



Reconstructing the Educational Values of Alas Purwo Local Wisdom in Islamic Religious Education

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Abstract

This study aims to reconstruct the educational values embedded in Alas Purwo local wisdom through the perspectives of Islamic Religious Education and culture. A qualitative library research approach was employed using scholarly publications, cultural documents, and educational literature as data sources. Data were analyzed using Creswell's qualitative procedures involving data organization, reading, interpretation, and representation, integrated with Saldaña's coding techniques (initial, pattern, and axial coding) to generate conceptual themes. The findings identify six reconstructed educational values: religiosity, ecological stewardship (khalifah fil ardh), religious moderation, social responsibility, respect for cultural heritage, and spiritual reflection. These values provide a contextual framework for strengthening Islamic Religious Education through local wisdom-based learning. From a cultural perspective, Alas Purwo functions as a medium for cultural transmission, identity preservation, character formation, and the development of students' ecological and spiritual awareness in contemporary education.

Keywords: Alas Purwo; Islamic Religious Education; Local Wisdom; Cultural Perspective

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Rekonstruksi Nilai-Nilai Pendidikan Kearifan Lokal Alas Purwo dalam Pendidikan Agama Islam

Abstrak

Penelitian ini bertujuan merekonstruksi nilai-nilai pendidikan yang terkandung dalam kearifan lokal Alas Purwo melalui perspektif Pendidikan Agama Islam dan kebudayaan. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan sumber data berupa literatur ilmiah, dokumen budaya, dan kajian pendidikan. Analisis dilakukan menggunakan model analisis data Creswell melalui pengorganisasian, pembacaan, interpretasi, dan penyajian data yang dipadukan dengan teknik coding Saldaña (initial, pattern, dan axial coding) untuk mengidentifikasi tema-tema utama. Hasil penelitian merekonstruksi enam nilai pendidikan, yaitu religiusitas, amanah ekologis (khalifah fil ardh), moderasi beragama, tanggung jawab sosial, penghormatan terhadap warisan budaya, dan refleksi spiritual. Nilai-nilai tersebut diintegrasikan dalam Pendidikan Agama Islam melalui pembelajaran kontekstual berbasis kearifan lokal. Perspektif budaya menegaskan Alas Purwo sebagai ruang pewarisan identitas, pelestarian budaya, penguatan karakter, serta pengembangan kesadaran ekologis dan spiritual peserta didik secara berkelanjutan.

Kata Kunci: Alas Purwo; Pendidikan Agama Islam; Kearifan Lokal; Perspektif Budaya

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INTRODUCTION

The transformation of education in the twenty-first century has increasingly shifted attention from knowledge acquisition toward the development of ethical responsibility, cultural identity, and sustainability. Rapid technological change, cultural homogenization, environmental degradation, and social fragmentation have challenged educational systems to cultivate learners who are not only academically competent but also capable of responding ethically to social and ecological realities. In this context, education needs to recognize culture as a source of knowledge and meaning rather than treating it merely as an object of preservation. UNESCO (2021) emphasizes the importance of reorienting education toward more just, sustainable, and culturally responsive futures, while local wisdom provides communities with accumulated knowledge through which social, moral, and ecological relationships are interpreted and transmitted across generations. Thus, integrating local cultural knowledge into education offers an important pathway for connecting formal learning with learners' lived realities and contemporary societal challenges.

This orientation is particularly relevant to Islamic Religious Education (IRE), which should not be confined to the transmission of religious doctrines but should facilitate the internalization of Islamic values within concrete social and cultural contexts. Contextualizing IRE through local wisdom enables religious principles to be connected with everyday practices, cultural identity, social responsibility, and environmental ethics. Recent scholarship has demonstrated that Islamic education can contribute to environmental awareness when religious concepts and ecological practices are integrated within educational processes (Rohman et al., 2024). Similarly, the integration of Islamic values with local ecological knowledge has been shown to strengthen environmental responsibility by connecting concepts such as *khalifah*, *amanah*, and *ihsan* with culturally embedded practices (Anggraini et al., 2025). Accordingly, local wisdom can function not simply as supplementary instructional content but as a contextual epistemic resource through which Islamic educational values acquire social, ecological, and cultural relevance.

Indonesia provides a particularly significant context for this approach because its cultural diversity encompasses numerous systems of local knowledge that regulate relationships among human beings, communities, and nature. However, the educational potential of local wisdom remains insufficiently developed when cultural traditions are reduced to symbolic heritage or ceremonial content rather than transformed into meaningful educational knowledge. This issue is particularly evident in environmental contexts, where local communities often possess inherited rules, taboos, narratives, and practices that regulate the use and protection of natural resources. Research around Alas Purwo National Park, for example, demonstrates that local communities maintain intergenerational traditions, restrictions, and ecological practices that function as forms of ecological intelligence and guide relationships between human activities and ecosystems (Setiawan et al., 2021; Sukei et al., 2021). These findings suggest that local wisdom contains educationally significant principles, yet their potential as a foundation for Islamic Religious Education remains underexplored.

Alas Purwo is therefore a particularly relevant cultural landscape for examining the educational significance of local wisdom. Located in Banyuwangi, East Java, the area is not only recognized for its ecological importance but is also associated with cultural traditions, community practices, narratives, and forms of spiritual meaning that have developed through long-term interaction between people and their environment. Existing research has primarily examined Alas Purwo in relation to conservation, ecological management, tourism, and local cultural practices. Studies of

communities surrounding the national park, for instance, show that inherited rules and prohibitions concerning natural resources contribute to ecological awareness and conservation practices (Setiawan et al., 2021). More recent research similarly indicates that the integration of local wisdom in Alas Purwo can strengthen environmental awareness by embedding ecological values within culturally transmitted practices (Setiawan, 2024). Nevertheless, these studies have largely approached Alas Purwo from ecological, sociological, or cultural perspectives and have not systematically reconstructed its embedded educational values within the framework of Islamic Religious Education.

This limitation reveals an important theoretical and educational gap. Existing scholarship on local wisdom generally emphasizes cultural preservation, ecological conservation, community resilience, or character formation, while studies of Islamic Religious Education tend to address curriculum development, religious character, moderation, and moral education as relatively distinct domains. Consequently, insufficient attention has been given to how culturally embedded knowledge can be critically reconstructed into an integrated set of educational values for Islamic Religious Education. Such reconstruction is important because not every cultural practice can automatically be positioned as an Islamic educational value; rather, cultural knowledge needs to be interpreted critically by identifying principles that are educationally meaningful and compatible with Islamic ethical commitments. In this sense, local wisdom can serve as an epistemic bridge between religious knowledge and cultural experience, enabling Islamic education to address ecological responsibility, social relations, cultural identity, and spiritual development simultaneously. Recent studies on local religious traditions likewise demonstrate that culturally embedded practices can function as meaningful media for character education and the preservation of religious-cultural values (Khoiriyah et al., 2025).

Against this background, the novelty of the present study lies not in merely documenting the cultural traditions of Alas Purwo, but in reconstructing their educational significance into an integrated framework for Islamic Religious Education. The reconstruction identifies six interconnected educational values: religiosity, ecological stewardship (*khalifah fi al-ard*), religious moderation, social responsibility, respect for cultural heritage, and spiritual reflection. These values are interpreted as educational principles that connect the cultural experience of Alas Purwo with the broader objectives of Islamic education, particularly the formation of morally responsible, socially conscious, environmentally sensitive, and spiritually reflective learners. This approach moves the discussion of Alas Purwo from cultural description toward educational conceptualization and, at the same time, extends the discourse on local wisdom by positioning indigenous knowledge as a potential source for developing culturally responsive Islamic education. The study therefore addresses the fragmented relationship between local cultural knowledge, Islamic pedagogy, and ecological ethics by proposing a coherent value-based reconstruction.

Accordingly, this study asks: How can the educational values embedded in Alas Purwo local wisdom be reconstructed within Islamic Religious Education? The study aims to identify and interpret the educational values embedded in Alas Purwo local wisdom, examine their relevance to the philosophical and ethical foundations of Islamic Religious Education, and formulate a conceptual reconstruction that can inform culture-based Islamic learning. By doing so, the study contributes to the development of Islamic Religious Education that is not detached from cultural

realities but is capable of transforming local knowledge into meaningful educational resources for character formation, cultural continuity, and ecological responsibility

METHODS

Research Design

This study employed a qualitative library research design to reconstruct the educational values embedded in Alas Purwo local wisdom through the perspectives of Islamic Religious Education (IRE) and culture. The study did not aim to test hypotheses or measure statistical relationships. Instead, it focused on interpreting meanings, values, cultural practices, and educational concepts documented in scholarly publications, cultural documents, and educational literature. A qualitative library research approach is appropriate for synthesizing diverse bodies of knowledge and developing conceptual understandings through systematic interpretation (Creswell & Poth, 2018; Merriam & Tisdell, 2016; Snyder, 2019).

The unit of analysis consisted of substantive textual information related to Alas Purwo local wisdom, including religious practices, cultural traditions, environmental relationships, social interactions, cultural preservation, and spiritual meanings. These meanings were subsequently interpreted to identify their relevance to contemporary Islamic Religious Education. The analytical process followed four interconnected stages: document identification and selection, data extraction, qualitative coding, and interpretive reconstruction.

Data Sources and Search Strategy

The data consisted of scholarly publications, cultural documents, and educational literature. The sources included peer-reviewed journal articles, academic books, institutional publications, cultural documents, and relevant educational literature discussing Alas Purwo, local wisdom, Islamic Religious Education, cultural education, environmental ethics, character formation, and spirituality.

The literature search was conducted between January and March 2025. Publications from 2015 to 2025 were prioritized to ensure the relevance of the literature to contemporary discussions of local wisdom and education. However, seminal methodological and theoretical references published outside this period were retained when they were directly relevant to the research design and analytical procedures.

The search was conducted through Scopus, Web of Science, Google Scholar, DOAJ, and SINTA. Different databases were used to capture international, national, interdisciplinary, and context-specific literature. The search strategy employed combinations of the keywords Alas Purwo, local wisdom, Islamic Religious Education, Islamic education, educational values, culture, environmental ethics, and spirituality.

The exact search strings were adapted to the technical characteristics of each database.

Table 1

Database-Specific Search Strategy

Database	Search string	Records identified
Scopus	"Alas Purwo" AND "local wisdom" OR "Alas Purwo" AND education	24
Web of Science	TS=("Alas Purwo" AND ("local wisdom" OR education OR culture))	11
Google Scholar	"Alas Purwo" "local wisdom"; "Alas Purwo" education; "Alas Purwo" culture	86
DOAJ	"Alas Purwo" AND ("local wisdom" OR education)	17
SINTA	"Alas Purwo"; "kearifan lokal Alas Purwo"; "Alas Purwo" pendidikan	42
Backward reference searching	Reference lists of highly relevant documents	15
Total		195

The search identified 195 records. Google Scholar generated the largest proportion of records (44.1%), followed by SINTA (21.5%), Scopus (12.3%), DOAJ (8.7%), backward reference searching (7.7%), and Web of Science (5.6%). The inclusion of Google Scholar and SINTA was particularly important because research directly addressing Alas Purwo and Indonesian local wisdom is more extensively represented in Indonesian and regional scholarly publications than in international citation databases.

Document Selection Process

The document-selection process was conducted in four stages: identification, duplicate removal, title and abstract screening, and full-text eligibility assessment.

During the identification stage, 195 records were retrieved from the five databases and backward reference searching. After combining all records, 31 duplicate records (15.9%) were identified and removed. The remaining 164 unique records (84.1%) proceeded to title and abstract screening.

During title and abstract screening, the records were assessed according to their relevance to Alas Purwo, local wisdom, cultural values, Islamic Religious Education, educational values, environmental ethics, spirituality, or character formation. A total of 107 records (65.2% of screened documents) were excluded because they did not directly address the research objectives, focused exclusively on tourism or biological conservation, lacked an identifiable educational or cultural dimension, or were not sufficiently relevant to the reconstruction of educational values.

The remaining 57 full-text documents were assessed for eligibility. At this stage, 28 documents (49.1%) were excluded because they lacked sufficient substantive discussion of educational or cultural values, did not provide adequate information for qualitative coding, duplicated the conceptual contribution of more relevant sources, or could not contribute directly to the reconstruction of the six educational values.

Finally, 29 documents (50.9% of the full-text documents assessed) were included in the qualitative analysis. The final corpus represented 14.9% of the 195 initially identified records. These documents formed the primary evidence base for the reconstruction of educational values.

Table 2

Document Identification and Selection Process

Selection stage	Number of documents	Percentage
Total records identified	195	100%
Duplicate records removed	31	15.9%
Unique records screened	164	84.1%
Records excluded after title/abstract screening	107	65.2%
Full-text documents assessed	57	34.8%
Full-text documents excluded	28	49.1%
Documents included in qualitative analysis	29	50.9%

Percentage calculated from 164 screened records.

Percentage calculated from 57 full-text documents assessed.

The selection process ensured that the final corpus consisted of documents that provided substantive evidence for interpreting the educational dimensions of Alas Purwo local wisdom rather than merely mentioning Alas Purwo as a geographical, tourism, or ecological location.

Inclusion and Exclusion Criteria

Documents were included when they met the following criteria: (1) published between 2015 and 2025, except for seminal methodological and theoretical references; (2) written in English or Indonesian; (3) published in peer-reviewed journals, academic books, institutional publications, or credible cultural documents; (4) discussed Alas Purwo, local wisdom, indigenous knowledge, Islamic Religious Education, cultural education, environmental ethics, spirituality, or educational values; and (5) contained substantive information that could be interpreted in relation to educational values.

Documents were excluded when they were duplicates, lacked adequate bibliographic information, were unavailable in full text, focused exclusively on technical tourism or biological conservation without cultural or educational relevance, or did not provide sufficient conceptual evidence for the reconstruction of educational values. The criteria were applied consistently throughout the screening and full-text assessment stages to enhance the transparency and analytical rigor of the study (Snyder, 2019).

Data Collection and Extraction

Data collection was conducted through systematic document analysis adapted from Creswell and Poth (2018). The 29 selected documents were read repeatedly to identify meaningful information related to cultural practices, religious orientation, ecological relationships, social interactions, cultural continuity, and spirituality.

Relevant information from each document was entered into an analytical matrix. The matrix included author and year, document type, research context, cultural phenomenon or local wisdom

identified, key textual evidence, initial code, thematic category, educational interpretation, and reconstructed value.

The extraction process distinguished between explicit evidence and researcher interpretation. Explicit evidence referred to values, practices, or meanings directly described in the source. Researcher interpretation referred to the educational meaning reconstructed through comparison across documents and interpreted through the perspectives of Islamic Religious Education and culture. This distinction was maintained to ensure that the reconstructed values remained grounded in documentary evidence.

Data Analysis

Data analysis integrated Creswell and Poth's (2018) qualitative procedures with Saldaña's (2021) coding techniques. In accordance with the analytical framework presented in the abstract, the process involved data organization, repeated reading, interpretation, and representation, supported by three sequential coding stages: initial coding, pattern coding, and axial coding.

First, the data extracted from the 29 selected documents were organized according to their substantive focus. Relevant textual segments were classified into preliminary domains, including religious practices, ecological relationships, social interactions, cultural traditions, tolerance, and spiritual meanings.

Second, initial coding was conducted to identify specific meanings within the documents. For example, statements concerning prayer, sacred places, religious beliefs, and spiritual orientation were coded as religious practice, sacred meaning, relationship with God, and spiritual orientation. Statements concerning forest preservation, conservation, and responsibility toward nature were coded as forest protection, conservation, ecological responsibility, and human–nature relationship.

Third, pattern coding was applied to group conceptually similar initial codes into broader categories. The codes religious practice, sacred meaning, and spiritual orientation were grouped into religious orientation. Similarly, forest protection, conservation, and ecological responsibility formed the category ecological responsibility, whereas cooperation, mutual assistance, and collective responsibility formed the category social solidarity.

Fourth, axial coding was used to identify the relationships between pattern categories and their educational implications. The categories were examined through the perspectives of Islamic Religious Education and culture. Religious orientation was connected with the development of religiosity; ecological responsibility was interpreted through the Islamic concept of human stewardship, or *khalifah fil ardh*; tolerance and respect for differences were interpreted as religious moderation; social solidarity was associated with social responsibility; cultural continuity was interpreted as respect for cultural heritage; and contemplation of nature and sacred meanings was interpreted as spiritual reflection.

The final analytical stage involved the representation of the reconstructed findings into six educational values: religiosity, ecological stewardship (*khalifah fil ardh*), religious moderation, social responsibility, respect for cultural heritage, and spiritual reflection. These values represent

the conceptual synthesis of the selected documents and provide a contextual framework for strengthening Islamic Religious Education through local wisdom-based learning.

Table 3

Coding Trail from Documentary Evidence to Educational Values

Documentary meaning	Initial coding	Pattern coding	Axial category
Prayer, sacred places, religious beliefs, and spiritual practices	Religious practice; sacred meaning; spiritual orientation	Religious orientation	Human–God relationship
Forest protection, conservation, biodiversity, and responsibility toward nature	Forest protection; conservation; ecological responsibility	Ecological responsibility	Human responsibility toward creation
Tolerance, coexistence, and respect for different beliefs and traditions	Tolerance; coexistence; respect	Inclusive orientation	Balanced relationship with differences
Mutual assistance, collective activities, and community participation	Cooperation; participation; collective responsibility	Social solidarity	Responsibility toward others
Preservation and transmission of traditions and cultural knowledge	Cultural preservation; cultural transmission; inherited knowledge	Cultural continuity	Preservation of cultural identity
Reflection on nature, sacred spaces, and human existence	Contemplation; reflection; meaning-making	Spiritual awareness	Human–nature–God relationship

Table 3 provides a transparent analytical trail demonstrating how the six final educational values were systematically reconstructed. The analysis moved from specific documentary meanings to initial codes, from initial codes to broader thematic patterns, and finally from axial relationships to reconstructed educational values. Therefore, the final findings were not introduced as predetermined categories but emerged through systematic comparison and interpretation of the selected documentary evidence (Saldaña, 2021).

Trustworthiness

The trustworthiness of the study was established through the criteria of credibility, transferability, dependability, and confirmability proposed by Lincoln and Guba (1985).

Credibility was strengthened through source triangulation. The analysis compared evidence from the 29 selected documents, including peer-reviewed journal articles, academic literature, cultural documents, and educational publications. The six reconstructed values were retained after recurring meanings and relationships were identified across relevant sources.

Transferability was supported through detailed reporting of the research design, search period, databases, database-specific search strings, document-selection process, inclusion and exclusion criteria, and analytical procedures. This level of methodological description enables readers to assess the relevance of the findings to other local-wisdom-based educational contexts.

Dependability was maintained by documenting each stage of the research process, including the identification of 195 records, removal of 31 duplicates, screening of 164 records, full-

text assessment of 57 documents, and final inclusion of 29 documents. The coding procedures and analytical categories were also documented through the analytical matrix and coding trail.

Confirmability was established by repeatedly comparing the reconstructed categories with the original documentary evidence. The analysis distinguished between meanings explicitly presented in the sources and educational values reconstructed through interpretation. A final value was retained only when it was supported by relevant evidence across the selected corpus and could be coherently interpreted through the perspectives of Islamic Religious Education and culture. This procedure provided a transparent connection between the documentary evidence, coding process, and six reconstructed educational values.

RESULTS AND DISCUSSION

Reconstruction of Educational Values of Alas Purwo Local Wisdom in Islamic Religious Education

Analysis of the 29 documents selected for qualitative synthesis identified six interconnected educational values embedded in the local wisdom associated with Alas Purwo: religiosity, ecological stewardship (khalifah fi al-ard), religious moderation, social responsibility, respect for cultural heritage, and spiritual reflection. These values were derived through the sequential process of initial, pattern, and axial coding. At the initial-coding stage, the analysis captured recurring meanings related to spiritual practices, relationships with nature, community interaction, cultural continuity, tolerance, and reflection. Pattern coding subsequently consolidated these meanings into broader thematic categories, while axial coding established their educational significance within Islamic Religious Education. The findings are therefore presented below as source-based themes before their theoretical interpretation.

Table 1

Reconstructed Educational Values of Alas Purwo Local Wisdom

No.	Educational value	Source-based cultural expressions	Reconstructed educational meaning
1	Religiosity	Sacred perceptions of nature, spiritual traditions, religious practices, gratitude, and recognition of sacred spaces	Development of faith, gratitude, spiritual awareness, and recognition of the relationship between humans, nature, and God
2	Ecological stewardship (khalifah fi al-ard)	Forest conservation, biodiversity protection, ecological responsibility, and sustainable interaction with nature	Development of responsibility for protecting creation and maintaining ecological balance
3	Religious moderation	Cultural coexistence, tolerance, mutual respect, and peaceful interaction across differences	Development of balanced religious attitudes, tolerance, and respect for diversity
4	Social responsibility	Collective activities, cooperation, mutual assistance, and community participation	Development of solidarity, empathy, cooperation, and responsibility toward others
5	Respect for cultural heritage	Preservation of traditions, historical narratives, cultural	Development of cultural identity, appreciation of heritage, and

No.	Educational value	Source-based cultural expressions	Reconstructed educational meaning
		memory, and intergenerational transmission of knowledge	responsibility for cultural continuity
6	Spiritual reflection	Contemplation of nature, symbolic meanings of landscapes, self-reflection, and reflection on human existence	Development of inner awareness, moral reflection, gratitude, humility, and awareness of human responsibility before God

Source: Authors' qualitative synthesis of the 29 selected documents based on Creswell and Poth (2018) and Saldaña (2021).

Table 1 consolidates the findings into a single analytical structure to avoid duplication between the coding results and the reconstructed educational values. The table distinguishes cultural expressions documented in the literature from the educational meanings reconstructed by the researchers. This distinction is important because the study does not assume that every cultural practice is inherently educational or automatically compatible with Islamic teaching. Instead, cultural meanings were first identified from the literature and subsequently interpreted according to their potential educational significance.

The six values also reveal that Alas Purwo local wisdom cannot be reduced to a single dimension of religious or environmental education. The source material indicates an interaction among spiritual orientation, ecological responsibility, social relations, cultural continuity, and personal reflection. Religiosity and spiritual reflection represent the inward dimension of value formation; ecological stewardship represents responsibility toward creation; religious moderation and social responsibility concern relationships with others; while cultural heritage connects individual and collective identity across generations. The findings therefore suggest an integrated value structure rather than six isolated educational components.

Discussion

From Local Cultural Meaning to Islamic Educational Value

The central contribution of the reconstruction is not simply the identification of values within Alas Purwo local wisdom, but the transformation of cultural meanings into an Islamic educational framework. Local wisdom is commonly understood as accumulated knowledge, norms, and practices developed through prolonged interaction between communities and their environments. From a cultural perspective, such knowledge operates through systems of meaning that shape how communities interpret reality and organize social behavior (Geertz, 1973). The present study extends this understanding by demonstrating that these cultural meanings can become educational resources when critically interpreted within Islamic Religious Education.

This position differs from an approach that treats local wisdom merely as supplementary material added to an existing curriculum. In the reconstructed model, culture functions as a contextual source of meaning through which religious, ecological, social, and moral concepts can be encountered in concrete settings. Such an approach is consistent with culturally responsive education, which recognizes learners' cultural experiences as significant resources for knowledge construction rather than treating culture as peripheral content (Banks, 2022). Similarly, Islamic education that engages local cultural contexts can connect religious knowledge with learners' lived realities and thereby strengthen the practical and ethical dimensions of religious learning (Suyadi, 2020).

However, the reconstruction does not imply that all elements of Alas Purwo cultural practice should be incorporated into Islamic Religious Education without evaluation. This is a critical distinction. Cultural preservation and Islamic educational integration are related but not identical processes. Cultural practices must be interpreted selectively according to their ethical meanings and examined against Islamic principles. Practices that reinforce gratitude, environmental responsibility, social solidarity, justice, respect, and spiritual awareness may be educationally integrated, whereas elements that conflict with fundamental Islamic principles require critical reinterpretation rather than uncritical reproduction. Thus, the proposed framework adopts a dialogical and transformative relationship between Islam and local culture, rather than either cultural rejection or unrestricted cultural assimilation (Suyadi, 2020).

Religiosity: Beyond Ritual toward Contextual Meaning

The first reconstructed value, religiosity, emerged through recurring references to spiritual traditions, sacred perceptions, gratitude, and recognition of nature as meaningful within community life. In the source-based findings, religiosity is therefore broader than participation in formal religious rituals. It encompasses the ways individuals interpret their relationship with the natural environment and understand existence within a spiritual framework.

From an Islamic educational perspective, this finding can be connected to tauhid, which provides an ontological foundation for understanding humans, nature, and God as interconnected within a divine order. The educational significance lies in moving religious learning beyond the acquisition of doctrinal knowledge toward the development of religious consciousness expressed in attitudes and actions. Suyadi (2020) emphasizes the importance of integrating religious, intellectual, emotional, and cultural dimensions in Islamic education, while Abdullah (2021) argues that contextual Islamic education enables learners to understand religious teachings as ethical guidance connected with real social circumstances.

The present reconstruction nevertheless adds an important dimension to this discussion. Previous approaches frequently position context as a pedagogical setting surrounding religious instruction. The findings from Alas Purwo suggest a stronger proposition: the cultural landscape itself can become a source through which religious meaning is constructed and experienced. This shifts the role of local wisdom from instructional illustration to contextual epistemic resource. The implication is that religiosity may be cultivated through meaningful encounters with cultural and ecological realities rather than through classroom explanation alone.

Ecological Stewardship: Connecting Local Conservation and Khalifah fi al-Ard

Ecological stewardship represents one of the strongest intersections between Alas Purwo local wisdom and Islamic educational ethics. The analyzed literature documents concern for forest conservation, biodiversity, environmental balance, and responsible interaction with nature. At the source level, these practices demonstrate that ecological knowledge is embedded within community relationships with the landscape. At the interpretive level, they provide a meaningful context for understanding the Islamic conception of humans as khalifah fi al-ard.

This interpretation corresponds with Islamic environmental thought, which emphasizes that environmental responsibility cannot be separated from moral and spiritual responsibility. Nasr (1996) argues that the modern ecological crisis is partly associated with the loss of spiritual

consciousness that once situated nature within a sacred order. Within Islamic Religious Education, this perspective suggests that environmental protection should not be taught exclusively as scientific or technical knowledge but also as an ethical responsibility.

The distinctive contribution of the present study lies in connecting this theological concept with place-based cultural knowledge. Previous environmental education approaches may emphasize sustainability principles, ecological literacy, or environmental behavior as general educational objectives. The Alas Purwo reconstruction instead shows how ecological responsibility can be grounded in culturally meaningful practices. This provides a contextual pathway for teaching *khalifah fi al-ard*: students can encounter environmental stewardship as a lived moral practice rather than as an abstract theological concept.

Nevertheless, an important tension must be acknowledged. The existence of conservation-oriented local wisdom does not automatically mean that all traditional practices are environmentally sustainable. Cultural traditions may contain both adaptive ecological knowledge and practices shaped by historical circumstances that may no longer be appropriate under contemporary environmental conditions. Therefore, Islamic Religious Education should facilitate critical ecological reflection, preserving the ethical principle of stewardship while evaluating specific practices according to contemporary ecological knowledge and Islamic ethical considerations.

Religious Moderation: Cultural Coexistence and Wasatiyyah

Religious moderation emerged from cultural expressions involving coexistence, tolerance, mutual respect, and peaceful interaction across differences. These findings indicate that the educational significance of local wisdom is not confined to preserving cultural identity; it can also contribute to developing ways of living with difference.

The relationship with Islamic Religious Education can be understood through the principle of *wasatiyyah*, which emphasizes balance, justice, and avoidance of excessive religious positions. Shihab (2019) explains that moderation does not require the weakening of religious commitment. Rather, it involves maintaining religious integrity while developing respectful and constructive relationships with others. In this sense, local cultural interaction provides a practical context for translating the principle of moderation into social behavior.

This finding complements research emphasizing the role of culture-based education in strengthening religious moderation (Fuad et al., 2025). However, the present reconstruction extends that discussion by locating moderation not merely in curriculum content or explicit instruction but within socially inherited cultural practices. Learners may therefore encounter moderation as a pattern of interaction rather than simply as a concept to be memorized.

At the same time, the relationship between cultural tolerance and Islamic moderation requires careful qualification. Tolerance does not mean theological relativism. Islamic Religious Education can recognize peaceful coexistence and mutual respect while maintaining its own theological commitments. Consequently, the educational task is not to erase religious differences but to develop the ethical capacity to live with differences without hostility, discrimination, or extremism.

Social Responsibility: From Communal Practice to Moral Formation

Social responsibility was reconstructed from cultural expressions involving cooperation, mutual assistance, collective participation, and solidarity. These findings reinforce the understanding that values are transmitted not only through explicit teaching but also through participation in shared social practices. Community activities provide occasions in which learners observe, practice, and internalize norms of responsibility.

This finding is compatible with Islamic ethical concepts such as *ukhuwah*, *ta'awun*, *amanah*, and social justice. Alhamuddin et al. (2022) emphasize that Islamic character formation becomes more meaningful when learners experience habituation, exemplary behavior, and collective participation. Local-wisdom-based education similarly provides an authentic environment in which moral values are practiced rather than merely described (Faustine, 2025).

The distinctive contribution of the present study is therefore the positioning of social responsibility at the intersection of cultural participation and Islamic moral education. Rather than presenting responsibility as an individual character trait, the reconstruction conceptualizes it as relational: individuals learn responsibility through their relationships with community, cultural heritage, and the environment.

Yet, this dimension also requires critical interpretation. Communal solidarity can produce positive cooperation, but strong group norms may potentially exclude individuals who do not conform to dominant expectations. Islamic Religious Education should therefore distinguish between constructive solidarity and uncritical conformity. Social responsibility should be oriented toward justice, inclusion, and mutual respect rather than merely obedience to communal expectations.

Cultural Heritage: Preservation, Identity, and Critical Transmission

Respect for cultural heritage emerged through references to traditions, historical narratives, cultural memory, and intergenerational transmission. The findings indicate that Alas Purwo operates as a repository of collective memory through which communities maintain connections with their cultural past. Cultural heritage consequently has educational significance because it provides learners with resources for understanding identity, belonging, and historical continuity.

Geertz (1973) conceptualizes culture as a system of symbols and meanings through which communities interpret their world. From this perspective, preserving heritage also involves preserving the meanings and ethical knowledge associated with it. Rouzi et al. (2025) similarly identify local wisdom as a form of cultural capital containing knowledge accumulated through long-term community experience.

The present study advances this perspective by proposing that cultural heritage can become a mediating resource for Islamic educational reconstruction. The objective is not simply to teach students about Alas Purwo but to use selected cultural meanings as a context for developing religious, ethical, ecological, and social competencies. This approach strengthens cultural identity while connecting local experience with broader Islamic educational objectives.

A key tension, however, concerns the difference between preservation and critical transmission. Islamic Religious Education should not equate respect for heritage with

unconditional acceptance of every traditional belief or practice. Heritage must be approached critically: its positive ethical values can be preserved and developed, while elements inconsistent with Islamic theological principles require reinterpretation. This critical approach prevents both cultural romanticization and cultural rejection.

Spiritual Reflection: From Cultural Landscape to Tafakkur

The sixth value, spiritual reflection, represents the inward dimension of the reconstructed framework. The literature indicates that the natural landscape, cultural narratives, and symbolic meanings associated with Alas Purwo can stimulate contemplation concerning human existence, nature, and the relationship with God. Unlike purely cognitive environmental learning, this dimension places emphasis on meaning-making and inner awareness.

Within Islamic educational thought, such reflection can be associated with tafakkur, through which learners contemplate creation and recognize signs of divine wisdom. Nasr (1996) similarly emphasizes the importance of recovering spiritual consciousness in humanity's relationship with nature. Suyadi (2020) argues for an Islamic educational orientation that develops intellectual, emotional, spiritual, and behavioral dimensions simultaneously.

The contribution of the present study is to connect spiritual reflection with place-based cultural experience. Rather than treating spirituality as an exclusively private or ritual dimension, the reconstruction demonstrates how cultural landscapes can facilitate reflection, gratitude, humility, and moral awareness. This provides an additional pedagogical pathway for Islamic Religious Education.

Nevertheless, spiritual interpretation must also remain critically grounded. The spiritual meanings attributed to particular places should be distinguished from theological claims that are not supported by Islamic sources. Educational use of sacred narratives therefore requires a clear distinction between cultural meaning, symbolic interpretation, and normative Islamic doctrine. Such distinction allows local wisdom to enrich Islamic education without blurring theological boundaries.

Toward an Integrated Reconstruction Model

The six values should not be interpreted as six independent learning objectives. Their significance lies in their relational structure. Religiosity provides a spiritual orientation; spiritual reflection deepens that orientation through contemplation; ecological stewardship translates it into responsibility toward creation; social responsibility expresses ethical concern toward others; religious moderation regulates interaction across differences; and respect for cultural heritage maintains continuity between generations.

This relational structure produces a reconstruction that differs from a conventional list of character values. The proposed model conceptualizes Alas Purwo local wisdom as an educational ecosystem in which cultural, spiritual, social, and ecological meanings interact. The model therefore positions local wisdom as a contextual mediator between Islamic principles and learners' lived experiences.

Table 2

Integrated Reconstruction of Alas Purwo Local Wisdom for Islamic Religious Education

Dimension	Reconstructed values	Core relationship	Educational implication
Spiritual	Religiosity; spiritual	Human–God	Faith, gratitude,

Dimension	Reconstructed values	Core relationship	Educational implication
	reflection	relationship	contemplation, and moral awareness
Ecological	Ecological stewardship (khalifah fi al-ard)	Human–nature relationship	Environmental conservation, sustainability, ethics, and
Social-cultural	Religious moderation; social responsibility; respect for cultural heritage	Human–human and intergenerational relationships	Tolerance, identity, cultural continuity, and social ethics

The integrated model indicates that Islamic Religious Education can become more contextual when these dimensions are taught as mutually reinforcing rather than as separate themes. The spiritual dimension provides ethical orientation, the ecological dimension extends responsibility toward creation, and the social-cultural dimension situates religious character within community and cultural life. This synthesis offers a broader conceptualization of Islamic Religious Education that connects faith, ethics, culture, society, and environmental responsibility.

Theoretical Contribution and Novelty

The principal theoretical contribution of this study is the reconstruction of local wisdom as a contextual epistemic resource for Islamic Religious Education, rather than merely as cultural content. Existing discussions of local wisdom commonly emphasize cultural preservation, identity, or indigenous environmental knowledge, while Islamic Religious Education research frequently focuses on religious knowledge, character development, moderation, and curriculum. The present study connects these domains by demonstrating how cultural meanings can be reconstructed into an integrated Islamic educational framework.

The proposed reconstruction differs from approaches that treat educational values as isolated categories. The six values identified in Alas Purwo form a relational system linking God, humans, nature, community, and cultural memory. This relational configuration provides the basis for conceptualizing local wisdom as an educational ecosystem. In this model, cultural context does not simply illustrate religious concepts; it mediates the process through which learners interpret and internalize those concepts.

The model also contributes to sustainability-oriented Islamic education by connecting ecological stewardship with religious and cultural meaning. The concept of *khalifah fi al-ard* is thereby positioned not only as a theological principle but as an educational bridge between Islamic ethics and locally grounded ecological knowledge. This integration responds to the need for educational approaches that address environmental responsibility without separating ecological concerns from students' spiritual and cultural identities.

Educational Implications

The reconstruction has several implications for Islamic Religious Education. First, curriculum developers can use local wisdom as a contextual source for learning objectives and learning

materials, particularly in topics concerning faith, ethics, environmental responsibility, social relations, and cultural identity. Second, teachers can employ place-based and experiential strategies in which learners analyze local traditions, observe ecological practices, engage with community knowledge, and critically reflect on their Islamic meanings.

Third, the framework suggests that collaboration between educational institutions and local communities can strengthen the transmission of cultural and moral knowledge. Such collaboration should nevertheless be guided by critical selection criteria so that cultural practices are interpreted consistently with Islamic principles and contemporary educational objectives. Finally, the findings suggest that local-wisdom-based Islamic Religious Education can contribute simultaneously to religious character, cultural identity, ecological awareness, social responsibility, and spiritual development.

Overall, the reconstruction demonstrates that Alas Purwo local wisdom possesses educational potential that extends beyond cultural preservation. When critically interpreted through Islamic Religious Education, its cultural meanings can be transformed into an integrated framework of religiosity, ecological stewardship, religious moderation, social responsibility, cultural heritage appreciation, and spiritual reflection. The significance of the reconstruction lies precisely in this transformation: local wisdom becomes not merely an object of cultural study, but a contextual medium through which Islamic educational values can be understood, experienced, and critically internalized.

CONCLUSION

This study reconstructed the educational values embedded in Alas Purwo local wisdom through the perspectives of Islamic Religious Education and culture. Based on qualitative library analysis using Creswell and Poth's (2018) procedures and Saldaña's (2021) coding framework, six interconnected values were identified: religiosity, ecological stewardship (*khalifah fi al-ard*), religious moderation, social responsibility, respect for cultural heritage, and spiritual reflection. These values indicate that Alas Purwo can be conceptually understood not only as a cultural and ecological landscape but also as an educational ecosystem in which spiritual, social, cultural, and environmental meanings intersect.

The principal theoretical contribution lies in positioning local wisdom as a contextual epistemological resource for Islamic Religious Education, rather than merely as supplementary cultural content. The reconstruction connects cultural experience with Islamic values concerning human-God, human-nature, and human-human relationships. This framework provides a conceptual basis for developing contextual, culture-responsive, and value-oriented Islamic Religious Education while maintaining the need for critical evaluation of local practices against Islamic principles.

Practically, the reconstructed framework offers potential directions for curriculum development and learning design by utilizing local cultural narratives, ecological knowledge, community practices, and cultural heritage as contextual learning resources. However, because this study is based exclusively on library research, these implications represent theoretical and pedagogical potential rather than empirically confirmed educational effectiveness. The study is therefore limited by the absence of direct observation, participant perspectives, and

implementation-based evidence. Future research should empirically examine the proposed reconstruction through classroom studies, ethnographic inquiry, or other field-based approaches involving educators, learners, and local communities. Such research is necessary to determine how the reconstructed values can be translated into actual Islamic Religious Education practices and how their educational potential operates in specific learning contexts.

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