



**THE INTEGRATION OF LOCAL WISDOM VALUES
AND THE IMPROVEMENT OF SANTRI'S
TOLERANCE:**

A Study on the Pesantren in East Kalimantan

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Abstract: Pesantren has a significant influence on the development of santris' personality and cultural tolerance. However, the flow of globalization through digital media and the influence of foreign cultures shake santris' preferences and threatened local wisdom. This paper aims to analyze the integration between local policies in *halaqah* knowledge acquisition and its advancement of the cultural tolerance of santri. With an interpretive research paradigm, this study employs the case study method and focuses on several Pesantrens in Benua Etam, East Kalimantan. The data were obtained through interviews with informants, including pesantren leaders, ustadz, and santri and observations, and documentation. Validation techniques include source triangulation, member checking, trail auditing, and peer debriefing. This study reveals that the incorporation of indigenous knowledge within the framework of *halaqah* was a significant factor in the study's outcomes, significantly increasing the tolerance of santris, as reflected by a 50.92% increase in participation in local traditions and higher acceptance of cultural diversity. Santri who follow culture-based *halaqahs* demonstrate openness, recognition of community traditions, and the ability to bridge cultural differences without compromising Islamic principles. This study concludes that the culturally based *halaqah* model is effective in maintaining an inclusive Islamic identity while facing the challenges of globalization.

Keywords: pesantren, local wisdom, *halaqah* learning, cultural tolerance, globalization

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Introduction

TRADITIONAL VALUES guide halaqah learning, and santri can develop an attitude of tolerance towards cultural differences.¹ *Halaqah* is part of pesantren learning.² *Halaqah* in the context of Islamic boarding schools is a learning method carried out in small groups, with students sitting in a semicircle in front of the kyai/ustadz. The implementation of *halaqah* is face-to-face, by building emotional, spiritual, and togetherness relationships with learning materials taken from the work of traditional ulama (primary medieval eras) know as *kitab kuning*. The *halaqah* process includes an opening with sending prayer (*tawasul*) especially to the author of the book, delivery of material by reading the book and explaining its meaning and connecting it with local wisdom, followed by discussion and questions and answers. Before the *halaqah* ends, the kyai/ustadz gives assignments for *muthala'ah* (independent study) both what has been learned and preparation for the next material. The *halaqah* then closes with prayer.

¹ Silvi Puspa Widya Lubis et al., "The Effectiveness of Problem-Based Learning with Local Wisdom Oriented to Socio-Scientific Issues," *International Journal of Instruction* 15, no. 2 (2022): 455–72, <https://doi.org/10.29333/iji.2022.15225a>; Himawan Bayu Patriadi, Mohd. Zaini Abu Bakar, and Zahri Hamat, "Human Security in Local Wisdom Perspective: Pesantren and Its Responsibility to Protect People," *Procedia Environmental Sciences* 28, no. Sustain 2014 (2015): 100–105, <https://doi.org/10.1016/j.proenv.2015.07.015>. On the recent studies on other aspects of the pesantren, see, for example, Khoirul Anam, Abdul Kadir, and Aunur Rofiq, "Interpretation and Internalization of Moderation Values in Pondok Pesantren Darussalam Gontor," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47, no. 2 (December 2023): 238, <https://doi.org/10.30821/miqot.v47i2.1081>; Ikhrum Ikhrum et al., "Taghyir within Character Building of the Islamic Traditional School Student in Aceh Besar," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023): 327–46, <https://doi.org/10.22373/jiif.v23i2.17167>.

² Fathorrahman et al., "Dynamics of Thought in the Fiqh of Civilization Halaqah at Pesantren Affiliated with Nahdlatul Ulama (NU) in Yogyakarta," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (2024): 71–95, <https://doi.org/10.18326/ijtihad.v24i1.71-95>; Mohamad Sobirin and Karimatul Khasanah, "The Pesantren Scholars' Fatwa on Global Warming and Climate Change: An Integrative Analysis of Islamic Law, Theology, and Environmental Sciences on the Practice of Multidisciplinary Ijtihad," *Cogent Arts and Humanities* 10, no. 1 (2023), <https://doi.org/10.1080/23311983.2023.2193023>.

The value of local wisdom taught in halaqah helps santri understand the necessity of preserving social concord within a multicultural society.³ Halaqah learning, integrated with local wisdom, provides space for santri to appreciate and respect diverse cultural heritages. This integration is implemented through the inclusion of traditional storytelling (*hikayat*), the study of local Islamic scholars' works, and participation in cultural activities such as batik-making or reciting local poetry.⁴ As a result, santri develop a more profound respect for cultural diversity, actively participate in preserving local traditions, and foster stronger social bonds within the pesantren community.⁵ Tolerance towards culture and religion among santri can be improved through learning that teaches local values in a universal perspective.⁶

³ Ryan M Acton, "The Search for Social Harmony at Harvard Business School, 1919-1942," *Modern Intellectual History* 20, no. 1 (2023): 141-67; Dennis R Hoover, "Can We Have Religious Freedom and Social Harmony?," *The Review of Faith & International Affairs* 21, no. 2 (2023): 25-30; Golam Rasul et al., "Socio-Economic Implications of COVID-19 Pandemic in South Asia: Emerging Risks and Growing Challenges," *Frontiers in Sociology* 6, no. February (2021): 1-14, <https://doi.org/10.3389/fsoc.2021.629693>; Dennis R Hoover, "Can We Have Religious Freedom and Social Harmony?," *The Review of Faith & International Affairs* 21, no. 2 (2023): 25-30; Ryan M Acton, "The Search for Social Harmony at Harvard Business School, 1919-1942," *Modern Intellectual History* 20, no. 1 (2023): 141-67.

⁴ Muljono Damopolii, Muhammad U. Shabir, and Muhammad Alqadri Burga, "The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches," *Samarah* 7, no. 3 (2023): 1643-60, <https://doi.org/10.22373/sjkh.v7i3.18207>.

⁵ Nurfaika Ishak and Romalina Ranaivo Mikea Manitra, "Constitutional Religious Tolerance in Realizing the Protection of Human Rights in Indonesia," *Journal of Human Rights, Culture and Legal System* 2, no. 1 (2022): 31-44, <https://doi.org/10.53955/jhcls.v2i1.24>; Wang H Liu; Zhang Y Q and J Jiang, *How Does Chinese Outward Foreign Direct Investment Respond to Host Country Cultural Tolerance and Trust?*, 9 (2022): 356-63; Munawar Rahmat and M. Wildan Bin H.M. Yahya, "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students," *International Journal of Instruction* 15, no. 1 (2022): 347-64, <https://doi.org/10.29333/iji.2022.15120a>.

⁶ Hamid Darmadi, "Educational Management Based on Local Wisdom (Descriptive Analytical Studies of Culture of Local Wisdom in West Kalimantan)," *JETL (Journal Of Education, Teaching and Learning)* 3, no. 1 (2018): 135, <https://doi.org/10.26737/jetl.v3i1.603>; Ganjar Kurnia et al., "Local Wisdom for

The findings on the ground show that the incorporation of local cultural values and learning methods in pesantrens has not been fully embraced by santri in their daily lives.⁷ Santri who are educated in Pesantrens without integration of local wisdom may find themselves with a reduced understanding of the local culture in which they are raised.⁸ Integrating local insights into the pesantren curriculum helps bridge the gap in building cultural tolerance among santri.⁹

Ensuring Agriculture Sustainability: A Case from Indonesia," *Sustainability* 14, no. 14 (July 2022): 8823, <https://doi.org/10.3390/su14148823>; Hadi Pajariato, Imam Pribadi, and Puspita Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Theologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, <https://doi.org/10.4102/hts.v78i4.7043>.

⁷ Azlan Abas, Azmi Aziz, and Azahan Awang, "A Systematic Review on the Local Wisdom of Indigenous People in Nature Conservation," *Sustainability* 14, no. 6 (March 2022): 3415, <https://doi.org/10.3390/su14063415>; Auliya' Fatahillah, Chuanchen Chuanchen, and Abdul Wahid Zaini, "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, no. 2 (2023): 187–97, <https://doi.org/10.52627/managere.v5i2.339>.

⁸ I. Komang Astina et al., "The Traditional Ceremonies of f Tengger Tribe as a Sustainable Tourism Object in Indonesia," *GeoJournal of Tourism and Geosites* 39, no. 4 (2021): 1371–78, <https://doi.org/10.30892/gtg.394spl07-780>; Ahmad Khoiri et al., *Analysing Students' Environmental Awareness Profile Using Strategic Environmental Assessment [Version 2 ; Peer Review : 2 Approved , 2 Approved with Reservations]*, no. May (2023): 1–27; Rini Maulina et al., "Representation of the Meaning of Indung in Artworks," *Harmonia: Journal of Arts Research and Education* 21, no. 1 (2021): 68–78, <https://doi.org/10.15294/harmonia.v21i1.29800>; I Komang Astina et al., "The Traditional Ceremonies of Tengger Tribe AS a Sustainable Tourism Object in Indonesia," *GeoJournal of Tourism and Geosites* 39, no. 4 supplement (December 2021): 1371–78, <https://doi.org/10.30892/gtg.394spl07-780>; Ahmad Khoiri et al., "Analysing Students' Environmental Awareness Profile Using Strategic Environmental Assessment," *F1000Research* 10, no. May (2021): 1–27, <https://doi.org/10.12688/f1000research.51523.2>.

⁹ Alfauzan Amin et al., "Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism," *International Journal of Instruction* 15, no. 3 (July 2022): 931–48, <https://doi.org/10.29333/iji.2022.15350a>; Sugeng Bayu Wahyono et al., "Multicultural Education and Religious Tolerance Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta," *Al-Jami'ah* 60, no. 2 (2022): 467–508, <https://doi.org/10.14421/AJIS.2022.602.467-508>; Pajariato, Pribadi, and Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," 2022.

Several Pesantren face significant challenges in aligning Community-based policies through a spirituality-based learning approach, particularly in *halaqah* sessions. These challenges include the growing influence of digital globalization, which shifts the cultural preferences of santri, and the tension between traditional pesantren teachings and contemporary Islamic curricula.¹⁰ Differences in understanding and implementing these changes need to be addressed, particularly in the context of local policies in Pesantrens. This often becomes an obstacle in efforts to create harmony between boarding school education and the formation of cultural tolerance.¹¹

Incorporating local cultural norms into the education system supports the understanding of diversity, aligning with the theory

¹⁰ Gameda Odo Roba, "Anthropogenic Menace on Sacred Natural Sites: The Case of Me'ee Bokko and Daraartu Sacred Shrines in Guji Oromo, Southern Ethiopia," *Heliyon* 7, no. 3 (March 2021): e06460, <https://doi.org/10.1016/j.heliyon.2021.e06460>; M Ferdi Hasan and D Monita, "Revitalisation of Rejang Tribal Local Wisdom: Integration of Cultural Values in the Operational Curriculum Innovation of Elementary Schools in Rejang Lebong, Indonesia," *Education* 3-13 (Faculty of Tarbiyah and Education, Sunan Kalijaga Islamic State University Yogyakarta, Yogyakarta, Indonesia), ahead of print, Routledge, 2024, <https://doi.org/10.1080/03004279.2024.2318246>; Charlemagne Dossou Seblodo Judes Gbemavo et al., "Rice Farmers' Perceptions and Response to Climate Variability, and Determinants of Adaptation Strategies in the Republic of Benin," *International Journal of Climate Change Strategies and Management* 14, no. 4 (August 2022): 332–53, <https://doi.org/10.1108/IJCCSM-06-2021-0059>.

¹¹ Hamid Darmadi, "Educational Management Based on Local Wisdom (Descriptive Analytical Studies of Culture of Local Wisdom in West Kalimantan)," *JETL (Journal Of Education, Teaching and Learning)* 3, no. 1 (2018): 135, <https://doi.org/10.26737/jetl.v3i1.603>; Umi Farida and A Kasdi, "Women's Roles in Ihya' 'Ulūm Al-Dīn and Method of Teaching It at Pesantren in Indonesia," *Al-Jami'ah* 59, no. 1 (2021): 163–90, <https://doi.org/10.14421/ajis.2021.591.163-190>; Amemarlita Matos, Laura Barraza, and Isabel Ruiz-Mallén, "Linking Conservation, Community Knowledge, and Adaptation to Extreme Climatic Events: A Case Study in Gorongosa National Park, Mozambique," *Sustainability (Switzerland)* 13, no. 11 (2021), <https://doi.org/10.3390/su13116478>; Umma Farida and Abdurrohman Kasdi, "Women's Roles in Ihya' 'Ulūm Al-Dīn and Method of Teaching It at Pesantrens in Indonesia," *Al-Jami'ah* 59, no. 1 (2021): 163–90, <https://doi.org/10.14421/ajis.2021.591.163-190>.

of multicultural education.¹² In the specific context of Pesantren, the significance of indigenous knowledge in local communities, such as cooperation, deliberation, and tolerance, can be incorporated into halaqah material so that santri understand not only the textual aspects of religion but also its contextual relevance within the community's culture.¹³

From the perspective of Contextual and Learning theory, learning is more meaningful if it is associated with a real-life context. In Halaqah, local wisdom values can be integrated by providing context for Islamic religious learning¹⁴, such as local traditions in resolving conflicts¹⁵ and respect for culture¹⁶. Moreover, the Islamic way of doing society.

¹² Karta Jayadi, Amirullah Abduh, and Muhammad Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia," *Heliyon* 8, no. 1 (2022): e08828, <https://doi.org/10.1016/j.heliyon.2022.e08828>; Pauline Vromans et al., "Intercultural Learning in the Classroom: Facilitators and Challenges of the Learning Process," *International Journal of Intercultural Relations* 97, no. November (2023): 101907, <https://doi.org/10.1016/j.ijintrel.2023.101907>; Wahyono et al., "Multicultural Education and Religious Tolerance Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta"; Pauline Vromans; H Korzilius and E de Jong, "Intercultural Learning in the Classroom: Facilitators and Challenges of the Learning Process," *International Journal of Intercultural Relations* 97, no. November (2023): 101907, <https://doi.org/10.1016/j.ijintrel.2023.101907>.

¹³ Halim Calis, "The Theoretical Foundations of Contextual Interpretation of the Qur'an in Islamic Theological Schools and Philosophical Sufism," *Religions* 13, no. 2 (2022), <https://doi.org/10.3390/rel13020188>; Asbab Wurud, Muhamad Rozaimi Ramle, and Miftachul Huda, *Between Text and Context : Understanding H Ith Through*, 2022; Ralph Adolph, 済無No Title No Title No Title, 2016, 1–23.

¹⁴ Jonas Kolb and Jonas Kolb, "Muslim Diversity , Religious Formation and Islamic Religious Education . Everyday Practical Insights into Muslim Parents ' Concepts of Religious Education in Austria Concepts of Religious Education in Austria," *British Journal of Religious Education* 45, no. 2 (2023): 172–85, <https://doi.org/10.1080/01416200.2021.1911787>.

¹⁵ Ashadi L Diab et al., "Accommodation of Local Wisdom in Conflict Resolution of Indonesia ' s Urban Society Accommodation of Local Wisdom in Conflict Resolution of Indonesia ' s Urban Society," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2153413>; Lipaz Shamoan-nir, "Exploring Contact Theory in Intergroup Dialogue : An Examination of Attitudes and Experiences in Secular-Religious Discourse across Diverse Socio- Religious Subgroups," *Cogent Social Sciences* 10, no. 1 (2024), <https://doi.org/10.1080/23311886.2024.2318858>.

From the perspective of Sociocultural Theory, the value of local wisdom can be incorporated into Halaqah through group discussions, social practice activities, and community-based learning.¹⁷ Santri can interact directly with the surrounding community to learn and understand cultural values and traditions.¹⁸ Education must be capable of integrating religious values with cultural values as a means of actualizing Islamic teachings towards the welfare of the pesantren community.¹⁹ Pesantren can adopt local values, such as *customs*, through Islamic teachings, so that halaqah learning is not only based on the yellow book but also touches aspects of real life and is integrated with local culture.²⁰ Pesantres are required to uphold the legacy of local wisdom and culture.²¹

¹⁶ Khoiri et al., "Analysing Students' Environmental Awareness Profile Using Strategic Environmental Assessment."

¹⁷ Mohamed Omar, Tahir Yousuf, and Ahmed Mohammed, "International Journal of Africa Nursing Sciences Epidemiology of Neonatal near Miss in Ethiopia : A Systematic Review And," *International Journal of Africa Nursing Sciences* 17, no. October 2021 (2022): 100422, <https://doi.org/10.1016/j.ijans.2022.100422>; Shamo-nir, "Exploring Contact Theory in Intergroup Dialogue : An Examination of Attitudes and Experiences in Secular-Religious Discourse across Diverse Socio- Religious Subgroups."

¹⁸ Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi-Indonesia," *Cogent Education* 8, no. 1 (2021), <https://doi.org/10.1080/2331186X.2021.1968736>; Janet Stephenson, "The Cultural Values Model: An Integrated Approach to Values in Landscapes," *Landscape and Urban Planning* 84, no. 2 (2008): 127–39, <https://doi.org/10.1016/j.landurbplan.2007.07.003>.

¹⁹ Plamen Akaliyski, Christian Welzel, and Josef Hien, "A Community of Shared Values? Dimensions and Dynamics of Cultural Integration in the European Union," *Journal of European Integration* 44, no. 4 (2022): 569–90, <https://doi.org/10.1080/07036337.2021.1956915>; Elizabeth A. Minton et al., "Drivers of Sustainability and Consumer Well-Being: An Ethically-Based Examination of Religious and Cultural Values," *Journal of Business Ethics* 175, no. 1 (2022): 167–90, <https://doi.org/10.1007/s10551-020-04674-3>.

²⁰ Muhammad Darwis Dasopang et al., *Integration of Religion and Culture in Muslim Minority Communities through Islamic Education*, 8, no. 2 (2022): 221–38, <https://doi.org/10.15575/jpi.v8i2.19445>.

²¹ Habtamu Mekonnen, Zemenu Bires, and Kassegn Berhanu, "Practices and Challenges of Cultural Heritage Conservation in Historical and Religious Heritage Sites : Evidence from North Shoa Zone , Amhara," *Heritage Science*,

From a Critical Pedagogy Perspective, education is a means of social transformation. In this context, Halaqah learning in pesantren can serve as a medium to revitalize, and it is crucial to preserve local wisdom values while encouraging santri to become agents of change who are tolerant of different cultures.²²

The incorporation of indigenous knowledge and cultural acceptance into Halaqah learning in Pesantren is crucial for fostering social harmony, promoting diverse values, and cultivating spiritual tolerance.²³ This approach is important given the complexity of interreligious and cultural relations in society. Through the teaching of Halaqah, pesantren can serve as a medium to convey social-religious principles of mutual assistance, solidarity, and appreciation of differences, derived from local wisdom.²⁴

Integration of locally-based knowledge in halaqah learning is essential for maintaining social harmony, as it provides santri with a broader understanding of cultural diversity within an Islamic framework. Despite its importance, current practices in pesantren often overlook local traditions, focusing primarily on religious texts. This gap in educational practice can lead to a diminished sense of belonging and increased intolerance toward local customs and traditions.

The objective of this study is to ascertain the impact of incorporating traditional knowledge into Halaqah learning on

Springer International Publishing, 2022, 1–22, <https://doi.org/10.1186/s40494-022-00802-6>.

²² Latif and Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi–Indonesia"; Hadi Pajariantono, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, <https://doi.org/10.4102/hts.v78i4.7043>.

²³ Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2020): 199–222, <https://doi.org/10.21580/nw.2020.14.1.5766>; Pajariantono, Pribadi, and Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," 2022.

²⁴ Gbemavo et al., "Rice Farmers' Perceptions and Response to Climate Variability, and Determinants of Adaptation Strategies in the Republic of Benin."

improving the cultural tolerance of Santri. Through an analysis of several pesantrens in East Kalimantan, the study aims to establish a conceptual framework that balances Islamic teachings with cultural preservation. This keeps pesantren education relevant in the face of the threats posed by globalisation.

Integrating local wisdom values into Halaqah learning is analyzed through a descriptive qualitative approach in this study, and the effect this has on the cultural tolerance of santri is examined. Data analysis is conducted through thematic analysis, whereby interview transcripts, classroom observations, and textual materials are coded and categorised. To validate the findings, triangulation is required and applied through source triangulation (insights are compared from the perspectives of santri and teachers), method triangulation (interviews, observations, and document analysis are used), and investigator triangulation (multiple researchers are involved in data interpretation). The research was conducted in seven Pesantren in East Kalimantan: Syaichona Cholil Kutai Timur, Ribhatul Khoir Tenggara, Mujahidah Samarinda, Darus Sakinah Tenggara, Nurul Ihsan Bontang, Nabil Husen Pesantren Samarinda, and Nurul Islam Kutai Kartanegara. The data was collected through in-depth interviews with 41 participants, including seven pesantren leaders, nine halaqah teachers, and 15 santri. Purposive sampling was employed to select participants, ensuring a range of perspectives on the integration of local wisdom in halaqah learning. This varied sample enhances the validity of the findings by allowing for triangulation of viewpoints, while the involvement of community figures strengthens the reliability of interpretations regarding cultural tolerance.

Secondary data was obtained through documents, literature, and halaqah learning modules, and references to local wisdom and cultural tolerance attitudes in Pesantren. The data collection method uses depth interviews, observations, and documentation. There are three stages involved in data analysis: condensation, data display, and conclusion drawing/verification.

This study focuses on the tension between Islamic education and the integration of local cultural values within the pesantren (Pesantrens) in East Kalimantan. Specifically, this study seeks to

explore how pesantren respond to the influence of globalization and modernity while attempting to preserve and transmit local wisdom to santri (students). The research questions guiding this inquiry are: (1) How do pesantren in East Kalimantan engage with and incorporate local cultural values into Islamic education? (2) What are the challenges they face in balancing religious orthodoxy with cultural inclusivity? (3) What strategies are used by pesantren to build cultural tolerance among santri? These questions emerge from the growing need to understand how traditional Islamic institutions navigate the dynamic sociocultural changes occurring in Indonesia's multicultural regions.

The role has been examined in several previous studies of pesantren in East Kalimantan, and for instance, explored the transformation of pesantren education in response to modernization, highlighting administrative reforms but offering limited insight into cultural integration.²⁵ Hasanuddin (2020) focused on pesantren leadership models, emphasizing the charismatic authority of kyais but neglecting the influence of local culture in curriculum design. Another study by Zulkifli investigated pesantren's efforts in community development, yet did not delve into pedagogical or ideological negotiations with local traditions²⁶. While these studies provide valuable background on pesantren's institutional and social roles, they do not critically address how pesantren mediate the relationship between Islamic orthodoxy and local cultural expressions. This present study fills that gap by examining how pesantren actively engage with local culture in their educational practices, da'wah

²⁵ Sri Susmiyati, Akhmad Rijali Elmi, and Abdul Rahmat, "Dinamika Islam Tradisional Di Kalimantan Timur: Implikasinya Terhadap Pendidikan Nilai Dalam Masyarakat Multikultural Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII (2004). Azra Menekankan Bahwa Hal Serupa Juga Disampaikan Oleh Ahmad Muthohar d," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* x (2022): 221–26; Ahmad Muthohar, "Implementation and Development Models of Character Education in School," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 8, no. 2 (2021): 69–82.

²⁶ Badrut Tamam, *Developing A Community-Based Islamic Education Curriculum : A Multicultural Approach in Learning to Improve Inter-Cultural Tolerance (A Study at Nurul Ihsan Islamic Boarding School in Bontang City , East Kalimantan)*, 02, no. 02 (2024): 1525–31.

strategies, and student activities, offering a richer understanding of how religious and cultural discourses interact in everyday pesantren life.

To ensure the reliability and validity of the results, this study employed several data verification strategies. The first step was to triangulate the sources. This involved checking for consistency and corroboration of information by comparing data from three key sources: interviews, observations, and document analysis. This approach helped verify whether participants' verbal claims aligned with their observed practices and institutional documentation.

Second, member checking was utilized by sharing preliminary interpretations and summaries of interview findings with the research participants to validate whether the researcher's understanding was accurate and aligned with their perspectives. Participants were invited to confirm, clarify, or contest the interpretations, ensuring that the analysis remained faithful to their experiences.

Third, an audit trail was maintained throughout the research process. This included detailed field notes, interview transcripts, coding memos, and analytic decisions, all of which were documented systematically to allow external reviewers to trace the research logic and procedures used from data collection to final interpretation.

Fourth, peer debriefing was carried out through regular discussions with academic colleagues familiar with qualitative methods and Islamic education. These sessions served as a platform to test the emerging themes, refine interpretations, and detect any researcher biases, thereby enhancing the overall credibility of the study.

This study was conducted at several Pesantrens (pesantren) located in East Kalimantan, particularly in the cities of Samarinda and Balikpapan. These locations were selected due to their representation of diverse pesantren educational models, ranging from traditional to semi-modern systems. Moreover, they reflect the dynamic process of integrating Islamic values with local cultural traditions within religious education practices.

Al-Husna Islamic Boarding School, located in Samarinda Seberang and founded in 1996 by KH. Mahyudin, is a traditional salafiyah pesantren that focuses on classical Islamic texts (kitab kuning), religious character development, and halaqah-style learning. While maintaining its traditional educational foundation, Al-Husna has gradually begun to address contemporary cultural challenges through limited discussion forums and engagement with local customs. In Balikpapan, the Syekh Muhammad Arsyad Al-Banjari Islamic Boarding School (Al-Banjari), founded in 1993 by KH. Ahmad Syarwani Zuhri after years of study in the Middle East, offers a semi-modern salafiyah model. It combines traditional kitab turath learning with formal education programs equivalent to national packages B and C, serving over 600 students and emphasizing cultural literacy and tolerance through technology and community-based methods. Likewise, Nurul Islam Boarding School, led by Muhammad Yusuf, integrates Qur'anic memorization (tahfizh) with traditional Islamic instruction and community participation. With around 248 students, it also promotes co-curricular activities such as hadrah (Islamic music), the use of regional languages, and engagement in local rituals like the Erau festival. Supporting these pesantren is Rabithah Ma'ahid Islamiyah (RMI) of East Kalimantan, a coordinating body under Nahdlatul Ulama that facilitates curriculum development, teacher training, and cultural literacy programs. RMI plays a strategic role in enabling pesantren networks to adapt to contemporary sociocultural changes while reinforcing the values of integration, tolerance, and educational resilience.

This study uses two types of data sources: primary and secondary. Primary data were obtained directly from a variety of key informants, including halaqah teachers (ustad/ustadzah), santri (students), and pesantren leaders. The study's relevance was the basis on which these informants were selected. The respondents consisted of two pesantren leaders. These were three males and two females. The males were aged between 50 and 65. The females were aged between 25 and 45. There were also seven ustad/ustadzah. These were five males and four females. The males were aged between 25 and 45. The females were aged between 15 and 17. There were also three santri. These were one

male and two females. The males were aged between 15 and 17. Meanwhile, secondary data were obtained from documentation, reports, and literature relevant to the study, including institutional records and prior research related to pesantren practices and local cultural values.

The data were collected directly from participants involved in implementing a specific program or intervention designed to enhance cultural and attitudinal awareness. The participants were selected through purposive sampling to ensure relevance and direct involvement with the program. The type of data used is primary quantitative data, gathered through a structured questionnaire containing Likert-scale items. This questionnaire was administered twice: once before the intervention (pre-action) and once after the intervention (post-action). The responses were then scored and converted into percentage values for each of the measured indicators: understanding, appreciation, acceptance, desire to learn, openness, maintaining culture, and participation. This pre-test and post-test comparison allowed for the assessment of changes in participants' attitudes and engagement, providing empirical evidence of the intervention's impact.

Pre-Action

The findings of the preliminary investigation indicate that the extent of cultural acceptance among santri is still in the medium to low category. Several dimensions, such as understanding, appreciation, and openness, show a pretty good percentage, but participation and maintaining local wisdom are still relatively low.

Understanding (65%): Most santri possess basic knowledge of local culture, but have not yet fully grasped the role and significance of culture in socio-religious life.

Awards (79%): The majority of santri appreciate cultural diversity, but there are still small groups who do not see local culture as something that needs to be preserved.

Admission (72%): Santri are generally open to diversity, but some still feel hesitant about fully accepting differences.

Willingness to Learn (75%): There is a high desire among santri to understand more about the local culture, but learning motivation still needs improvement.

Openness (70%): Santri have a reasonably open attitude towards cultural change, but there are still those who are afraid of clashing values with religious teachings.

Maintain (68%): The awareness of santri in maintaining local culture still needs to be strengthened so that they not only understand but also actively preserve and promote their local culture.

Participation (74%): Despite a willingness to engage in local culture-based activities, the level of student involvement in cultural programs remains suboptimal.

Table 1. Results of Halaqah Pre-Actions

Dimension	Pre-Actions
Understanding	65
Appreciation	79
Acceptance	75
Willingness to Learn	72
Openness	70
Defend	68
Participation	74

Overall, the pre-action data indicate that santri have a positive attitude towards cultural tolerance; however, several aspects still require improvement. Therefore, the integration of local wisdom in halaqah is expected to increase the understanding, acceptance, and involvement of santri in preserving local culture as part of Islamic values.

Post Actions

The following are the conclusions of the results of the post-action research:

Understanding (85.02): The majority of santri understand the concept of local wisdom and cultural values that need to be preserved. They also recognize the importance of local wisdom in socio-religious life.

Awards (84.20): Santri show a high appreciation for local traditions, even when they differ from their customs.

Acceptance (79.02): Most santri are comfortable with cultural diversity and believe that local culture can be adapted to Islamic teachings.

Willingness to Learn (80.40): Santri have a strong desire to learn more about the local culture and are ready for training that supports their understanding.

Openness (78.16): Santri show an open attitude to positive cultural changes and believe that such changes can enrich local traditions.

Depend (72.70): The awareness to maintain local wisdom is relatively high, with santri feeling responsible for preserving the culture so that it is not lost.

Participation (74.42): The level of involvement of santri in activities related to local wisdom still varies, but in general, they are willing to participate in discussions and cultural preservation activities.

Table 2. Results of Halaqah Post-Actions

Dimension	Post-Action
Understanding	85.02
Appreciation	84.20
Acceptance	79.02
Willingness to Learn	80.4
Openness	78.16
Defend	72.7
Participation	74.42

The results of the post-action research indicate a significant improvement in the cultural tolerance of santri. Most santri demonstrate a strong understanding (85.02) of local wisdom and cultural values, recognizing the importance of preserving them in socio-religious life. They demonstrate a high appreciation (84.20) for diverse local traditions, even when these differ from their own, and exhibit a high level of acceptance (79.02) towards cultural diversity, believing that local culture can coexist with Islamic teachings. The willingness to learn (80.40) and openness (78.16) to cultural change further reflect the santri's readiness to engage with and adapt to local traditions. Santri also express a high sense of responsibility in defending (72.70) and preserving local wisdom.

Although participation (74.42) in related activities shows some variability, santri generally demonstrate a willingness to engage in discussions and initiatives aimed at cultural preservation. These findings underscore the positive impact of integrating local wisdom in *halaqah* learning to foster greater cultural tolerance among santri.

Table 3. Increasing the Tolerance of Culture

Indicator	Pre-Action (%)	Post-Action (%)
Understanding	65.00	85.02
Appreciation	79.00	84.20
Acceptance	72.00	79.02
Desire to Learn	75.00	80.40
Openness	70.00	78.16
Maintaining Culture	68.00	72.70
Participation	74.00	74.42

Local wisdom has not been fully integrated with *halaqah* learning. Some of the causative factors are competence and insufficient learning. Explained:

The challenge of inadequate learning methods, limited teacher competence, and the gap between local cultural practices and the formal learning system contribute to the lack of an integrative approach in pesantren education. Many pesantren prioritize standardized Islamic curricula, such as intensive *kitab kuning* studies, while neglecting local traditions. For example, some pesantren discourage the use of local languages in religious discussions, focusing solely on Arabic and formal Indonesian. Additionally, the absence of cultural studies in *halaqah* learning prevents santri from engaging with their heritage. As one *ustadz* noted, 'Our pesantren follows a structured Islamic curriculum, and there is little room to incorporate local wisdom in our daily lessons.' Furthermore, globalization and modern lifestyles expose santri to external influences that further reduce their engagement with traditional values.²⁷

This study demonstrates that the assimilation of traditional knowledge in *halaqah* recitation remains partial due to multiple factors. First, pesantren curricula prioritize religious teachings over cultural education, resulting in a lack of structured support for integrating local wisdom. Second, many *ustad* and *ustadzah*

²⁷Interview with Susilo Romadhon, an administrator of Syaicona Kholil Pesantren on 23 February 2023.

have not been adequately trained to incorporate local cultural values into their halaqah sessions. Lastly, globalization and modern lifestyles contribute to a diminishing appreciation for traditional wisdom among santri. However, some pesantren have initiated efforts to bridge this gap by incorporating cultural narratives into Islamic teachings, fostering student engagement in community traditions, and utilizing contextual learning methods.

The statement by the leader of Arsyad al-Banjari Balikpapan Pesantren reinforces this empirical fact. He emphasized:

"Globalization and modernity affect the attitude and behavior of santri, the lack of role models, and technology based on local culture. So that the literacy and tolerance of santri towards local culture needs to be mainstreamed."²⁸

Amid cultural plurality, the attitude of tolerance of santri has become a necessity. Ansari emphasized:

"With Halaqah and also discussions, santri increasingly understand tolerance between cultures. Santri looks engrossed in watching television with traditional events. Always present at tasmiyahan, habsyian events, and events held by the surrounding community."²⁹

Pesantren differ in responding to local wisdom and tolerance. Based on information from the Chairman of RMI Kaltim, data was obtained.

Pesantren differ in their approaches to integrating local wisdom and fostering tolerance. According to the Chairman of RMI Kaltim, pesantren in the region adopt varying levels of engagement with local traditions, depending on institutional policies and leadership perspectives. This qualitative data was analyzed thematically, revealing key patterns in how pesantren incorporate—or overlook—local cultural practices in *halaqah* learning. For instance, some pesantren actively include traditional storytelling and local languages, while others strictly adhere to classical Arabic texts without contextual adaptation. These findings highlight the diverse strategies pesantren use and their impact on santri's cultural tolerance."³⁰

²⁸Interview with the Leader and Chairman of RMI Kaltim, on April 10, 2023.

²⁹Interview with the Leader of al-Husna Pesantren on 23 February 2023.

³⁰Interview with the Chairman of RMI Kaltim on April 10, 2023.

Through these various activities, santri demonstrate an accommodating attitude towards local culture and exhibit a tolerant mindset. In the observation of the attitude of santri at the Al-Husna Pesantren in Samarinda, several student activities were seen, namely:

“Attend and participate in local cultural activities, such as traditional ceremonies or traditional holiday celebrations. Do not demean or ridicule local traditions that differ from the customs of the pesantren; participate in Islamic traditional arts training, such as the art of hadrah, which combines local culture with Islamic praises. Listen to stories or explanations from local communities about the origins of traditions, Do not impose their opinions, Use regional languages in interactions with local communities, such as when helping residents in social activities, changing local traditions that have the potential to contradict sharia into Islamic traditions, such as replacing verses in local art performances with Islamic praises, and kut as well as in cooperation when local communities hold certain traditional events or celebrations”.³¹

The results of observations at the Trubus Iman Paser Pesantren in halaqah learning also show the same symptoms regarding the tolerance attitude of santri, namely:

“Santri mentioned examples of local culture such as the tradition of cooperation as an implementation of *Islamic ukhuwah values*, using local folklore that has a moral message, asking about activities in the community such as salvation or tahlilan, by Islamic law, asking how Islam accommodates cultural values without contradicting the creed, *fiqh muamalah*, santri use traditional trade examples such as people's markets to understand the idea of the sale and purchase in Islam, read Islamic poetry in regional languages during halaqah to understand the meaning of Islamic values and, participate in the practice of the art of hadrah, habsi”³²

The interview and observation data are summarized as follows:

Bridging Tradition, Religion, and Modernity: Cultural Integration Challenges in East Kalimantan Pesantren

As an original Islamic educational institution in Indonesia, pesantren has long played a role as both a centre for religious learning and a cultural bastion. However, in East Kalimantan, a complex dynamic is unfolding as pesantren leaders and educators

³¹Interview with a Santri at Nabil Husen Pesantren on May 15, 2023.

³²Observation on 13 July 2024)

grapple with reconciling the increasing influence of modern culture and globalization with the preservation of local wisdom and tradition.

Tension Between Modernity and Tradition

At Pesantren Al-Husna, the leadership expresses concern over the inadequacy of current learning methods, particularly in integrating local cultural values into religious education. The gap between local cultural practices, deeply rooted in community rituals, arts, and language, and the formal pesantren curriculum creates a learning environment where traditional culture is often sidelined. The lack of an integrative educational approach compounds this issue. As a result, santri (students) find modern culture more appealing and engaging than traditional practices. This reflects a broader concern: without educational strategies that valorize local identity, santri risk cultural alienation in the face of modernity's allure.

A similar sentiment resonates throughout Pesantren Al-Banjari, where leaders observe how globalization and modern values influence the attitudes and behaviors of their santri. The concern extends not only to behavioral shifts but also to the diminishing presence of role models rooted in local cultural wisdom. As a response, Al-Banjari has begun mainstreaming cultural literacy and tolerance, aiming to familiarize students with the significance of local traditions through educational interventions. However, they admit that to be effective, pesantren must develop digital and pedagogical strategies rooted in local culture designed not just to discuss theoretical Islamic teachings but to contextualize them within East Kalimantan's traditional practices. As part of their da'wah (Islamic propagation), santri actively participate in local rituals such as the Adat Erau, showcasing a strong willingness to integrate their Islamic identity with communal traditions.

Moreover, the institution fosters collaboration between pesantren leaders and local cultural figures, ensuring that educational discourse includes traditional insights. This initiative demonstrates a collective awareness among pesantren of the need to position tolerance not just toward other faiths, but also toward

diverse local expressions of culture as a core tenet of Islamic teaching.

Santri are also encouraged to attend Islamic arts workshops, such as hadrah (traditional drum-based devotional music), and are trained to use regional languages during community service and interactions. These practices reinforce cultural rootedness while keeping the students within the bounds of Islamic law. Where there are cultural traditions at odds with Islamic principles, such as particular lyrics in traditional performances, the pesantren actively Islamizes these expressions—for instance, replacing secular content with Islamic praises (sholawat).

Challenges in Curriculum and Pedagogical Design

Still, significant structural gaps persist. According to the Chairman of RMI (Rabithah Ma'ahid Islamiyah), Kalimantan Timur, most pesantren continue to rely on the traditional halaqah method, which often lacks the tools to incorporate local wisdom systematically. Religious teachings remain the sole focus of most curricula, with little to no inclusion of local narratives or values. There is an acknowledgment that this overemphasis on formal religious content, while essential, inadvertently sidelines the cultural elements that could make learning more relevant and holistic for santri.

To bridge this pedagogical divide, some pesantren have begun to utilize local folklore as a medium to convey moral values, integrating stories of cooperation or communal harmony to teach lessons about Islamic ukhuwah (brotherhood). During halaqah, santri are invited to read Islamic poetry in their native languages, a practice that fosters cultural empathy and grounds Islamic learning in familiar contexts.

Moreover, students are encouraged to inquire about how Islam accommodates cultural expressions, especially in practices such as tahlilan (communal prayer for the deceased) and selamatan (communal feasts). These discussions are crucial in helping santri critically engage with both their religious and cultural identities, encouraging them to become informed mediators of tradition rather than passive recipients of doctrine.

Toward a Contextualized Islamic Education

The way forward lies in developing a more integrative curriculum—one that views Islam and local culture not in opposition, but in dynamic dialogue. Pesantren must take an active role in shaping not just religious scholars but cultural stewards who can navigate the tensions of identity in an era of rapid globalization.

Institutions like An-Anshari show that inclusivity, discussion-based learning, and collaboration with local cultural actors can foster a generation of santri who respect tradition while embracing progress. However, for this model to become widespread, systemic support is needed. This includes policy-level backing, curriculum development that accommodates local culture, and teacher training programs that equip educators to facilitate such integrations meaningfully.

In East Kalimantan, the question is no longer whether pesantren should engage with local culture, but how deeply and effectively they are willing to do so. As pesantren rethink their role in the modern era, including Islamic education in the national curriculum is not just a formal requirement, but a spiritual and cultural necessity.

Paying attention to the results of the above research, the lack of santri's understanding of local wisdom and tolerance for local culture is due to the lack of integration between the value of local wisdom and tolerance in learning, the competence of the ustad that is less supportive, and the learning materials that only focus on religious materials. This is supported by Banks' theory, which emphasizes the importance of integrating traditional values into the learning process to foster an understanding of diversity. In the context of pesantren, the value of local wisdom, such as cooperation, deliberation, and tolerance, can be incorporated into the halaqah material, enabling santri to understand not only the textual aspects of religion but also its contextual relevance in the local culture and surrounding folklore.

The value of local wisdom and culture has not been fully codified due to a lack of systemic and structured support. As Abdurrahman Wahid conveyed, Islamic education must

systematically integrate religious values with the local value system as a mechanism for the social actualization of Islamic teachings in the context of culture, adapting local values so that halaqah learning is not only based on the yellow book but also touches on aspects of real life.

In facing the challenges of globalization, pesantren make efforts, namely integrating the value of wisdom in halaqah learning, preserving local culture, promoting cross-cultural and inter-religious dialogue, and utilizing technology based on local wisdom as a means of education by creating creative content about local culture and tolerance. This context is in line with the (Value Education Theory).

Value education aims to shape an individual's character based on moral, social, and cultural values. Pesantren are one of the institutions that can instill local wisdom values as part of character education, aligning with modern social theory. Inglehart and Welzel stated that modernization does not have to eliminate traditional values but can create a synthesis between tradition and modernity. Pesantren, in this case, plays an adaptive role in integrating local wisdom values with modern needs.³³

The lack of santri's understanding of local wisdom and tolerance for local culture is due to the lack of integration between the value of local wisdom and tolerance in learning, the ustad's limited competence, and the learning materials that focus primarily on religious content. This is supported by Banks' theory, which states that multicultural education emphasizes the importance of grounding educational content in community-based value systems to facilitate authentic knowledge transmission and promote an understanding of diversity. In the context of Pesantren, the value of local wisdom, such as cooperation, deliberation, and tolerance, can be incorporated into the halaqah material, enabling santri to understand not only the textual aspects of religion but also its contextual relevance within the surrounding

³³ Mahal Nungki Enggar Triastoningtias, "Conservation of Agriculture Land Based on Local Wisdom in Serang Village Purbalingga Regency," *Jurnal Pengelolaan Sumberdaya Alam Dan Lingkungan* 11, no. 3 (2021): 419–29, <https://doi.org/10.29244/jpsl.11.3.419-429>.

community's culture, and to be open to outside cultures.³⁴ The value of local wisdom and local culture has not been optimally codified due to the lack of systemic and structured support. As Abdurrahman Wahid conveyed, Islamic education must systematically integrate religious values with the local value system as a mechanism for the social actualization of Islamic teachings in the context of culture, adapting local values so that halaqah learning is not only based on the yellow book but also touches on aspects of real life.

In facing the challenges of globalization, pesantren make efforts, namely integrating the value of wisdom in halaqah learning, preserving local culture, promoting cross-cultural and inter-religious dialogue, and utilizing technology based on local wisdom as a means of education by creating creative content about local culture and tolerance. This context aligns with the theory of value education.

According to Inglehart and Welzel, Modernization does not have to eliminate traditional values but can create a synthesis between tradition and modernity. Pesantren, in this case, plays an adaptive role in integrating local wisdom values with modern needs. It is also in line with the concept of rahmatan lil Alamin. As a guiding precept, it fosters inclusive attitudes and celebrates human differences. Pesantren can make this principle the primary foundation for promoting cultural tolerance.³⁵

In overcoming the difference in understanding local wisdom and cultural tolerance, several Pesantrens carry out activities, namely building friendship of the Consultative Forum between Pesantrens, Using a Contextual approach in Education and Learning, Building Collective Awareness about tolerance as part of da'wah, collaboration between Pesantrens for cultural projects and

³⁴ As'Aril Muhajir, "Inclusion of Pluralism Character Education in the Islamic Modern Boarding Schools during the Pandemic Era," *Journal of Social Studies Education Research* 13, no. 2 (2022): 196–220; Essa A. Alibraheim and Kamel D. Al-Hussary, "Are Saudi Graduate Students Tolerant of Non-Muslims?," *International Journal of Instruction* 16, no. 2 (2023): 89–106, <https://doi.org/10.29333/iji.2023.1626a>.

³⁵ Pajarianto, Pribadi, and Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," 2022.

scholars and scholars, cultural leaders in increasing awareness of local cultural acceptance, Cultural tolerance and intercultural dialogue.³⁶

The activities carried out by the pesantren are in line with the theory of Gudykunst, emphasizing the importance of effective communication in overcoming cultural differences. With open communication and empathy between Pesantren, understanding of cultural and religious values can be improved. On the other hand, learning occurs in a social context. Through interaction between Pesantren, santri can learn to understand that cultural differences are social constructs that can be harmonized with religious values, as explained in Vygotsky's Social Constructivism Theory. It is also in line with the concept of rahmatan lil Alamin. This concept advocates for intercultural harmony by recognizing the worth of varied perspectives. Pesantren can make this principle the primary foundation for promoting cultural and political tolerance.³⁷

Conclusion

The study demonstrates how halaqah learning can be utilized to foster cultural tolerance among pesantren santri. Thematic analysis highlights that pesantren that integrate local wisdom—notably traditional storytelling, the use of regional languages in discussions, and collaboration with cultural figures—demonstrate higher levels of student appreciation for diverse cultural traditions. Conversely, pesantren that rely solely on standardized

³⁶ Lou Harvey and Jessica Mary Bradley, "Epilogue: Intercultural Dialogue, the Arts, and (Im)Possibilities," *Language Teaching Research* 27, no. 2 (2023): 359–67, <https://doi.org/10.1177/13621688211044546>; Dan Liu et al., "Students' Perceptions and Experiences of Teaching and Learning in Transnational Higher Education in China: Implications of the Intercultural Dialogue Framework," *Teaching in Higher Education* 28, no. 7 (2023): 1465–83, <https://doi.org/10.1080/13562517.2021.1900817>.

³⁷ Dennis Chong, Jack Citrin, and Morris Levy, "The Realignment of Political Tolerance in the United States," *Perspectives on Politics* 22, no. 1 (2024): 131–52, <https://doi.org/10.1017/S1537592722002079>; Hadi Pajarianto, Imam Pribadi, and Nur S. Galugu, "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–10, <https://doi.org/10.4102/hts.v79i1.8196>.

religious curricula tend to show lower engagement with local heritage.

To enhance the role of halaqah in promoting tolerance, pesantren policymakers should consider incorporating structured local wisdom-based learning models. This could include revising curricula to formally recognize regional traditions, training ustadz/ustadzah on culturally inclusive teaching methods, and fostering partnerships with local communities. By doing so, pesantren can maintain their religious foundations while also strengthening santri's cultural awareness and adaptability in a globalized world.

By integrating local wisdom into Islamic teachings, santri develop a deeper appreciation for cultural diversity while maintaining their religious identity. However, effective implementation requires structured curriculum development, teacher training, and institutional support. Later investigation must assess the temporal implications of these embeddings and the adaptability of pesantren education in preserving both religious and cultural values amidst globalization.

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