

Religious Education Learning Practices Based on Local Wisdom in Islamic Schools

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Abstract

This article describes the implementation of local wisdom-based learning in Antawiryia Elementary School, Krian, Sidoarjo, East Java. The rise of schools that carry modern concepts i.e. integrated schools, international standard schools in their education has marginalized the local culture of Indonesia. Not only that, the majority of the younger generation has forgotten, not even knowing the local fairy tales and traditional games. In this context, Antawiryia Krian Elementary School (SD) has a moral responsibility to develop the concept of learning based on local wisdom. This school rebranded itself as Islamic Javanese School. This is unique because local wisdom is the brand of the school and differentiates it from other schools. Through field research and data collection using documentation, observation and deep-interview, the findings of this article show the local wisdom carried by this school to practice traditional game-based learning and habituation to the local language, namely Javanese. In addition, learning based on local wisdom is able to increase the love of the homeland to learners. That's because the module "*dolananku*" presents a variety of traditional games that come from various regions in Indonesia. Thus, students know that their country, Indonesia has a variety of cultures that produce diversity.

Abstrak

Artikel ini mengupas praktik pembelajaran pendidikan agama Islam (PAI) berbasis kearifan lokal di Sekolah Dasar Antawiryia, Krian, Sidoarjo, Jawa Timur. Maraknya sekolah yang mengusung konsep modern (baca: sekolah

terpadu, sekolah bertaraf internasional) dalam pendidikannya telah meminggirkan kebudayaan lokal Indonesia. Tidak hanya itu, mayoritas generasi muda sudah melupakan, bahkan tidak mengetahui dongeng-dongeng lokal dan permainan tradisional. Dalam konteks ini, Sekolah Dasar (SD) Antawirya Krian memiliki tanggung jawab moral untuk mengembangkan konsep pembelajaran berbasis kearifan lokal. Sekolah ini mengusung konsep pembelajaran berbasis kearifan lokal, *Islamic Javanese School*. Ini menjadi keunikan tersendiri karena tidak banyak sekolah yang mengusung konsep kearifan lokal sebagai *branding* dirinya sekaligus menjadi pembeda dari sekolah yang lain. Melalui penelitian studi kasus berbasis penelitian empiris dan pengumpulan data menggunakan dokumentasi, observasi dan *deep-interview*, temuan artikel ini menunjukkan kearifan lokal yang diusung oleh sekolah ini mempraktikkan pembelajaran pendidikan agama Islam (PAI) berbasis permainan tradisional dan pembiasaan berbahasa daerah yakni bahasa Jawa. Selain itu, pembelajaran berbasis kearifan lokal mampu meningkatkan rasa cinta tanah air kepada peserta didik. Hal itu dikarenakan pada modul "*dolananku*" menyajikan beraneka ragam permainan tradisional yang berasal dari berbagai wilayah di Indonesia. Dengan demikian peserta didik mengetahui bahwa negaranya, Indonesia memiliki berbagai kebudayaan yang menghasilkan keberagaman.

Keywords

Religious learning, Islamic religious education (PAI), local wisdom, patriotism

Introduction

Indonesia, as an archipelagic nation, is distinguished by its unique culture, in addition to its geographical features. In the face of globalization and industrialization, it is imperative for the Indonesian nation to safeguard and nurture its cultural variety (Makin, 2016). Being a culturally affluent nation, there are innumerable masterpieces of art that have been crafted and have endured in the collective consciousness of the populace for a considerable duration.

Based on this premise, every aspect of the Indonesian nation's riches, sovereignty, and diversity possesses entitlements that must be satisfied, namely inclusive education for all. The preservation of humanity, the observance of human rights, and the achievement of justice are acknowledged (Latief & Mutaqin, 2015; Maarif, 2009). Education is crucial in shaping the current state of national affairs. Hence, the integration of education should be amalgamated with a diverse cultural blend. The primary justification is that a nation's culture is in a constant state of change and is

able to adjust and evolve in response to the complex and innovative aspects of society. Occasionally, it exerts an impact on society, while at other times, it is subject to the effect of society. Culture perpetually intermingles in a ceaseless exchange of reciprocal impact within the rhythm of existence (Irawan MN, 2013). If the current problem is indeed a profound societal catastrophe, it indicates that it is also interconnected with a cultural crisis, a crisis of values, and a crisis of existence itself. Cultural education holds equal significance to the development of national character.

According to Republic of Indonesia Government Regulation Number 32 of 2013, local cultural values can be incorporated into educational programs through local content initiatives. Part six of the regulation, specifically article 77, states that each educational unit should include content and learning processes that focus on the local potential and uniqueness. The *Dolanan* Nusantara local content initiative is designed to implement the nation's local culture and conserve cultural values, particularly in traditional games. The execution of the *Dolanan* Nusantara local content program aims to preserve the integrity of the nation's culture without compromising the educational requirements of pupils (Azis, 2013; Creative Team, 2011).

An example that can be derived from the indigenous knowledge of Javanese society is the application of *unggah-ungguh*, which refers to excellent manners, in everyday social interactions. The term "*unggah-ungguh*" in Javanese civilization refers to the concept of *dwilingga salin swara*, derived from the word '*ungguh*' which is repeated twice. The term 'superior' refers to the manner in which an individual should conduct themselves towards others, regardless of age, based on their social hierarchy or level of status (CakNun.com, 2017). *Ungguh*, the etymology of the term *lungguh* (Indonesian: sat) denotes the act of positioning ourselves and others we engage with according on their respective share, level, and honor. Uploading involves acknowledging and elevating individuals according on their respective positions and who should be promoted, with the aim of maintaining and encouraging continued interaction and growth among the people we engage with. We should place ourselves (CakNun.com, 2017).

Ungguh-ungguh is a comprehensive framework that governs human language and behavior in accordance with Javanese customs, which serve as the guiding principles for Eastern cultures. It encompasses not only verbal communication, but also daily activities and behavioral patterns. Uploading is a means of navigating life in a diverse social setting and involves expressing one's ideas on whether it is suitable for oneself to engage in certain actions, or if it is appropriate for others to be exposed to such behavior or treatment.

Granting precedence to elderly individuals in specific activities can result in receiving deferential treatment from parents. For instance, if we extend the courtesy of allowing parents to dine before us, it does not necessarily imply that parents will insist on eating first, using the pretext of prioritizing their children's needs. The first source is Ricklefs (2013) (specifically, the younger version). As a result, a sense of mutual respect will arise between the younger and older generations. The Javanese language adheres to the notion of '*unggah-ungguh*', which encompasses specific guidelines for the appropriate recipients of speech, the permissible topics of conversation, and the proper manner of language usage (CakNun.com, 2017).

It is imperative to include indigenous wisdom, such as the Javanese concept of "uploading," into education. Adopting this teaching and learning approach is imperative within the swift pace of globalization and modernization, as well as the prevailing moral decline in our nation. Amidst the trend of marginalizing local culture in certain educational institutions in Indonesia, ranging from elementary to tertiary level, Antawiryia Elementary School (SD) (also known as Antawiryia Islamic Javanese School) has taken the initiative to advocate for a school environment that embraces and promotes the Javanese culture. This institution, affiliated with the al-Amanah Modern Islamic Boarding Foundation, integrates religious education and education rooted in local wisdom to shape students' character from a young age.

Hence, the author emphasizes the significance of showcasing the utilization of local wisdom-based learning at Antawiryia Elementary School (SD) inside the academic sphere. The author's initial worry stemmed from the observation that a limited number of educational institutions, both schools and colleges, incorporate teachings that are rooted in indigenous knowledge and traditions. This article will explore two crucial questions: the underlying factors behind Antawiryia Elementary School's adoption of local wisdom-based learning and its significance, as well as the methods for implementing local wisdom-based learning and its impact on students' patriotism.

This essay employs a critical-exploratory technique in doing field research to provide further details on the aforementioned two questions. Concurrently, data was gathered through the methods of observation, documentation, and in-depth interviews with key individuals, specifically the Deputy Principal for Curriculum (*Waka Curriculum*) and Deputy Head of Student Affairs. Concurrently, the data was processed in accordance with the guidelines provided by Miles and Huberman, which involved condensing the data, displaying it, and generating conclusions (Miles et al., 2014).

Recent research on local wisdom-based learning can be categorized into three main themes: (1) the application of local wisdom-based learning in various educational levels, including elementary, middle, high school, vocational, and tertiary institutions; (2) the development of learning concepts rooted in local wisdom; and (3) the practical implementation of local wisdom-based learning.

The first theme has been extensively researched, with Utari's study on thematic learning based on local wisdom in elementary schools in response to the ASEAN Economic Community (AEC) being particularly noteworthy. Utari argues that this approach aims to preserve local knowledge in the face of educational advancements and increasing competition in the AEC era (Utari & Degeng, 2017). According to Ramdani (2018), the contextual learning model based on local wisdom is effective in enhancing character education. This model enables students to directly observe and comprehend societal values by experiencing them in real-life situations.

Purwati Anggraini and Tuti Kusniarti conducted research at Muhammadiyah Vocational School, Tlogomas Malang, focusing on vocational education. The findings elucidate that students are capable of recognizing and showcasing indigenous knowledge when the instructional material aligns well with their everyday experiences. Additionally, students can effectively engage in teaching activities when educators employ suitable pedagogical strategies. Moreover, integrating local wisdom content into students' reading texts and activities fosters familiarity and ensures the preservation of indigenous knowledge. Lastly, adopting a teaching approach rooted in Indonesian local wisdom not only enhances students' appreciation for indigenous knowledge but also reinforces their character development (Anggraini & Kusniarti, 2017).

Furthermore, the topic of local wisdom-based learning, specifically explored by Naela Khusna Faela Shufa in her work on local wisdom-based learning in primary schools, has been addressed. According to her, developing local wisdom-based learning requires collaboration from multiple parties in order to reach learning objectives that encompass not only information, but also character development and appreciation for variety. An effective approach is incorporating indigenous knowledge into the educational process. However, it is evident that numerous teachers have failed to incorporate indigenous knowledge into the learning process, resulting in the failure to accomplish educational objectives. This is further compounded by their lack of familiarity with the local wisdom present in the surrounding environment (Shufa, 2018).

Ady Ferdian Sugiarto, like Shufa, stressed the significance of integrating indigenous wisdom-based education, taking into account

Indonesia's heterogeneous context. According to him, local wisdom in each community is a manifestation of a comprehensive philosophy of life. The citizenship learning model depends on teachers who create educational content by combining contextual elements with philosophical ideals derived from local wisdom. This concept can be understood as a form of intercultural education that is rooted in indigenous knowledge and traditions (Noor & Sugito, 2019).

This article enhances current studies by stressing the incorporation of local wisdom-based learning in basic education. The research conducted by Purwati Anggraini and Tuti Kusniarti at SMK Muhammadiyah Tlogomas Malang, as well as other studies, is primarily focused on case studies and conceptual ideas. However, the distinctiveness of this article lies in the institutions affiliated with the Modern Islamic Boarding School Foundation. Antawiryra Elementary School (SD), located in Junwangi Krian, Sidoarjo, East Java, is a primary school that operates under the supervision of the Al-Amanah Modern Islamic Boarding School Foundation. In addition, the founding of this school was driven by the prevalent concern among young children and the younger generation who lacked knowledge of indigenous traditions, such as local games, local language, and other cultural aspects that embody significant moral and spiritual qualities. The originality of this essay rests in its different value compared to existing research.

Method

This article is a qualitative research study that combines literature review and field investigation. The research was conducted at Antawiryra Elementary School, located in Krian, Sidoarjo, East Java. The choice of this institution was made by taking into account the presence of Islamic religious education (PAI) teaching methods rooted in local wisdom. The data collection methods employed in this article include documentation, observation, and in-depth interviews. The individuals involved in this article as sources of information include the curriculum director, the student affairs director, and multiple teachers. In order to enhance the viewpoint, the author examined data from multiple journals and documents pertaining to the research topic of this essay. Next, the data is examined through data visualization, data validation, and inference drawing.

Results and Discussion

Antawiryra Elementary School is an Islamic educational institution that implements a curriculum rooted in local wisdom, while integrating Islamic, local, and national principles. The school is situated inside an Islamic atmosphere, namely under the patronage of the Al-Amanah Modern

Islamic Boarding School Foundation, located in Junwangi, Krian, Sidoarjo, East Java (Salsabili, Hermawan, 2022). The name “Antawirya” is derived from the nickname of Prince Diponegoro, Bendoro Raden Mas Ontowiryo. The school aims to produce highly qualified graduates who possess strong religious beliefs, a sense of nationalism, academic excellence, and a deep connection to their local community (Historia.id, 2017).

In addition, the name ‘Antawirya’ is associated with the KH family. Nurcholis Misbah is the guardian of the Al-Amanah Junwangi Krian Modern Islamic Boarding School. KH. Nurcholis Misbah aspires for future generations to embody the “Antawirya” attitude in the modern day, characterized by their readiness to imbue Islam with an Indonesian identity. The establishment of this school was driven by the escalating phenomenon of industrialization and housing in Sidoarjo, particularly in the Krian District, which attracted a significant influx of new immigrants to Krian. Airlangga Budi Prasetya, the Principal of Antawirya Elementary School, explicitly acknowledged this motivation.

Urbanization necessitates the movement of people from rural areas to urban settlements. According to the findings of a survey conducted by the Sidoarjo Central Statistics Agency in 2022, the total number of individuals employed in August 2022 is projected to reach 1.34 million. The number experienced a net rise of 136.9 thousand individuals in comparison to August 2021. In August 2022, the Labor Force Participation Index (TPAK) experienced a 6.4% growth compared to its value in August 2021. Residents in Greater Surabaya constitute the majority of the workforce.

Furthermore, a significant number of foreign individuals employed in the industrial sector within the Krian sub-district lack proficiency or familiarity with their native language, specifically Javanese. Subsequently, numerous educational institutions have arisen that advocate for Islamic schools, internationally-focused schools, or schools that offer instruction in two languages. In addition, several institutions fail to actively support, or even marginally prioritize, cultural aspects that are widely accepted, namely the Javanese language, which encompasses intricate nuances of both character and spirituality. Undoubtedly, the creator and caretaker of the Al-Amanah Modern Islamic Boarding School, KH. Nurcholis Misbah, is concerned about this matter. Consequently, he has devised an elaborate plan for the school that incorporates the essence of Javanese culture (Prasetya, 2021).

The establishment of this school commenced in 2014 and was made accessible to the general public in July 2015. Shortly thereafter, precisely six years later, in 2021, there has been a growing demand for this school, as indicated by a significant increase in student enrollment by hundreds. Additionally, the number of teachers has expanded from 4 in the initial class to 38 class teachers. Furthermore, the school has obtained A.8 certification

and accreditation. In addition, it is worth mentioning that a significant number of these schools had a change in leadership only once between the years 2015 and 2022, specifically in the year 2020 (Prasetya, 2021; Salsabili, Hermawan, 2022).

The Antawirya Elementary School (Antawirya Islamic Javanese School) aims to cultivate pupils who demonstrate Islamic conduct, exhibit patriotism, possess indigenous knowledge, and possess a comprehensive understanding. The organization's missions encompass various objectives: (1) promoting faith and devotion through Al-Qur'an learning activities; (2) cultivating student morals through habituation, assignments, and exemplification; (3) implementing Pancasila values in learning activities; (4) comprehending and applying Javanese cultural values in daily activities; (5) fostering intelligent, creative, and innovative students through comprehensive learning activities; (6) attaining proficiency in ICT (Information, Communication, and Technology) skills (Salsabili, Hermawan, 2022). In addition to that, the Antawirya Elementary School (Antawirya Islamic Javanese School) employs several strategies, namely: (1) enhancing the cultivation of faith and devotion through extracurricular activities and religious holidays; (2) maximizing instructional time and fostering innovative learning approaches; and (3) fostering collaboration with relevant stakeholders.

Antawirya Elementary School adopts two curricula, namely the national curriculum and the self-development curriculum, for its educational program. The national curriculum is a mandatory curriculum that all schools, including both public and private schools, are required to adhere to. This requirement is outlined in the Minister of Education and Culture Regulation Number 160 in 2014, which pertains to the implementation of the 2006 and 2013 curricula. Consequently, all schools in Indonesia are obligated to adopt and implement the 2013 Curriculum system. The content is suitable for children aged 13 and above. The second curriculum is the curriculum focused on personal growth and improvement. This curriculum adheres to the standard Antawirya curriculum, encompassing indigenous knowledge through the inclusion of games, value systems, character development, and practical applications in daily life. In addition to incorporating local content, Antawirya Elementary School also integrates a curriculum that emphasizes Islamic values, including the study of languages (Arabic, English, and Javanese) and BTQ (Reading and Writing the Al-Quran). This curriculum is implemented through a full day school program.

The graduate competency standards (SKL) encompass the ability of students to demonstrate politeness through the application of Javanese culture, such as *unggah-ungguh*, etiquette, and traditional games. In addition, he possesses the ability to engage in daily conversations in Javanese. In addition to fostering indigenous knowledge, Antawirya Elementary School

also places emphasis on literacy methodologies, traditional games, and online content sharing.

Islamic Religious Education Learning Practices Based on Local Wisdom

The entire teacher council developed learning modules to promote the learning process and incorporate local expertise, with a specific focus on traditional games as a valuable aspect of Indonesian culture. The development of the “*dolananku*” module, which is rooted in local wisdom, was initiated by Antawirya Elementary School through a comparative analysis between its own educational approach and that of the Islamic Javanese School. Ach Alif Rizal F., in his capacity as Deputy Head of Curriculum, communicated this information.

Tabel 1. Questions and Answers on Local Wisdom

No	Questions	Answers
1	Are learning modules presented to the entire class?	The “ <i>dolananku</i> ” learning module is given for grades 1-5 because grade 6 is focused on exams
2	Is there a special team for creating learning modules?	The “ <i>dolananku</i> ” module was created jointly by the entire Antawirya Elementary School teacher board.
3	How is the material presented at each class level?	At each class level the content of the material is different, the types of traditional games are different. While the type of game is the same, the levels are different. There are those who discuss how to play, there are also those who discuss how to make it
4	What is the teaching system for local wisdom-based learning?	The teachers are each class teacher, because this lesson also has its own curriculum and is thematic.
5	What is the learning duration for local wisdom-based material?	Each week there are 2 x lesson hours and they are held alternately according to the schedule of each class.

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| 6 | What is the learning system at school? | For grades 1-2, local wisdom lessons are divided into one for boys and girls, while for grades 3 and onwards the classes are separated for boys and girls. |
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Source: Interview (Rizal F & Farhatul, 2021)

The interview results indicate that educators at Antawirya Elementary School have considered equipping pupils with learning modules that emphasize traditional games as part of the local wisdom learning process. The “*dolananku*” module is provided to students in grades 1-5, and grade 6 is dedicated to examinations.

All educators, without any exceptions, were part in the preparation of the “*dolananku*” module. Educators are categorized into many segments with distinct responsibilities, however all of them remain engaged in the development of instructional modules. They collaborate to create educational modules by modifying and taking into account the students’ academic proficiency. Thus, the learning module lacks the compiler’s identity and instead contains information provided by the Drafting Team. Contained inside this module are conventional games originating from many places in Indonesia. In addition, the “*dolananku*” module concludes with the introduction of puppet characters. For instance, the class 4 module includes *egrang*, *pletokan bambu*, *bentengan*, *yoyo*, *bekelan*, *menerbangkan layangan*, *monopoli*, *kapal otok-otok*, *wayang Ramayana*.

The arrangement of modules is determined by the requirements of cognitive, emotive, psychomotor factors, and student growth. Hence, the modules showcased exhibit distinct contents or levels. Some individuals specialize in instructing others on how to participate in a game, while others possess knowledge on how to create the game itself. Nevertheless, the content provided in the learning module is largely similar in terms of its origins, advantages, and instructions on how to play. Both educators and students are provided with learning modules that are designed to enhance the learning process.

Each class teacher is assigned the role of teaching the learning module, as they possess knowledge of the pupils’ character. In addition, the school was reluctant to allow children to be alone, hence the homeroom teacher was designated as the instructor for teaching local *Dolanan* Nusantara material. The homeroom teacher actively participates in the implementation of the *Dolanan* Nusantara local content program. In the lower grades, such as first, second, and third, the homeroom teacher engages in recreational activities with the kids, aiming to foster a stronger bond between the pupils and their homeroom teacher. Meanwhile, in the case of

students in grades four and five, the homeroom teacher occasionally engages in joint activities or simply oversees them.

The “*dolananku*” learning module does not include practice questions as it focuses mostly on psychomotor components rather than cognitive ones. Thus, the assessment use predicates such as A=very good, B=good, and C=fair, instead of numerical values used in other courses.

Antawirya Elementary School implements a learning approach that organizes study groups according to gender. This is due to the school or educators establishing clear social norms and expectations on gender distinctions among kids. The *dolananku* module is taught on a weekly basis, with each lesson lasting for two hours. Each class follows a unique timetable. The scheduling of local wisdom-based learning is placed during the final hour of the school day due to the fact that it occurs in the school field. The learning module serves as an instructional tool to assist students in their learning journey.

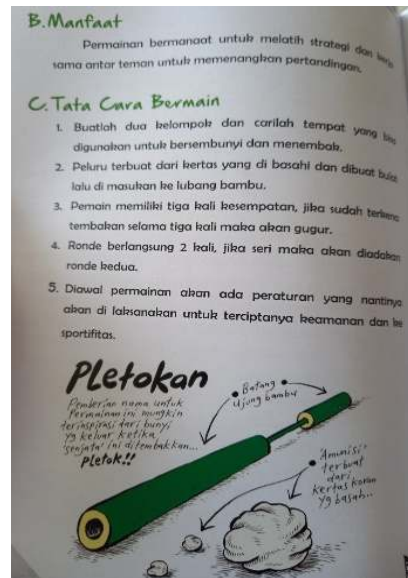




Figure 1. “Dolananku” Module

1) Habituation

In addition to offering educational modules rooted in indigenous knowledge, educators also instruct pupils in the Javanese language, as the school is situated on the island of Java, specifically in East Java. Indonesian cultural values are cultivated via the diligent efforts of educators, aiming to instill in students a profound appreciation for the vastness and significance of Indonesian culture.

Tabel 2. Questions and Answers on Habituation

No	Question	Answer
1	What is the role of educators in applying local wisdom to students apart from the “dolananku” module?	We train students to speak Javanese, such as the pronunciation of <i>sugeng enjing, engge, mboten, dalem</i> . When you are allowed to go to the bathroom you also use Javanese. Until now, we continue to try and strive to train students to get used to using the Javanese language, that is a big task for us.

Source: Interview (Rizal F & Farhatul, 2021)

Based on the results of the interview, the school not only prepared learning modules based on local wisdom which presented various traditional games in Indonesia. But it also trains students to speak the regional language “Javanese”. For example, when they arrive at school and shake hands with the teacher in front of the gate, students are accustomed to saying “*sugeng enjing*” (read: good morning) or which in English means “good morning”.

Apart from that, simple Javanese language is also used in socializing or dialogue, such as saying “*engge*” to say yes to something and “*mboten*” to give a response in the form of rejection. For example, when going to the bathroom, students are trained to use Javanese when permitted. Like saying “*ustadz/ustadzah nyuwun sewu kulo badhe teng wingking*” (English: Ustad/ah, I’m sorry, I’m going to the bathroom).

Axiology of Islamic Religious Education Learning Based on Local Wisdom

There are numerous prominent individuals in Indonesia and globally, including Ki Hadjar Dewantara (Dewantara, 1967), Mahatma Gandhi (Prabhu & Rao, 1967), and Theodore Roosevelt (Roosevelt, 1910), who contend that the fundamental essence of education lies in character. Without this component, the integrity and significance of education will diminish as it lacks a foundation in noble values. Education encompasses more than just scientific knowledge, statistical data, and theoretical concepts; it also involves optimizing individuals’ abilities and potential. The objective of education is to cultivate individuals who possess both knowledge and refinement (Zaim, 2019). The education process can be defined as a process of aligning and humanizing individuals, based on moral and religious principles, within a specific setting. The present and future environment impact individuals, families, communities, and nations (Azra, 2019; Fahmi et al., 2022; Senatea et al., 2021).

The incorporation of indigenous knowledge into student education is expected to enhance students’ patriotism towards Indonesia, as local wisdom represents their own cultural heritage (Sumardjoko & Musyiam, 2018). It is imperative that students, as the upcoming generation, be mandated to remember their identity as an integral part of Indonesia. Hence, local wisdom holds significant value and has the potential to enhance pupils’ affection for their native area. Students are becoming more aware of the concept of *Bhinneka Tunggal Ika*, which recognizes that Indonesia possesses cultural diversity like to other nations. However, this diversity does not create division, but rather has the potential to foster unity. It is important for students to be aware of the various forms of variety present in Indonesia, including the traditional games unique to each region.

Empirical evidence supports the notion that local wisdom effectively enhances students' sense of patriotism, as advocated by Riyadi, who asserts that preserving the nation's culture, including traditional games and regional languages, is crucial for fostering love for one's homeland (Riyadi, 2010). By gaining knowledge about the multitude of Indonesian cultural traditions, students will develop a heightened sense of pride in their own cultural identity and will consistently make efforts to uphold and safeguard the rich diversity of Indonesian culture.

Conclusion

It is essential to include local wisdom, such as the Javanese concept of "uploading," into the learning procedures of Islamic religious education (PAI). Adopting this education and learning approach is imperative amidst the swift progression of globalization and modernization, as well as the prevailing moral decline in our nation. Amidst the trend of marginalizing local culture in various educational institutions in Indonesia, including elementary, middle, high school, and tertiary levels, the Antawirya Elementary School (Antawirya Islamic Javanese School) has made the decision to embrace a school concept that is supportive of the local culture, specifically Javanese culture. With that rationale, this educational institution was established to revive and foster a renewed passion for safeguarding the indigenous culture. The implementation of these learning methods is evident in modules, learning procedures, and graduation proficiency criteria. The self-development curriculum follows a conventional Antawirya curriculum that incorporates indigenous knowledge through the use of games, value systems, character development, and practical applications in everyday life. The entire teacher council developed the "*Dolananku*" module as a means to enhance the learning process and incorporate local wisdom into the curriculum. The development of this module was founded on the branding of Antawirya Elementary School as an Islamic Javanese School. In addition, the graduation requirements of this institution mandate that pupils demonstrate proficiency in practicing Javanese cultural norms, such as *unggah-ungguh*, etiquette, and traditional games, as a means of displaying politeness. It appears that including *dolananku* (traditional games and familiarization with the regional language "Javanese") into education will effectively enhance pupils' patriotism for their motherland. The "*dolananku*" module offers a diverse selection of traditional games that have their origins in different regions of Indonesia.

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Conflict of Interests

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

Disclaimer

The views and assumptions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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