturally responsive pedagogy. By aligning local wisdom with Islamic teachings, the schools provide a holistic understanding of identity, promoting cultural heritage and moral growth.

Keywords: Character development, culturally responsive pedagogy, Islamic education, Javanese philosophy, *Mikul Dhuwur Mendhem Jero*

INTRODUCTION

Islamic education in Indonesia is deeply interwoven with the diverse cultural traditions of its societies. Among these, Javanese culture holds a prominent place, characterised by its rich philosophical and ethical traditions, which continue to shape social values and practices (Kismini et al., 2023; Prasetya & Junanah, 2018). One of the most significant Javanese philosophical principles is *Mikul Dhuwur, Mendhem Jero*, often translated as "uplift the dignity, bury the secret." This principle emphasises honouring elders and ancestors while maintaining discretion about their imperfections. In the context of Islamic education, integrating this philosophy serves as a means to preserve cultural heritage while fostering moral and spiritual development among students (Haryadi et al., 2024).

Indonesia's historical experience with Islam has resulted in a syncretic approach to religious education, where Islamic teachings have been harmonised with local traditions rather than replacing them entirely (Ricklefs, 2012). This integration is particularly evident in *pesantren* (Islamic boarding schools), which have played a pivotal role in adapting Islamic teachings to Javanese cultural norms (Malik &

Maslahah, 2021). Scholars argue that maintaining this balance is crucial to ensuring the relevance of Islamic education in Indonesia's multicultural society (Azra, 2004; Lukens-Bull, 2005).

The philosophy of *Mikul Dhuwur, Mendhem Jero* is deeply embedded in Javanese ethics, emphasising filial piety, respect for elders, and social harmony. When contextualised within Islamic education, this principle resonates with key Islamic values, such as *birr al-wālidayn* (dutifulness to parents) and *'iffah* (maintaining dignity and self-restraint). This alignment suggests that Javanese philosophy can serve as a valuable pedagogical tool in character education, helping students internalise Islamic moral principles through culturally relevant frameworks (Hanaris et al., 2023; Murjito et al., 2015).

By examining the integration of *Mikul Dhuwur, Mendhem Jero* into Islamic education, this study seeks to explore its role in shaping students' character, its impact on moral development, and the challenges faced by educators in its implementation. The findings of this research contribute to the broader discourse on cultural preservation in Islamic education, offering a model for balancing global and local values in a pluralistic society.

In recent years, Javanese philosophy, including the concept of *"Mikul Dhuwur, Mendhem Jero,"* has gained attention not only as a cultural value but also as a form of social capital that underpins educational and community development within the Javanese society (Andriyanto et al., 2022; Kismini et al., 2023; Sudiyana et al., 2023; Zulfiati et al., 2021). This framing is relatively novel in Indonesian educational discourse, as it situates local wisdom within the broader theoretical context of social capital, which emphasises the role of shared norms, trust, and networks in facilitating collective action and social cohesion (Bourdieu, 1986; Putnam, 2000). Philosophically, this approach challenges scholars to move beyond descriptive accounts of cultural practices and engage with the ethical and epistemological dimensions embedded in Javanese philosophy (Kuntowijoyo, 1984). The integration of *"Mikul Dhuwur, Mendhem Jero"* as a framework for educational social capital thus requires a nuanced philosophical discussion that bridges indigenous wisdom with contemporary social theory, offering a culturally specific yet universally relevant perspective on character education and moral development. This study endeavours to address this challenge by articulating the philosophical foundations of the concept and exploring its implications for educational practice.

LITERATURE REVIEW

Islamic Education and Cultural Integration

Islamic education in Indonesia has historically embraced cultural hybridity, allowing for the fusion of religious and local traditions (Azra, 2004). The spread of Islam in Java, facilitated by the *Walisongo* (nine saints), was marked by a peaceful adaptation of Islamic teachings to pre-existing cultural practices (Rizqi & Muchtar, 2023). This process of acculturation resulted in a distinctive form of Javanese Islam that is both inclusive and moderate (Hasanah & Rahmah, 2024). Various scholars have examined how this integration manifests in education, particularly within *pesantren*, which serve as key institutions in preserving both religious and cultural identities (Andes, 2024; Malik & Maslahah, 2021).

Character Education in Islamic Pedagogy

Character education (*tarbiyah akhlāqiyah*) is central to Islamic pedagogy, emphasising the development of virtues such as respect, responsibility, and integrity in accordance with Islamic ethical teachings (Al-Attas, 1980; Halstead, 2004, 2007). In Islamic education, the integration of *akhlāq* (ethics) and *'ilm* (knowledge) is essential to foster students' moral and spiritual growth (Rabbani et al., 2024; Zuraidah et al., 2024). Recent studies have highlighted the effectiveness of incorporating local wisdom into character education, demonstrating how indigenous values can reinforce Islamic ethical teachings (Fakhrurrozi et al., 2023; Mainuddin et al., 2023).

Mikul Dhuwur, Mendhem Jero in Ethical and Educational Contexts

The principle of *Mikul Dhuwur, Mendhem Jero* reflects core Javanese ethical values that

align with Islamic teachings. Traditionally, this philosophy has served as a guide for maintaining familial and social harmony by promoting discretion and respect for elders (Hanaris et al., 2023). In educational settings, this principle can be used to cultivate ethical decision-making, social responsibility, and gratitude among students (Arif et al., 2023; Murjito et al., 2015).

Scholars have explored how local wisdom, including *Mikul Dhuwur, Mendhem Jero*, can be incorporated into modern educational curricula. Ethno-pedagogy, which integrates cultural heritage into education, has been shown to enhance students' character development and cultural awareness (Sakti et al., 2024). Similarly, the inclusion of Islamic ethical values in Indonesia's *Merdeka Curriculum* for English as a Foreign Language (EFL) teaching has proven effective in fostering both academic success and moral development (Hasibuan et al., 2024). Studies also indicate that *pesantren* have successfully blended traditional Islamic teachings with local cultural values to reinforce Islamic identity in a globalised world (Fatahillah et al., 2023).

Theoretical Perspectives on Cultural Integration in Education

There are two key theoretical frameworks inform this study, i.e., cultural hybridity theory and character education theory. Cultural hybridity theory, as proposed by Bhabha (1994), examines how different cultural elements blend to create new, contextually relevant practices.

Character education theory, as outlined by Lickona (2009), emphasises the role of education in instilling moral virtues. *Mikul Dhuwur, Mendhem Jero* aligns with this framework by fostering respect, gratitude, and ethical discretion—values central to both Javanese and Islamic ethics (Mainuddin et al., 2023; Sukardi, 2016).

The integration of *Mikul Dhuwur, Mendhem Jero* into Islamic education presents a compelling model for character development that is both culturally and religiously grounded. By leveraging local wisdom alongside Islamic teachings, educators can cultivate students' moral integrity while preserving cultural heritage. This literature review provides a foundation for understanding the interplay between Javanese philosophy and Islamic education, offering insights into best practices for incorporating indigenous values into contemporary pedagogical frameworks.

METHODS

This study employs a qualitative case study design to explore the integration of the Javanese cultural philosophy *Mikul Dhuwur, Mendhem Jero* into the Islamic education curriculum, focussing on its impact on character development and the challenges encountered during implementation. A qualitative case study approach is particularly appropriate for investigating complex social phenomena within their natural contexts, allowing for an in-depth understanding of the dynamic interplay between cultural values and educational practices (Creswell & Poth, 2016; Yin, 2018)

Research Subjects

The research was conducted in three Islamic schools in Central Java, Indonesia, selected purposively for their active incorporation of local cultural values alongside Islamic teachings. The three Islamic schools selected for this study are located Central Java, a region known for its strong integration of Islamic traditions and Javanese culture. These schools represent a diversity of Islamic educational models, including one *madrasah aliyah* (Islamic senior high school), one *madrasah tsanawiyah* (Islamic junior high school), and one integrated Islamic school that combines national curriculum with Islamic boarding school (*pesantren*) values. The schools are affiliated with *Nahdlatul Ulama*. They were purposively chosen due to their explicit inclusion of local wisdom, especially *Mikul Dhuwur, Mendhem Jero*, within both formal and informal curricula. This technique ensures that the participants have sufficient knowledge and experience to provide rich and meaningful data (Palinkas et al., 2015).

The research subjects include educators (teachers and school leaders), students, and community leaders who are actively involved in the integration of *Mikul Dhuwur, Mendhem Jero* into educational practices. Educators were chosen for their role in designing and delivering lessons that incorporate this cultural principle, while students were included to provide insights into their experiences and character development. Community leaders were selected to offer perspectives on the broader social and cultural context of this integration.

The subjects included 15 participants: 6 educators, 6 students (representing different age groups and grade levels), and 3 community leaders.

Data Sources and Data Collection Methods

Data of this study were collected from multiple sources to ensure a rich and comprehensive understanding of the phenomenon. These sources included semi-structured interviews with educators, students, and community leaders; participant observations of classroom activities, school events, and community interactions; and document analysis of curricula, and lesson plans.

Interviews

Semi-structured interviews were conducted with 15 participants, including educators, students, and community leaders. The interview questions focussed on participants' perceptions of the principle's integration, its influence on students, and the challenges encountered in its application. Semi-structured interviews provided flexibility to explore participants' insights while maintaining a structured focus on the research objectives (Kvale & Brinkmann, 2015).

Observations and Document Analysis

Classroom activities, school events, and community interactions were observed to understand how *Mikul Dhuwur, Mendhem Jero* is practiced in daily educational settings, focussing on teacher, student

interactions, and use of cultural content (Creswell & Poth, 2016). Complementing this, key documents such as curricula and lesson plans were analysed to trace explicit and implicit references to the philosophy and its alignment with Islamic teachings, providing contextual data that supported and triangulated the findings (Bowen, 2009).

Data Analysis

Thematic analysis was employed to analyse the collected data, following Braun and Clarke's (2006) six-step framework: familiarisation, generating initial codes, searching for themes, reviewing themes, defining themes, and writing the report. This systematic approach facilitated the identification of patterns related to the philosophical integration, pedagogical implications, and implementation challenges of *Mikul Dhuwur, Mendhem Jero* in Islamic education.

To ensure validity and reliability, this study applied methodological triangulation across interviews, observations, and document analysis, and conducted member checking to confirm the accuracy of findings (Bowen, 2009; Denzin, 2012).

RESULTS AND DISCUSSION

The Integration of Javanese Philosophy *Mikul Dhuwur, Mendhem Jero* into the Curriculum

The findings reveal that *Mikul Dhuwur, Mendhem Jero,* a Javanese philosophy emphasising respect for elders and humility, has been systematically integrated into the curriculum of the Islamic schools studied. This integration is particularly evident in *Akhlāq* (Islamic ethics), social studies, and extracurricular programmes designed to strengthen students' moral and cultural development (Table 1).

Table 1

The integration of Javanese philosophy Mikul Dhuwur, Mendhem Jero into the curriculum

Aspect	Implementation	Teaching Strategies	Supporting Theories
Akhlāq (Ethics) Education	Integrated into lessons on *birr al-wālidayn* (respect for parents) and humility. Quranic verses (e.g., Quran 17:23) used to connect Islamic teachings with Javanese values.	Storytelling, use of proverbs, and role-playing to illustrate values.	Culturally responsive pedagogy (Dallavis, 2011; Gay, 2010; Rahman et al., 2024); Narrative cognition theory (Bruner, 1996).
Social Studies	Used to contextualise historical and social narratives by analysing figures like Ki Hajar Dewantara and local proverbs such as "Becik ketitik ala ketara."	Discussion-based learning, analysis of historical figures, and the use of culturally relevant materials.	Multicultural education (Banks, 2016); Sociocultural theory (Vygotsky, 1978).

Table 1 *(continued)*

Aspect	Implementation	Teaching Strategies	Supporting Theories
Extracurricular Programmes	Activities such as community service and traditional arts performances reinforce values of respect and humility in real-life contexts.	Experiential learning through hands-on engagement in community projects and cultural events.	Experiential learning theory (Dewey, 1938).
Storytelling as a Teaching Method	Teachers use narratives from Javanese culture and Islamic traditions, e.g., the story of Sunan Kalijaga.	Engaging stories to bridge abstract concepts with students lived experiences.	Narrative cognition theory (Bruner, 1996).
Use of Proverbs to Reinforce Values	Proverbs like "Ajining dhiri saka lathi, ajining raga saka busana" are used to teach ethical communication and behaviour.	Reflection and discussion of proverbs in relation to daily life.	Sociocultural theory (Vygotsky, 1978).
Role-playing for Practical Application	Students act out real-life scenarios that require humility and respect.	Simulation of ethical dilemmas to promote critical thinking and moral application.	Experiential learning theory (Kolb, 1984).
Collaborative Learning to Build Community	Group projects emphasise respect for others' ideas and leadership with humility.	Cooperative discussions and teamwork-based assignments.	Cooperative learning theory (Johnson & Johnson, 2009).

Note. Akhlāq (Ethics) education: Harmonizing cultural and religious values

The incorporation of *Mikul Dhuwur, Mendhem Jero* into *Akhlāq* education demonstrates how Islamic schools align cultural values with Islamic principles. Document analysis showed that lesson plans explicitly referenced the philosophy within topics on *birr al-wālidayn* (respect for parents) and humility. One lesson, for instance, required students to analyse Quranic verses like "*Wa qaḍā rabbuka allā taʿbudu illā iyyāhu wa bil-wālidayni iḥsānā*" (Quran 17:23), linking respect for elders in Islamic teachings with the local concept of honouring family and community traditions.

Teachers emphasised the importance of integrating local wisdom with Islamic teachings, reflecting a philosophical synthesis that resonates with Javanese ethical thought. This synthesis is rooted in the Javanese concept of *rukun* (harmonious social order) and *tepa selira* (empathetic reciprocity), which emphasise maintaining social harmony through respect and humility (Geertz, 1961; Koentjaraningrat, 1985). By embedding these values within Islamic ethics, educators foster a dialogical relationship between indigenous philosophy and religious doctrine, creating a culturally grounded moral framework that supports character formation (Kuntowijoyo, 1984).

Teachers emphasised the importance of integrating local wisdom with Islamic teachings. As one educator stated:

"*We teach students that respect for parents and elders is not just a cultural expectation but a command in Islam. By connecting Javanese traditions like 'Mikul Dhuwur, Mendhem Jero' to Islamic principles, we help them appreciate their cultural heritage within a religious framework.*" (Teacher A)

This approach reflects culturally responsive pedagogy, which integrates students' cultural backgrounds into learning to deepen engagement and meaning (Dallavis, 2011; Gay, 2010; Rahman et al., 2024). Using storytelling and proverbs as part of *Mikul Dhuwur, Mendhem Jero* helps students internalise ethical values and connect their cultural identity (Bruner, 1996) with Islamic faith.

Social Studies: Contextualising Local Wisdom

In social studies, *Mikul Dhuwur, Mendhem Jero* was used to contextualise historical and social narratives. Observations revealed that teachers encouraged students to discuss historical figures who embodied these values, such as Ki Hajar Dewantara, a Javanese educator who emphasised humility and community service. Lesson materials also included local proverbs that reinforced these teachings. For instance, the proverb "*Becik ketitik ala ketara*" (Good deeds will be visible; bad deeds will be evident) was used to explain the consequences of ethical and unethical behaviour in society.

This pedagogical approach draws on the Javanese values of *rukun* (social harmony) and *gotong royong* (mutual cooperation), as well as Ki Hajar Dewantara's philosophy of *among* (nurturing) and *tepa selira* (empathetic reciprocity) to foster moral and social responsibility (Geertz, 1961; Koentjaraningrat, 1985; Kuntowijoyo, 1984). By integrating local wisdom like the proverb "*Becik ketitik ala ketara*," which highlights accountability, teachers help students connect cultural identity with ethical learning and community values (Banks, 2016).

Students reported feeling a stronger sense of pride in their heritage as a result of these lessons. One student shared:

"*Learning about Javanese traditions in our social studies class makes me realise how much wisdom our culture has. It's not separated from Islam—it's part of who we are.*" (Student B)

This sentiment illustrates how the curriculum's philosophical grounding enables students to perceive their cultural heritage and religious faith as intertwined rather than separate domains, fostering an integrated identity that supports both personal and communal development. Such integration is essential in nurturing character and social cohesion in a pluralistic society.

Extracurricular Programmes: Beyond the Classroom

Beyond formal lessons, schools implemented extracurricular programmes to reinforce *Mikul Dhuwur, Mendhem Jero.* Activities such as community service projects and traditional arts performances were organised to encourage students to practice respect and humility in real-life settings. During a community service event observed in this study, students collaborated with local elders, demonstrating deference and gratitude through their interactions.

This holistic approach to curriculum integration draws on Javanese values like *gotong royong* (mutual cooperation) and *rukun* (social harmony), fostering respect, collective responsibility, and cultural identity among students (Geertz, 1961; Koentjaraningrat, 1985). Aligned with Dewey's (1938) experiential learning theory, activities such as community service and cultural performances help students internalise these values through real-life practice.

Teaching Strategies

Teachers employed a variety of culturally grounded teaching strategies to convey the values of *Mikul Dhuwur, Mendhem Jero,* making the lessons engaging and relatable for students. These strategies included storytelling, the use of proverbs, and role-playing activities.

Storytelling as a Teaching Method

Storytelling was one of the most effective methods observed in this study. Teachers used stories from Javanese culture and Islamic traditions to illustrate the principles of *Mikul Dhuwur, Mendhem Jero.* For example, one teacher narrated the story of Sunan Kalijaga, a Javanese Islamic saint known for his humility and respect for his teachers. During an interview, the teacher explained:

> "*Stories resonate with students because they provide concrete examples of how values like respect and humility can be practiced. They also help bridge the gap between abstract concepts and students' daily lives.*" (Teacher C)

This approach is deeply rooted in Javanese philosophical traditions where storytelling *(carita)* serves as a vital medium for transmitting *ngelmu* (knowledge) and *tatakrama* (ethical conduct). The narrative form aligns with Bruner's (1996) theory of narrative cognition, which posits that storytelling helps learners organise and understand experiences. By embedding ethical values within culturally familiar stories, teachers facilitate not only cognitive understanding but also emotional and moral engagement, fostering internalisation of these principles in a way that resonates with students' cultural identity (Geertz, 1961; Kuntowijoyo, 1984).

This approach is supported by Bruner's (1996) theory of narrative cognition, which posits that storytelling helps learners organise and understand experiences. By presenting values within the context of familiar narratives, teachers made the lessons both memorable and meaningful.

Using Proverbs to Reinforce Values

Javanese proverbs were frequently incorporated into lessons to reinforce the values of *Mikul Dhuwur, Mendhem Jero*. During a classroom observation, a teacher introduced the proverb "*Ajining dhiri saka lathi, ajining raga saka busana*" (One's worth is determined by their words, and their dignity by their attire) in a lesson about ethical communication and personal presentation. Students were encouraged to reflect on how this proverb applied to their behaviour in school and at home.

One student remarked during an interview:

> "*These proverbs help us understand what is expected of us as Javanese Muslims. They are simple but very powerful.*" (Student D)

These proverbs encapsulate core Javanese values like *tepa selira* (empathetic reciprocity) and *rukun* (social harmony), serving as concise philosophical maxims that guide behaviour and social interaction (Koentjaraningrat, 1985). By reflecting on these sayings, students engage in moral reasoning that connects traditional wisdom with contemporary ethical challenges, supporting the development of character in a culturally grounded manner (Vygotsky, 1978).

Role-playing for Practical Application

Role-playing activities provided students with opportunities to practice the values of *Mikul Dhuwur, Mendhem Jero* in simulated scenarios. For example, in one observed *Akhlāq* lesson, students acted out a scenario in which they had to resolve a conflict between peers while showing respect and humility. The activity prompted students to think critically about their actions and their impact on others.

Teachers reported that role-playing helped students internalise the values being taught. As one teacher explained:

> "*When students act out these scenarios, they are not just learning about values—they are practicing them. This helps them apply what they've learned in real-life situations.*" (Teacher D)

This method aligns with Kolb's (1984) experiential learning theory, which emphasises learning through concrete experience and reflective observation. In the Javanese context, role-playing also resonates with the concept of *ngalap berkah* (seeking blessings through proper conduct) and *sabar* (patience), encouraging students to embody virtues through active participation. Such embodied learning fosters moral agency and prepares students to navigate social relationships with empathy and humility, bridging cultural philosophy and practical ethics (Dewey, 1938).

Collaborative Learning to Build Community

Collaborative learning activities were also observed as a key strategy for teaching *Mikul Dhuwur, Mendhem Jero*. Teachers often assigned group projects that required students to work together and practice respect for one another's ideas. For example, during a group discussion about the application of humility in leadership,

students shared examples from their own lives and discussed how these principles could guide their future actions.

This strategy resonates deeply with Javanese philosophical concepts such as *gotong royong* (mutual cooperation) and *rukun* (social harmony), which emphasise the importance of collective responsibility and maintaining harmonious interpersonal relationships within the community (Geertz, 1961; Koentjaraningrat, 1985). By engaging students in collaborative tasks, teachers fostered an environment where these values were not only taught but actively practiced, reinforcing social cohesion and mutual respect as lived experiences.

This strategy aligns with D. Johnson and R. Johnson's (2009) theory of cooperative learning, which emphasises the social and cognitive benefits of working in groups. By fostering collaboration, teachers created a classroom environment where students could practice the values of *Mikul Dhuwur, Mendhem Jero* in their interactions with peers.

Moreover, the collaborative learning approach reflects the Islamic educational principle of *'urf* (custom), which permits the integration of local cultural practices that harmonise with Islamic values (Al-Qaradawi, 2001). This integration exemplifies how Javanese wisdom and Islamic ethics converge to nurture character development, promoting humility, respect, and communal responsibility as foundational virtues.

Dealing with the findings of the integration of the Javanese cultural philosophy *Mikul Dhuwur, Mendhem Jero*

into the Islamic education curriculum, it shows that this study aligns with existing literature on culturally responsive teaching and character education. For example, Gay (2010) highlights the importance of integrating students' cultural backgrounds into teaching practices to enhance learning outcomes and affirm cultural identity. Similarly, Lickona (2009) emphasises the role of experiential learning in character education, which is evident in the use of storytelling, proverbs, and role-playing in this study.

Furthermore, recent studies underscore that embedding cultural values into Islamic education curricula not only strengthens students' cultural identity but also enhances moral and spiritual development (Halim, 2021; Munawar & Nursobah, 2024; Murjito, 2015). The collaborative learning activities observed in this study exemplify sociocultural approaches that enrich students' understanding of religious and ethical values while fostering a strong sense of community and shared purpose. Character education is effectively promoted through such interactive and culturally grounded pedagogies that cultivate moral knowledge, emotions, and behaviours (Syarnubi et al., 2023).

The Impacts of Integrating Javanese Philosophy *Mikul Dhuwur, Mendhem Jero* into the Curriculum

The integration of the values embedded in *Mikul Dhuwur, Mendhem Jero* has had a profound impact on students in the Islamic schools studied. This philosophy, emphasising respect for elders, humility,

and cultural preservation, has influenced students' behaviours, attitudes, and sense of cultural identity. The findings indicate that these impacts extend beyond the classroom, shaping students' interpersonal relationships, engagement with their community, and overall character development (Table 2).

Increased Respect for Elders and Peers

One of the most significant impacts observed was the students' heightened sense of respect for elders and peers. This respect manifested in various ways, such as improved manners, active listening, and collaborative behaviour.

During classroom observations, students consistently addressed their teachers and elders using polite language and adhered to formal cultural greetings, such as the *sungkeman* (a gesture of respect in Javanese culture). This behaviour reflects the successful internalisation of *Mikul Dhuwur, Mendhem Jero* through curriculum integration and extracurricular activities.

This phenomenon can be philosophically understood through the lens of Javanese *unggah-ungguh* (ethical conduct) and *tepa selira* (empathetic reciprocity), which emphasise the relational nature of respect as

Table 2

The impacts of integrating Javanese philosophy Mikul Dhuwur, Mendhem Jero into the curriculum

Key Impact Areas	Findings	Supporting Theories & Literature
Increased Respect for Elders and Peers	Students demonstrated improved manners, active listening, and adherence to cultural etiquette, such as sungkeman. These behaviours extended to their families and communities.	Lickona (2009) - Character Education; Vygotsky (1978) - Sociocultural Theory
Fostering Collaboration and Empathy	Classroom activities like role-playing helped students develop empathy and teamwork. They became more receptive to different perspectives and practiced conflict resolution with respect and humility.	Johnson & Johnson (2009) - Cooperative Learning Theory
Participation in Cultural Preservation Activities	Students actively engaged in traditional ceremonies (selamatan), arts performances (wayang kulit, gamelan), and community service, strengthening their cultural connection and responsibility.	Banks (2016) - Multicultural Education; Dewey (1938) - Experiential Learning Theory
Strengthening Identity and Belonging	Students developed a stronger sense of cultural and religious identity, recognising the alignment between Javanese traditions and Islamic values.	Tajfel (2010) - Social Identity Theory; Al-Qaradawi (2001) - 'Urf in Islamic Education
Broader Implications for Character Education	The integration of local wisdom into education enhanced students' moral development, teamwork, and critical thinking, despite challenges like awareness and infrastructure.	Aziz & Rachmawati (2024); Mansur & Sholeh (2024); Sulasmono (2010); Miranti et al. (2018)

a dynamic, reciprocal process that sustains social harmony *(rukun)* and collective well-being (Geertz, 1961; Koentjaraningrat, 1985). The act of sungkeman is not merely ritualistic but embodies a profound acknowledgment of social hierarchy balanced with humility, reflecting the core of *Mikul Dhuwur* (uplift the dignity) and *Mendhem Jero* (bury the secret) as lived ethics.

Teachers noted that these changes were particularly evident in students' interactions with their families and communities. For instance, Teacher A explained during an interview:

> "*Parents have shared with us how their children now show more respect at home. They greet their elders with warmth, seek their advice, and are more considerate in their actions. It's clear that the lessons in school are being applied in their daily lives.*" (Teacher A)

Students themselves expressed an awareness of these changes. In an interview, one student commented:

> *"We've learned that showing respect isn't just about following rules—it's about valuing the people around us. It feels good to know we're continuing traditions that are meaningful to our families."* (Student C)

This aligns with Lickona's (2009) framework for character education, which emphasises the cultivation of virtues such as respect and responsibility. Moreover,

Vygotsky's (1978) sociocultural theory elucidates how cultural tools and mediated social interactions shape cognitive and moral development. Here, *Mikul Dhuwur, Mendhem Jero* functions as a cultural tool that scaffolds students' internalisation of social norms and moral responsibility, bridging individual development with communal values.

Fostering Collaboration and Empathy

Respect for peers was another notable outcome, as observed in group-based activities within the classroom. Students exhibited a greater willingness to collaborate, share ideas, and support one another. For example, in a role-playing exercise designed to practice conflict resolution, students demonstrated empathy by actively listening to their peers' perspectives before suggesting solutions. This activity provided a practical application of the values taught in class and helped students build stronger relationships with their classmates.

Teacher C highlighted the importance of these exercises:

> *"Role-playing allows students to experience the value of humility and respect first-hand. They learn how to approach conflicts with a calm and understanding attitude, which strengthens their friendships and teamwork."* (Teacher C)

The integration of collaborative learning strategies aligns with D. Johnson and R. Johnson's (2009) cooperative learning theory, which emphasises the social and

cognitive benefits of group interactions. Beyond this, the practice resonates deeply with the Javanese concept of *gotong royong* (mutual cooperation), a foundational cultural value that underscores collective responsibility and social interdependence (Koentjaraningrat, 1985). This cultural framework nurtures *rukun* (social harmony) and *tepa selira* (empathetic reciprocity), fostering an environment where collaboration is not merely a task but a moral and social imperative.

Philosophically, this approach reflects Dewey's (1938) experiential learning theory, which posits that knowledge and values are best internalised through active participation and reflection within social contexts. By embedding *Mikul Dhuwur, Mendhem Jero* within collaborative learning, students do not only acquire cognitive skills but also develop affective dispositions such as humility, respect, and empathy—qualities essential for sustaining harmonious interpersonal relationships and community cohesion.

Participation in Cultural Preservation Activities

Another significant impact of the integration of *Mikul Dhuwur, Mendhem Jero* is the students' increased participation in cultural preservation activities. Through events such as traditional ceremonies, arts performances, and community service projects, students developed a stronger connection to their cultural heritage and a sense of belonging within their communities.

Engagement in Traditional Ceremonies During observations of a traditional *selamatan* ceremony (a Javanese communal prayer event), students played an active role in organising and participating in the event. Tasks included preparing offerings, reciting prayers, and performing traditional dances. These experiences provided students with opportunities to practice the values of respect and humility in a culturally significant context.

In interviews, students expressed pride in their involvement. One student shared:

> *"Participating in ceremonies like the selamatan reminds me of the importance of our traditions. It's a way to honour our ancestors and keep our culture alive."* (Student E)

Promotion of Traditional Arts Participation, such as *wayang kulit* (shadow puppetry) and *gamelan* (Javanese orchestra), further enriched students' understanding of their cultural heritage. During an observation of a gamelan performance at a school event, students demonstrated not only technical skill but also a deep respect for the art form and its cultural significance. Teachers emphasised the importance of these activities in fostering discipline and teamwork.

Teacher B explained:
> *"Traditional arts teach students patience, focus, and respect for the group. These are not just cultural lessons—they are life skills that align with the values of Mikul Dhuwur, Mendhem Jero."* (Teacher B)

This engagement transcends mere participation; it is a form of identity

work that situates students within a living tradition, fostering continuity and resilience of cultural heritage (Banks, 2016). The experiential nature of these activities aligns with Dewey's (1938) emphasis on learning through doing, while also embodying the Javanese philosophical principle of *nguri-uri budaya* (preserving culture) as a moral and communal responsibility. Such involvement nurtures a sense of belonging and ethical commitment that extends beyond the classroom into the wider community.

Strengthening Identity and Belonging

The combined effects of these activities fostered a stronger sense of identity and belonging among students. Interviews and observations revealed that students who engaged in cultural preservation activities were more likely to express pride in their heritage and a commitment to maintaining these traditions. This finding aligns with Tajfel (2010) social identity theory, which posits that individuals derive a sense of self-esteem and belonging from their membership in social and cultural groups.

Students also highlighted how these experiences deepened their understanding of the connection between cultural and religious values. One student remarked:

> *"At first, I thought our culture was separate from Islam, but now I see how they support each other. Learning about Mikul Dhuwur, Mendhem Jero has helped me appreciate both my religion and my culture more deeply."*
> (Student F)

This synthesis of cultural and religious identity reflects the principle of *'urf* (custom) in Islamic education, which recognises the importance of local traditions in shaping ethical and spiritual development (Al-Qaradawi, 2001). By harmonising Javanese wisdom with Islamic teachings, schools provide students with a holistic framework for identity formation that honours both heritage and faith. This dual identity fosters resilience, moral grounding, and a sense of belonging that is vital in multicultural and pluralistic societies.

The findings of this study align with existing literature highlighting the importance of integrating local wisdom and cultural values into character education in Indonesian schools. Research shows that incorporating local traditions, such as Sundanese culture and Islamic principles, into the curriculum enhances students' moral development, cultural identity, and academic engagement (Aziz & Rachmawati, 2024; Mansur & Sholeh, 2024). Schools have successfully implemented character education through various activities, including project-based learning, cultural expos, and community practices like *sedekah bumi* (Aziz & Rachmawati, 2024; Sulasmono, 2010). These approaches foster values such as religiosity, social responsibility, tolerance, and patriotism (Sulasmono, 2010). The integration of local wisdom into education not only preserves cultural heritage but also contributes to students' holistic development, improving teamwork, critical thinking, and creativity (Aziz & Rachmawati, 2024). While

Table 3

The challenges and colutions of integrating Javanese philosophy Mikul Dhuwur, Mendhem Jero into the curriculum

Challenges and Solutions	Description
Balancing Traditional Values with Modern Educational Demands	The integration of *Mikul Dhuwur, Mendhem Jero* into the national curriculum faces difficulties due to the emphasis on standardised competencies (math, science, English) over local philosophical values. Teachers struggle to find time within rigid lesson plans, while parents often prioritise academic success over cultural education.
Limited Teacher Training on Integrating Cultural Values	Teachers lack the necessary training to incorporate *Mikul Dhuwur, Mendhem Jero* into lessons effectively. Traditional teaching methods (lectures, storytelling) are used but do not engage students in critical thinking about cultural values. Teacher training programs currently focus more on academic subjects and classroom management rather than culturally responsive pedagogy.
Aligning Traditional Values with the National Curriculum (Solution)	A potential solution is contextualising *Mikul Dhuwur, Mendhem Jero* within existing subjects such as Civics, Religious Studies, and Character Education. Using case studies and ethical discussions, educators can bridge cultural and academic objectives.
Involving Parents and Stakeholders (Solution)	Schools can conduct awareness programmes to highlight the long-term benefits of cultural education. Community engagement initiatives have shown success in shifting parental perspectives to support cultural learning alongside academics.
Enhancing Teacher Training on Integrating Cultural Values (Solution)	Professional development programmes should focus on culturally responsive teaching strategies, including inquiry-based learning, role-playing, and project-based learning. Workshops should equip teachers with innovative methods to integrate *Mikul Dhuwur, Mendhem Jero* effectively into the curriculum.

challenges exist, such as student awareness and infrastructure limitations, the overall impact of culturally-rooted character education is positive, suggesting its potential for wider implementation in Indonesian schools (Mansur & Sholeh, 2024; Miranti et al., 2018).

The Challenges of Integrating Javanese Philosophy *Mikul Dhuwur, Mendhem Jero* into the Curriculum

Integrating the Javanese philosophy of *Mikul Dhuwur, Mendhem Jero* into the curriculum presents significant challenges due to the complexity of balancing traditional values with modern educational demands. These challenges are compounded by balancing traditional values with modern educational demands and limited teacher training on culturally responsive pedagogy (Table 3).

Balancing Traditional Values with Modern Educational Demands

One of the primary challenges in embedding *Mikul Dhuwur, Mendhem Jero* into the curriculum is aligning traditional values with the national curriculum, which prioritises standardised learning outcomes. The

national curriculum in Indonesia emphasises measurable competencies in subjects such as mathematics, science, and English, leaving limited room for the incorporation of local philosophical concepts.

As observed during a curriculum planning session at one of the schools, teachers expressed concerns over the lack of flexibility in lesson plans to include cultural values. Teacher A noted:

> *"We want to teach students about the importance of Mikul Dhuwur, Mendhem Jero, but the curriculum is already packed with so many topics. It's hard to find time for cultural lessons when we're pressured to complete the syllabus."* (Teacher A)

This tension illustrates a common challenge in education systems, where standardised curricula often marginalise local wisdom and cultural contexts (Gay, 2010). It is not only a logistical issue but also an epistemological one: how to design curricula that meaningfully integrate indigenous knowledge alongside mainstream academic content.

Moreover, parents and stakeholders sometimes prioritise academic achievement over cultural education. During an interview, a parent stated:

> *"While I value Javanese culture, I want my child to excel in subjects that will help them secure a good job in the future. Cultural lessons are important, but they shouldn't come at the expense of academic success." (Parent B)*

This perspective underscores the societal pressures schools face to produce graduates competitive in modern job markets, often side-lining cultural education. It reflects a neoliberal discourse that equates education primarily with economic utility, sometimes neglecting the holistic development of students as culturally grounded and ethically aware individuals.

Limited Teacher Training on Integrating Cultural Values

Another significant challenge lies in the limited training that teachers receive in integrating cultural values into their pedagogy. While many teachers are passionate about preserving *Mikul Dhuwur, Mendhem Jero*, they often lack the necessary skills and resources to effectively incorporate these values into their teaching practices.

During classroom observations, it became evident that teachers relied heavily on traditional methods such as lectures and storytelling to convey cultural lessons. While these methods are valuable, they do not fully engage students or facilitate critical thinking about the application of cultural values in contemporary contexts. Teacher B admitted:

> *"We've been teaching cultural values the way we were taught, but I feel we need more innovative strategies to make these lessons relevant to today's students."* (Teacher B)

This insight aligns with Lickona's (2009) framework for character education, which stresses that effective moral and

cultural education requires comprehensive teacher preparation that equips educators with pedagogical tools to foster critical engagement and ethical reasoning. Without such training, teachers struggle to bridge the gap between inherited cultural knowledge and modern educational approaches that emphasise student-cantred learning and critical inquiry.

Additionally, document analysis of teacher training programmes revealed that cultural education is often treated as a secondary priority. Workshops and seminars focus primarily on academic subjects and classroom management, with little attention given to culturally responsive teaching. This lack of institutional support further hinders the effective integration of *Mikul Dhuwur, Mendhem Jero*.

This challenge reflects the need for culturally responsive pedagogy, which views students' cultural backgrounds as assets in learning (Gay, 2010; Ladson-Billings, 1995). Without such training, teachers may struggle to adapt lessons or engage students meaningfully with local values.

Integrating cultural values like *Mikul Dhuwur, Mendhem Jero* into Indonesia's education system offers opportunities to strengthen character and national identity (Arief, 2015), yet faces challenges such as curriculum rigidity and limited teacher training (Ghufron, 2010; Fitriadi et al., 2024). Addressing these requires curriculum reform, professional development, and stakeholder engagement to balance cultural preservation with modern educational demands (Yamin, 2017).

CONCLUSION

This study enriches the discourse on culturally responsive Islamic education by demonstrating how the Javanese philosophy *Mikul Dhuwur, Mendhem Jero* can serve as a hybrid framework that bridges local wisdom with Islamic moral teachings. Although the study did not initially employ a formal theoretical assumption, the findings contribute to cultural hybridity theory (Bhabha, 1994) by showing how indigenous values and religious principles can co-exist and create new cultural meanings in education. Moreover, it aligns with character education theory (Lickona, 2009) by illustrating that character formation is most effective when grounded in students' cultural identity, fostering virtues like respect, humility, and social responsibility. By contextualising local wisdom within Islamic pedagogy, the study also reinforces the notion that character education is a dynamic process shaped by cultural narratives and social context, adding depth to the theoretical understanding of moral development in multicultural societies.

Practically, the integration of *Mikul Dhuwur, Mendhem Jero* into Islamic education has proven to nurture students' respect for elders and peers, deepen their cultural and religious identity, and encourage active participation in preserving cultural heritage. The use of teaching methods such as storytelling, proverbs, role-playing, and collaborative projects effectively bridges cultural knowledge with daily practice, making character education more engaging and meaningful. However, challenges

remain, including the rigidity of the national curriculum and limited teacher training in culturally responsive pedagogy. Addressing these requires systemic support: curriculum flexibility, professional development focussed on cultural integration, and stronger partnerships with parents and community leaders. Overall, this integration demonstrates that local wisdom is not merely supplementary content but a vital pedagogical resource for holistic education that honours both cultural heritage and religious values.

This study highlights the transformative potential of integrating local wisdom into Islamic education, encouraging a shift from static moral instruction to dynamic, student-cantered approaches. Teachers equipped with concrete pedagogical frameworks, such as inquiry-based discussions, role-playing, and interdisciplinary lessons, can help students critically engage with cultural values and apply them to real-life ethical dilemmas, thereby deepening understanding and character development.

This research was limited to three Islamic schools, which may not reflect the broader educational context in Indonesia. The qualitative design, while offering rich insights, limits the generalisability of findings. Additionally, reliance on self-reported data from participants could introduce bias.

Future research could explore the long-term impact of integrating local wisdom on students' character development and academic achievement across a broader range of school contexts to better understand its sustained effectiveness. It would also be valuable to conduct comparative studies between schools that incorporate cultural values and those that do not, in order to evaluate differences in student engagement, identity formation, and overall learning experiences. Additionally, further investigation into innovative and student-cantered teaching strategies, such as inquiry-based learning, interdisciplinary integration, and reflective practices, could offer practical insights on how to blend cultural education with modern pedagogical approaches, ensuring its continued relevance in an increasingly dynamic educational landscape.

ACKNOWLEDGEMENT

REFERENCES

Al-Attas, S. M. N. (1980). *The concept of education in Islam*. International Institute of Islamic Thought and Civilisation (ISTAC).

Al-Qaradawi, Y. (2001). *The lawful and the prohibited in Islam (Al-Halal wal Haram fil Islam)*. Islamic Book Trust.

Andes, R. (2024). Pengaruh Islam dalam kesenian dan kebudayaan di Pulau Jawa [The influence of Islam on arts and culture on the island of Java]. *AL-KAINAH: Journal of Islamic Studies, 3*(1), 153-166. https://doi.org/10.69698/jis.v3i1.512

Andriyanto, O. D., Darni, Subandiyah, H., Hardika, M., & Sukarman. (2022). Ethic values in modern Javanese literature works: Identity and character education in the digital era. *Eurasian Journal of Applied Linguistics, 8*(3), 106-119. https://doi.org/10.32601/ejal.803009

Arief, A. (2015). Pengembangan pendidikan budaya dan karakter bangsa dalam upaya menghadapi tantangan global [Development of national culture and character education in an effort to face global challenges]. *Tarbiya: Journal of Education in Muslim Society, 1*, 215-226.

Arif, M., Abdurakhmonovich, Y. A., & Dorloh, S. (2023). Character education in the 21st century: The relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's concepts. *Islamic Review: Jurnal Riset dan Kajian Keislaman, 12*(1), 35-58. https://doi.org/https://doi.org/10.35878/islamicreview.v12i1.690

Aziz, I. A., & Rachmawati, R. (2024). Implementation of character education through project activities expo in the emancipated curriculum based on Sundanese culture at junior high schools. *Journal of Innovation in Educational and Cultural Research, 5*(2), 284-291. https://doi.org/10.46843/jiecr.v5i2.812

Azra, A. (2004). *The origins of Islamic reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'ulama' in the seventeenth and eighteenth centuries*. Routledge.

Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.

Bhabha, H. K. (2012). *The location of culture* (2nd ed.). Routledge. https://doi.org/10.4324/9780203820551

Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). Greenwood.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal, 9*(2), 27-40. https://doi.org/10.3316/QRJ0902027

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101.

Bruner, J. (1996). *The culture of education*. Harvard University Press.

Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. SAGE Publications.

Dallavis, C. M. (2011). "Because that's who I am": Extending theories of culturally responsive pedagogy to consider religious identity, belief, and practice. *Multicultural Perspectives, 13*, 138-144.

Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research, 6*(2), 80-88. https://doi.org/10.1177/1558689812437186

Dewey, J. (1938). *Experience and education*. Macmillan.

Fakhrurrozi, H., Minabari, M., Saguni, F., & Nadirah, S. (2023). Integration of Islamic education curriculum to enhance the social character of vocational high school students. *Ta'dib, 26*(1), 171-182. https://doi.org/10.31958/jt.v26i1.7237

Fatahillah, A., Chuanchen, C., & Zaini, A. W. (2023). Cultivating cultural synergy: Unifying boarding schools, local wisdom, and authentic Islamic values for the enhancement of Islamic identity. *Managere: Indonesian Journal of Educational Management, 5*(2), 187-197. https://doi.org/10.52627/managere.v5i2.339

Fitriadi, Sinaga, R. M., & Muhammad, R. R. (2024). A literature review on the cultural perspective study

in elementary school education in Indonesia. *Journal of Innovation in Educational and Cultural Research, 5*(1), 51-61. https://doi.org/10.46843/jiecr.v5i1.848

Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.

Geertz, H. (1961). *The Javanese family: A study of kinship and socialisation*. Free Press of Glencoe.

Ghufron, A. (2010). Integrasi nilai-nilai karakter bangsa pada kegiatan pembelajaran [Integration of national character values in learning activities]. https://api.semanticscholar.org/CorpusID:142173444

Halim, A. (2021). The Indonesian curriculum: Does it retain culturally responsive teaching? *Journal of English Language and Culture*, *11*(1), 1-10.

Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education, 40*(4), 517-529. https://doi.org/10.1080/0305006042000284510

Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education, 36*(3), 283-296. https://doi.org/10.1080/03057240701643056

Hanaris, F., Shobri, A., & Bakhtiyar Kizi, N. M. (2023). Harmonising traditional values in modern education. *Molang: Journal of Islamic Education, 1*(2), 31-43. https://doi.org/10.32806/jm.v1i2.786

Haryadi, D., Kerwanto, Ilham, A., & Mutakin, Z. (2024). Peran penting filsafat ilmu bagi pengembangan kurikulum pendidikan Islam [The important role of philosophy of science in the development of Islamic education curriculum]. *Edumulya: Jurnal Pendidikan Agama Islam, 2*(1), 72-82.

Hasanah, S. A. N. L. N., & Rahmah, M. (2024). Islam Jawa: Perpaduan antara syariat dan kearifan lokal dalam perspektif sosiologis [Javanese Islam: A blend of sharia and local wisdom from a sociological perspective]. *Javano-Islamicus, 2*(2), 256-276. https://doi.org/10.0.61.26/Javano.2024.3.2.256-276

Hasibuan, K., Yana, L. D., & Lisaini, O. (2024). The role of Islamic principles in EFL teaching strategies within the Merdeka curriculum. *Modeling: Jurnal Program Studi PGMI, 11*(4), 306-313. https://doi.org/10.69896/modeling.v11i4.2659

Johnson, D. W., & Johnson, R. T. (2009). *Cooperation and learning: Theory and research*. Interaction Book Company.

Kismini, E., Iswari, R., & Fajar. (2023). The role of education in preserving Javanese ethical values. *Komunitas: International Journal of Indonesian Society and Culture, 15*(1), 99-107. https://doi.org/10.15294/komunitas.v15i1.41691

Koentjaraningrat. (1985). *Javanese culture*. Oxford University Press.

Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.

Kuntowijoyo. (1984). *Agama dan seni: Beberapa masalah pengkajian interdisipliner budaya Islam di Jawa*. Proyek Javanologi Museum Sonobudoyo.

Kvale, S., & Brinkmann, S. (2015). *InterViews: Learning the craft of qualitative research interviewing* (3rd ed.). SAGE Publications.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491. https://doi.org/10.3102/00028312032003465

Lickona, T. (2009). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Lukens-Bull, R. (2005). *A peaceful jihad: Negotiating identity and modernity in Muslim Java*. Routledge.

Mainuddin, M., Tobroni, T., & Nurhakim, M. (2023). Pemikiran pendidikan karakter Al Ghazali, Lawrence Kolberg dan Thomas Lickona. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah, 6*(2), 283-290. https://doi.org/10.54069/attadrib.v6i2.563

Malik, M. S., & Maslahah, M. (2021). The interrelationship of Javanese and Islamic values on educational aspects and economic aspects. *Journal of Islamic Studies and Humanities, 6*(2), 120-129. https://doi.org/10.21580/jish.v6i2.8717

Mansur, M., & Sholeh, M. (2024). Implementing character education based on local wisdom in a public Islamic elementary school. *Journal of Integrated Elementary Education, 4*(1), 54-70. https://doi.org/10.21580/jieed.v4i1.20238

Miranti, I., Nurjanah, N., & Dwiastuty, N. (2018). Learning local wisdom for character education: An insight from Choblong Sundanese village in Indonesia. *Jurnal Ilmiah Peuradeun, 6*(3), 409-426. https://doi.org/10.26811/peuradeun.v6i3.261

Munawar, F., & Nursobah, A. (2024). Landasan sosiokultural dalam pengembangan kurikulum PAI pada mata pelajaran pendidikan agama Islam dan budi pekerti sekolah dasar [Sociocultural basis in developing Islamic Religious Education curriculum in Islamic religious education and character education subjects in elementary schools]. *Epistemic: Jurnal Ilmiah Pendidikan, 3*(2), 201-217. https://doi.org/10.70287/epistemic.v3i2.84

Murjito, J. (2015). Character education based on Javanese cultural values in Madrasah Aliyah Al Islam Surakarta, MAN 2 Semarang, and Madrasah Aliyah Al Manshur Popongan. *Edukasia: Jurnal Penelitian Pendidikan Islam, 17*(2), 285-300. https://doi.org/10.37680/qalamuna.v16i1.4815

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health and Mental Health Services Research, 42*(5), 533-544. https://doi.org/10.1007/s10488-013-0528-y

Prasetya, E., & Junanah. (2018). Islamic education values in Javanese proverbs. *Indonesian Journal of Interdisciplinary Islamic Studies, 2*(2), 53-70. https://doi.org/10.20885/ijiis.vol1.iss2.art3

Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.

Rabbani, F. R., Ramadan, M. F., & Arifah, A. (2024). The role of Islamic religious education curriculum in developing students' religious values. *Judikis: Jurnal Pendidikan Islam, 1*(3), 129-138. https://doi.org/10.70938/judikis.v1i3.48

Rahman, A., Wahyudiantari, N. W. P., & Sugianto, R. (2024). Developing a culturally responsive reading module for first grade Islamic junior high school students. *Journal of Languages and Language Teaching, 12*(4), 1885-1898. https://doi.org/10.33394/jollt.v12i4.12664

Ricklefs, M. C. (2012). *Islamisation and its opponents in Java: A political, social, cultural and religious history, c. 1930 to the present*. NUS Press. https://doi.org/10.2307/j.ctv1qv3fh

Rizqi, C. R., & Muchtar, N. E. P. (2023). Akulturasi seni dan budaya Walisongo dalam mengislamkan Tanah Jawa [Acculturation of the arts and culture of the Walisongo in Islamizing Java]. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam, 7*(2), 193-201. https://doi.org/10.30651/sr.v7i2.20526

Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalising local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon, 10*(10), 1-13. https://doi.org/10.1016/j.heliyon.2024.e31370

Sudiyana, B., Marmoah, S., Nurhasanah, F., & Wicaksana, M. F. (2023). Kearifan lokal dalam teks berita lelayu di lingkungan etnik Jawa [Local wisdom in lelayu news texts in the Javanese ethnic environment]. *Jurnal Ilmiah Dikdaya, 13*(2), 439-444. https://doi.org/10.33087/dikdaya.v13i2.546

Sukardi, I. (2016). Character education based on religious values: An Islamic perspective. *Ta'dib, 21*, 41-58.

Sulasmono, P., Ekosiswoyo, R., & Widodo, J. (2010). The integration of local cultural wisdom values in building the character education of students. *International Journal of Education and Research, 5*(6), 151-162.

Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum design for the Islamic religious education study programme in the era of the industrial revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan, 15*(4), 6333-6341. https://doi.org/10.35445/alishlah.v15i4.3421

Tajfel, H. (2010). *Social identity and intergroup relations*. Cambridge University Press.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.

Yamin, M. (2017). Integrating the local wisdom values into the national curriculum to create the nationalism strength. *Journal of Education and Practice, 8*, 47-53.

Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage Publications.

Zulfiati, H. M., Praheto, B. E., & Sudirman, A. (2021). The role of social capital in fostering character education in primary schools: Ki Hadjar Dewantara's perspectives. *Al-Bidayah: Jurnal Pendidikan Dasar Islam, 13*(1), 215-236. https://doi.org/10.14421/al-bidayah.v13i1.555

Zuraidah, Y., Ranti, S., & Rahmadani, J. S. (2024). Implementation of the concept of tarbiyah in the Islamic education curriculum. *Judikis: Jurnal Pendidikan Islam, 1*(3), 119-128. https://doi.org/10.70938/judikis.v1i3.47