

LOCAL WISDOM IN LEARNING: A REVIEW OF LEARNING FORMS AND TECHNIQUES

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ABSTRACT

The article is based on the assumption that the current generation is increasingly distant from its own culture as a result of technological developments. By using the distribution of open google form questioners for teachers at the elementary to university levels, 53 teachers/lecturers were obtained who filled out. The data is mapped according to the existing theme to see teachers' innovations in designing the learning process by making local wisdom materials part of the learning process. The findings obtained are that teachers learn local wisdom by enriching, inserting and integrating with the material learned. The forms of wisdom used include teaching/taboo, culinary, traditions, carvings, medicines, crafts, games, folklore, batik, including measuring instruments. Through learning that adds local wisdom to the teaching material, teachers realize how important it is to remind students of the importance of local wisdom so that it is maintained from generation to generation.

Keywords: Local wisdom, Learning, Enrichment, Insertion, Integration

ABSTRAK

artikel dibangun berdasarkan asumsi bahwa generasi sekarang semakin jauh dari budaya sendiri sebagai dampak dari perkembangan teknologi. Dengan menggunakan sebaran questioner google form terbuka pada guru Tingkat Sekolah Dasar sampai Perguruan tinggi diperoleh 53 orang guru/dosen yang mengisi. Data dipetakan sesuai tema yang ada untuk melihat inovasi guru dalam mendesain proses pembelajaran dengan menjadikan materi kearifan local sebagai bagian dari proses belajar. Temuan yang diperoleh adalah guru membelajarkan kearifan local dengan cara memberi pengayaan, menginsersi dan mengintegrasikan dengan materi yang dibelajarkan. Bentuk kearifan yang digunakan meliputi tunjuk ajar/pantang larang, kuliner, tradisi, ukiran, obat-obatan, kerajinan, permainan, cerita rakyat, batik, termasuk alat ukur. Melalui pembelajaran yang menambahkan kearifan local ke dalam materi ajar guru



menyadari begitu pentingnya mengingatkan siswa akan pentingnya kearifan local agar tetap terjaga dari generasi ke generasi.

Kata Kunci: *Kearifan local, Pembelajaran, Pengayaan, Inseri, Integrasi*

A. INTRODUCTION

The concept of local wisdom essentially reflects how wisely a community approaches, treats, and establishes certain practices as behavioral guidelines. This wisdom is rooted in traditions that have been passed down from generation to generation (Umarella, 2020). Unfortunately, as the transition toward a globalized era accelerates, the community's connection to the framework of local wisdom is increasingly eroding. The influx of foreign cultures and the accelerating spread of culture, amplified by technology, are causing local wisdom to lose its meaning (Ministry of the State Secretariat of the Republic of Indonesia, 2024). Wisdom is shifting from its role in fostering genuine well-being to becoming a formal cultural ritual enforced to impose a cultural label on its practitioners.

In the learning process, one is unconsciously distanced from the local cultural context. This situation arises as a result of standardized learning processes and the multiethnic backgrounds of the teachers. When a standardized curriculum follows a general pattern and teachers come from cultures different from those of the students they teach, a process of deculturization gradually takes place. Not to mention the paradigm that asserts that local wisdom or other cultural activities can only be taught in social studies subjects. Such a paradigm leads science teachers to believe that issues of local cultural wisdom need not be addressed in the context of students' learning materials.

There are gaps in the research literature regarding the pedagogical integration of local wisdom. Existing research generally focuses on the transformation of cultural elements into learning materials or resources



within the educational process. One area that has been overlooked is the role of key informants—specifically teachers—whose pedagogical skills in the context of cultural engagement have not yet been systematically examined.

In such situations, we still see teachers demonstrating creativity in developing culture-based learning—not only in the social sciences but also in the natural sciences. Teachers’ creativity in incorporating local cultural wisdom into learning serves as a powerful asset that re-instills local culture within students. This helps rebuild the paradigm that local cultural wisdom is a local asset that must be safeguarded from the influence of foreign cultures. Through culturally integrated learning, more inclusive and effective academic practices are fostered (Ladson-Billings, 1995).

The ability of teachers to teach standardized material in a culturally enriched manner is a unique strength that others may not necessarily possess. Various cultural approaches can be integrated into the learning process in flexible and adaptable ways. One aspect of regional culture that can be integrated is Malay culture.

Malay culture is a communal culture that exhibits its own unique characteristics in everyday life. Clothing, for example, with Muslim attire such as the baju kurung for women and the teluk belanga for men, serves as a crucial element of cultural identity (Ellya Roza, Sindi Ayudia Pama, Sukma Erni, Violeta Inayah Pama, 2023; Fatonah Nurdin, Hartati, Selfi Mahat Putri, 2020). The significance of Malay clothing goes beyond mere attire; understanding the philosophy embedded within it constitutes a substantive aspect of both academic knowledge and cultural wisdom. This research generalizes how teachers integrate academic content with cultural enrichment directly into the learning process. In other words, no special time is required to teach local wisdom that is culturally embedded in daily life.



B. METHODS

The research method applied in this article is based on a qualitative paradigm with an exploratory narrative design. This article is based on research findings using a passive participant sample via a Google Form distributed to teachers ranging from elementary school (SD) to high school (SMA/SMU) levels in Riau. Data collection was conducted using a thematic analysis approach with tool-based methods. The Google Form was sent and distributed to a group of elementary through high school teachers via a WhatsApp group. The form was also completed by two university lecturers. The open group included 53 teachers, including the two lecturers who fully completed the Google Form. Twelve Google Form submissions were incomplete and therefore unusable. The data obtained were categorized according to the form of local wisdom, academic discipline, teaching objectives, and methods of incorporating them into learning materials. The data were then analyzed by dissecting the findings theoretically and subsequently presented in an academic paper. Data validity was assessed through a data triangulation approach, which compared the generated data against systematic patterns.

C. RESULTS AND DISCUSSION

Local wisdom is essentially a wise approach to life, encompassing social and environmental attitudes, as well as the rules governing daily life. Social attitudes are often evident in interactions between individuals and groups. The system of honorifics used in kinship relationships is an example of Malay wisdom, serving to distinguish birth order, direct or indirect relationships, and hierarchical status among individuals within an extended family. The terms 'lung', 'ngah', and 'cik' are simple examples of honorifics in Malay culture, denoting the eldest, middle, and youngest children, respectively.

Local wisdom, which arises from indigenous cultures (Clifford, 2013), forms unique expressions that highlight the differences between



one culture and another. The preservation of this uniqueness is increasingly eroded by the passage of time and technological advancements that drive the globalization of life. In such a situation, it is undoubtedly the strong culture (Huntington, 1999) that will swallow up the weak culture if it is not continuously preserved through ongoing transmission from one generation to the next. Classroom learning thus becomes a concrete hope for sustaining local culture so that it remains preserved.

When local wisdom is incorporated directly or indirectly into instruction, teachers naturally have specific intentions they wish to convey to their students. Not all teachers are eager to incorporate culture—including local wisdom—into their instruction. In fact, most teachers rely on existing materials or those previously used by their peers, which they have obtained through subject-specific teacher forums.

The ideal learning paradigm applied in teaching students within the context of local wisdom is Culturally Responsive Pedagogy (CRP). Culturally Responsive Pedagogy (CRP) is a teaching concept that integrates various cultural domains and manifestations, such as students' cultural backgrounds, to create an inclusive and meaningful academic learning environment (Ladson-Billings, 1995). The CRP learning approach prioritizes and balances the achievement of students' maximum academic potential, cultural competencies, and critical awareness in understanding the world from a more comprehensive perspective.

Several fundamental principles serve as key benchmarks in the implementation of Culturally Responsive Pedagogy (CRP) as a form of inquiry, including cognitive knowledge of culture, a culturally relevant curriculum, cultural awareness, and social communication in learning (Ladson-Billings, 1995).

The data revealed that several benefits sought by teachers were realized in students in the context of cognitive knowledge of culture. First,



the transmission of cultural values was integrated into the learning process. The transmission of values is carried out socially and textually by teaching local wisdom in the classroom. In addition to the learning material, students directly learn local cultural wisdom. Thus, a process of strengthening local wisdom is built within the students, and it is hoped that this will subsequently manifest as behavior.

Second, it is intended to build cultural character among students who are increasingly exposed to foreign cultures, as a form of personal cultural perception. Instilling values in character building is undeniably not an easy task. Many intentional and unintentional actions, or social processes, are designed to shape behavior. Character is, in essence, the spirit of education in shaping behavior. Almost all learning content is directed toward character development (Erman Syarif et al., 2024).

Third, why is local wisdom used as teaching material aimed at social control within society as a form of social communication? Many members of society reject communal rules but comply with established local cultural norms. Hidden rules are actually more widely adopted in how people respond and behave within society. Local wisdom is an important part of these hidden rules that are evident in society. Taboos, for example, are still used today as a basis for behavior by the community. “It is forbidden to cut your nails at night” is still often told to children when they intend to cut their nails at night. Apart from the lack of light at night and the risk of injury from using sharp objects, the prohibition against cutting nails at night is considered a taboo that was once a substantive form of local wisdom taught to children.

In some places, the process of passing down local cultural wisdom from one generation to the next is overseen by traditional leaders. Although this is not codified as a rule that the entire community must follow, people will comply if the traditional leaders speak out or make a recommendation (Wijarnako, 2013). Fourth, teachers select local wisdom to be used as material or supplementary material in teaching the subject,



intended to convey the value of maintaining the balance of nature and its relevance to culture within the curriculum. Teachers determine the addition of teaching materials in the subjects they teach, ensuring they do not deviate from the actual subject standards. There is extensive information regarding the prohibition on fishing in certain areas; some communities refer to these as “forbidden pools” (Dwi Suryahartati, Firy Oktaviarni, Windarto, Sukamto Satoto, Suhermi, 2021), “forbidden fish” (Nurti Eliza, Susi Fitria Dewi, Fatmariza, Tetti Eka Purnama, 2025), or other terms used to protect specific fish species from extinction due to overfishing for food. It is not just fish; fundamentally, there are many forms of local wisdom that are unintentionally aimed at maintaining the balance of nature. These include protected forests, prohibitions on cutting down certain trees within indigenous communities, and so on. The five teachers use local wisdom as teaching material to introduce old traditional customs so that they do not simply disappear. Customs related to food, medicine, tools, or other means of subsistence that have become traditions.

The noble aspiration of creative teachers who choose to incorporate local wisdom into their lessons is not, in principle, a mandatory requirement for achieving the desired learning outcomes. Their desire to rekindle a culture that has begun to fade among students—including college students—is certainly a distinctive feature of their instructional material development. In this process, teachers frequently use pantuns in elementary school (SD) classrooms. Further details can be found in the following table:



Table 1
Grade Levels and Subjects That Incorporate Local Wisdom into Instruction

No	Grade Level	Subject	Reasons for Using Local Wisdom in Teaching	Forms of Local Wisdom
1	Elementary School	Social Studies	Introducing and reinforcing culture in students	Poems, pantuns, proverbs
		Science	Introducing culture	Traditions
2	Junior High School/MTs	Social Studies	Preserving culture	Traditions, moral lessons
		Science	Connecting with real life	Traditions, teachings
3	High School	Social Studies	Understanding and strengthening culture	Traditions, pantuns
		Science	Preserving culture	Traditions, cultural products
4	University		Reintroducing wisdom into daily life	Etiquette, teachings, taboos, traditions

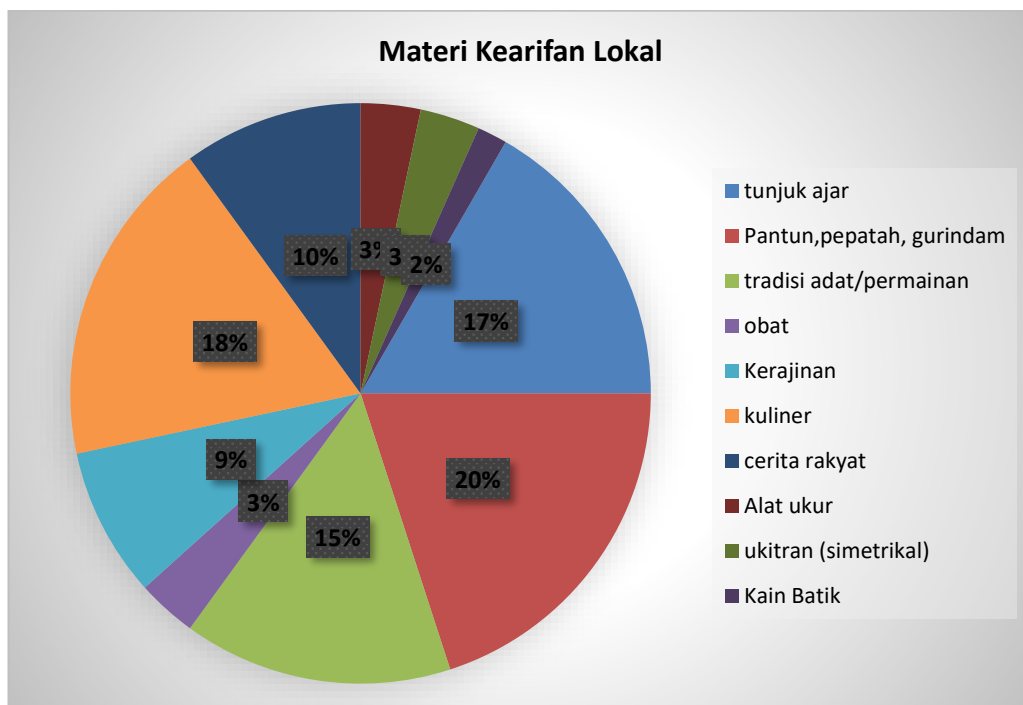
The information above explains that poems, pantuns, proverbs, etiquette, and other traditions are often used as supplementary teaching materials. The primary reason teachers utilize local wisdom is to ensure that today’s young Malay generation, surrounded by global digital information, remains within a cultural framework. Regardless of whether the goal is to introduce, preserve, or reinforce the context of local wisdom within students, teachers have made efforts to reintegrate time-honored traditions into the context of digital modernization.

It cannot be denied that the current global digital era often causes concern among older generations and teachers regarding shifts in the behavior of the younger generation. Data regarding the decline in regional pride among the younger generation—particularly Generation Z—is particularly alarming, with a 65% decline overall (Populix, 2023). The changing times and phenomena surrounding each generation are perceived to shape patterns of thought, ways of communicating with others, and general behavior that are increasingly moving away from traditional culture (Sirajul Fuad Zisa, Nursyirwan Effendi, Elva Ronaning



Roem, 2021). The industrial era is accelerating with the power of advanced technology, which inadvertently impacts the minimization of social roles within society. The phenomenon has even reached the point where communication between family members—children and parents—can no longer occur through direct verbal conversation but must instead rely on cell phones, even when they are in the same house. Children are busy in their rooms with all their gadgets and are no longer emotionally responsive to their parents’ calls from outside the room. This situation is certainly far removed from the concept of ‘adab’ or etiquette in culture. This is especially true in Malay culture, where adab is considered far more important than knowledge.

The form of local wisdom taught covers several topics, including cuisine that is part of the Malay culinary tradition. An overview of the materials used in the lessons can be seen in the following image:



The data above shows that the local cultural traditions most commonly used as teaching materials or to supplement teaching materials



are pantuns, proverbs, and guridams. These are followed by cuisine, moral teachings, traditional customs, and games.

In Malay tradition, proverbs, pantuns, poems, and guridams are still frequently heard in person. Proverbs are shared with students at school during breaks, such as “row once and pass two or three islands,” “kill two birds with one stone,” “shared burdens are light, carried alone they’re heavy,” and so on. The same goes for pantuns; both advice pantuns and humorous pantuns are still found among teachers and students who frequently use them in the learning process, both inside and outside the classroom. Teachers choose advice pantuns to reinforce the learning process in the classroom. Humorous pantuns are used in daily life to liven up friendships with amusing jokes.

When selecting supplementary materials for teaching, teachers use various methods. There are several ways teachers incorporate local wisdom into their lessons: 1) using local wisdom as supplementary enrichment material; 2) inserting it into the lesson content; and 3) integrating it into the lesson content. For learning enrichment, teachers select specific local wisdom to be presented to reinforce classroom learning materials. In principle, this enrichment is used only as a supplement that is not directly related to the core curriculum.

When teaching biology, the teacher included information about traditional Malay medicinal plants that are still used by the community today. Similarly, in social studies, the teacher incorporated lessons on fostering social courtesy and respect for nature. The rule against sitting on a pillow serves as a reminder to students that pillows are generally meant for the head; therefore, sitting on one is considered disrespectful to the head. The prohibition against cutting down sialang trees is linked to the fact that these massive trees take a long time to grow and mature, and they serve as nesting sites for bees that produce honey.

Teachers implement these insertions by treating local wisdom as a distinct yet integral part of the learning content. For example, introducing Malay crafts within the curriculum on Indonesian crafts. Fishing tools used by the Malay people, which are mostly made of bamboo, are incorporated into teaching materials related to the environment. The same applies to integrated learning. Mathematics can utilize carvings to teach concepts such as lines of symmetry, measuring tools (rulers), and so on. At the elementary mathematics level, some teachers use the traditional Kemojo cake to teach fractions, multiplication, and division. The Kemojo cake is chosen because this distinctive pastry forms a pattern of frangipani flower petals with equally sized indentations. The forms of local wisdom taught can be seen in the table below:

Table 2 Forms of Local Wisdom Taught

FORM	LOCAL WISDOM	LEARNING PATTERNS
Teaching Demonstrations	Do not sit on cushions, prohibition against cutting down trees, sacred springs	Insertion
Traditions, customs	Pacu jalur, weddings	Enrichment
Cuisine	Gulai lemak, bolu kemojo	Insertion, integration, and enrichment
Carving	Symmetrical bamboo shoot tips	Integration
Medicine	Five-fingered leaf/paracetamol	Integration
Crafts	Making tanjak, batik	Enrichment
Games	Jump rope	Enrichment
Folklore	Batang Tuaka, Timun Mas, etc.	Integration, Enrichment
Measuring tools	Bamboo ruler	Enrichment
Batik fabric	Batik motifs	Enrichment

The table above illustrates the forms and varieties of local wisdom that teachers incorporate into their teaching. The data confirms that some



teachers still consider it very important to remind students of their everyday culture. They believe that the local cultural wisdom that is part of daily life possesses a uniqueness that must be valued, preserved, and passed on to future generations.

D. CONCLUSION

Based on the findings above, it is concluded that through the Culturally Responsive Pedagogy (CRP) approach, teachers recognize the importance of preserving local cultural wisdom and passing it on to future generations, while continuing to incorporate local wisdom into the curriculum taught in the classroom. There are 10 forms of local wisdom with various variations. These are taught by enriching the material, inserting them into the material, and integrating them directly into the lesson plan.

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