

Ethnopedagogy in Social and Cultural Sciences: A Bridge between Cultural Identity, Local Values, and Contextual Learning

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ABSTRACT

Ethnopedagogy is an educational approach that positions local culture, community wisdom, and social values as learning resources. In social and cultural science education, this approach is important because it connects social concepts with students' lived experiences in a more contextual manner. This article aims to examine ethnopedagogy as an identity-based and local value-based approach in social and cultural science learning. The method used is library research with content analysis of scholarly literature, research findings, and documents discussing ethnopedagogy, culture-based education, cultural identity, and local values in education. The findings show that ethnopedagogy functions as a bridge between local culture and contextual social-cultural learning. This approach helps students understand social realities through traditions, values, symbols, and cultural practices that are close to their lives. Ethnopedagogy also contributes to strengthening cultural identity, internalizing character values, and using local values as learning resources. However, its implementation still faces challenges, such as standardized curricula, limited teacher competence, the lack of local teaching materials, and the risk of reducing culture to mere learning illustrations. Therefore, ethnopedagogy needs to be understood not only as a strategy for cultural preservation, but also as a critical pedagogical approach that integrates local knowledge, social learning, and the reflective formation of students' identities.

ARTICLE HISTORY

Received 16 March 2026

Accepted 6 June 2026

Published 13 June 2026

KEYWORDS

ethnopedagogy; social and cultural sciences; cultural identity; local values; contextual learning

Introduction

Globalization and the development of information technology have changed the way students interact with knowledge, culture, and their social identity. Cross-national flows of information provide students with broad opportunities to understand the wider world, but at the same time they also create challenges, such as cultural homogenization, weakening appreciation of local values, and the increasing distance between learning and students' social experiences. In the context of social and cultural science education, this issue becomes important because learning is not only intended to transfer concepts, but also to shape social awareness, cultural identity, character, and students' sensitivity to the realities of the society in which they live (Sakti et al., 2024; Tambunan & Sudrajat, 2025).

The research gap of this article lies in the limited number of studies that specifically position ethnopedagogy as a bridge between local culture, social-cultural science learning, and the formation of students' identity. Some previous studies have discussed the importance of local wisdom, character education, or culture-based learning. However, these discussions are often separated from one another. Local culture is positioned as supplementary material, cultural identity is discussed as an educational goal, while social science learning is treated as an independent conceptual space. In educational practice, however, these three aspects are interrelated. Local culture can become a learning resource, ethnopedagogy can serve as a pedagogical process that transforms culture into learning experience, and cultural identity can become one of the important outcomes of contextual learning (Jumriani et al., 2021; Putra et al., 2024; Sugiarto et al., 2025).

Social and cultural sciences are fundamentally inseparable from the social context in which students live. Concepts such as values, norms, solidarity, conflict, social change, identity, tolerance, and deliberation become more meaningful when explained through cultural experiences that are close to students' lives. Learning that is overly textual and ahistorical risks making social science feel distant from reality, so that students merely memorize concepts without being able to connect them with community life. Therefore, social and cultural science learning needs to move from a purely conceptual approach toward an approach that is contextual, reflective, and rooted in local experience (Agustina, 2025; Tambunan & Sudrajat, 2025).

Ethnopedagogy emerges as a relevant approach to address this need. Ethnopedagogy views local culture, traditions, social values, community practices, and community wisdom as valid and meaningful learning resources. In social science learning, this approach enables students to understand social concepts through examples that live in their own environment, such as mutual cooperation, deliberation, intergenerational relations, respect for nature, customs, folklore, traditional arts, and community social practices. Recent studies show that integrating local wisdom into social studies learning can make learning more contextual, relevant to students' social realities, and contributive to strengthening character and cultural identity (Tambunan & Sudrajat, 2025; Agustina, 2025).

In Indonesia's multicultural context, ethnopedagogy also has a strategic function in maintaining cultural identity and strengthening respect for diversity. Local values do not need to be positioned in opposition to global demands. Rather, they can become a foundation for developing students who are open-minded without losing their cultural roots. Sakti et al. (2024) show that ethnopedagogy has the potential to revitalize local wisdom in character education and strengthen multicultural identity. Putra et al. (2024) also emphasize that the integration of ethnopedagogy with arts and cultural education can strengthen students' understanding of culture, prevent the decline of local identity, and increase student engagement in learning.

In addition to strengthening identity, ethnopedagogy is also relevant to the formation of students' social character. Values such as cooperation, social responsibility, respect for tradition, environmental care, tolerance, and deliberation are values that live in many local communities in Indonesia. These values can be used as learning materials in social science education that are not

only conceptual, but also applicable to students' lives. Muhammad et al. (2021) show that the integration of local culture-based character education into learning can strengthen students' character values, while Rahmawati et al. (2023) emphasize that local wisdom can serve as a basis for empowering character formation in schools. Thus, ethnopedagogy can help teachers transform local values into concrete and reflective learning experiences.

Nevertheless, the implementation of ethnopedagogy is not free from problems. Several challenges commonly arise, including a tendency toward standardized curricula, limited teacher competence in exploring local culture, the lack of local wisdom-based teaching materials, and the risk of simplifying culture into mere examples or learning ornaments. Agustina (2025) shows that prospective teachers view local wisdom as an important source of social studies learning, but its implementation still faces obstacles, such as limited resources and limited access to relevant cultural information. Sugiarto et al. (2025) also emphasize that the implementation of ethnopedagogy requires a continuous process of transmitting cultural knowledge, values, and skills, rather than merely inserting cultural elements into teaching materials. Therefore, ethnopedagogy needs to be understood as a pedagogical approach that requires teacher readiness, institutional support, and contextual teaching materials.

Another challenge that needs attention is the possibility of romanticizing local culture. Local culture cannot always be directly accepted as an educational value without selection, reflection, and contextualization. In social and cultural science learning, teachers need to invite students to understand local culture as a living, dynamic reality that can be analyzed critically. Thus, ethnopedagogy should not stop as a slogan of cultural preservation, but should be developed as a critical pedagogical approach that positions local culture as a source of dialogue among students' experiences, community values, and the demands of global life (Sakti et al., 2024; Sugiarto et al., 2025).

Based on this background, this article aims to examine ethnopedagogy in social and cultural sciences by focusing on an approach based on identity and local values. The main contribution of this article is to formulate ethnopedagogy as a bridge between local culture, the process of social-cultural science learning, and the formation of students' cultural identity. This study is expected to strengthen the conceptual foundation for educators in designing learning that is contextual, meaningful, critical, and rooted in local values. Therefore, ethnopedagogy is not only understood as a strategy for cultural preservation, but also as a learning approach that connects social knowledge, students' lived experiences, and character formation in a multicultural society.

Method

This study used a qualitative approach with library research as its design. This approach was selected because the focus of the study was to examine, interpret, and synthesize the concept of ethnopedagogy in social and cultural sciences based on relevant scholarly literature. Library research in this article is not positioned as a general summary of theories, but as a conceptual study conducted through procedures of source selection, critical reading, coding, categorization, and thematic synthesis. A literature review can become an independent scholarly study when it has clear objectives, traceable source selection strategies, and explicit conceptual contributions (Kraus et al., 2022; Paul et al., 2021). Therefore, the research method was designed to build a conceptual argument concerning the relationship among ethnopedagogy, cultural identity, local values, and contextual learning in social and cultural sciences.

The research data sources consisted of scholarly books, national and international journal articles, proceedings, and academic documents that discuss ethnopedagogy, culture-based education, local wisdom, cultural identity, social science education, contextual learning, and character education based on local values. To strengthen the novelty of the study, the main literature was prioritized from sources published between 2020 and 2026. However, several classical sources were still used in a limited way because they have important theoretical

positions in building the conceptual framework, such as theories of culture, social constructivism, multicultural education, and character education. Thus, classical sources were used as theoretical foundations, while sources from the last five years were used to strengthen the empirical relevance and recent developments in ethnopedagogy studies.

The literature search was conducted through several databases and academic sources, such as Google Scholar, Garuda, DOAJ, ResearchGate, accredited national journal websites, and relevant scholarly publisher websites. The keywords used in the search included “etnopedagogi,” “ethnopedagogy,” “kearifan lokal,” “local wisdom,” “culture-based learning,” “social studies learning,” “cultural identity,” “local identity in education,” “pendidikan berbasis budaya,” “nilai lokal dalam pembelajaran,” “pembelajaran ilmu sosial berbasis budaya,” and “ethnopedagogy in social studies.” The search combined Indonesian and English keywords so that the sources obtained could cover both national and international contexts. The principle of transparency in searching and selecting sources followed literature review reporting guidelines that emphasize the traceability of the process of identifying, selecting, and using literature (Page et al., 2021; Paul et al., 2021).

The inclusion criteria in this study included: (1) literature discussing ethnopedagogy or local culture-based education; (2) literature related to social science learning, cultural education, character education, or cultural identity based on local values; (3) journal articles, scholarly books, proceedings, or academic documents with clear information on authors, year, title, and publication source; (4) sources published between 2020 and 2026 for the main literature; and (5) classical sources that are theoretically relevant even if published before 2020. Meanwhile, the exclusion criteria included: (1) popular sources without authors or without clear academic metadata; (2) non-scholarly opinion articles; (3) writings that do not directly discuss education, local culture, social science, or ethnopedagogy; (4) sources that cannot be traced back to journal websites, publishers, or academic repositories; and (5) sources that mention local culture only in general without any relation to education or learning.

The units of analysis in this study were concepts, main ideas, research findings, and theoretical narratives related to ethnopedagogy in social and cultural science learning. The units of analysis were not human respondents, but the textual content of the literature reviewed. More specifically, the units of analysis included: (1) definitions and characteristics of ethnopedagogy; (2) forms of local culture integration in learning; (3) the contribution of ethnopedagogy to students’ cultural identity; (4) local values as contextual learning resources; (5) the relationship between ethnopedagogy and character education; and (6) challenges in implementing ethnopedagogy in schools. Clarifying these units of analysis is important because this article uses content analysis, so the object of analysis must be clearly delimited. In document studies, clear units of analysis help maintain interpretive focus and prevent the analysis from becoming too broad (Dalglish et al., 2020; Kiger & Varpio, 2020).

The data collection procedure was carried out in four stages. The first stage was literature identification, namely searching for sources based on predetermined keywords. The second stage was literature selection, namely reading titles, abstracts, keywords, and the main sections of articles to ensure their relevance to the research focus. The third stage was information extraction, namely recording important ideas, main concepts, empirical findings, and theoretical arguments from each relevant source. The fourth stage was source grouping, namely organizing the literature into several initial themes, such as ethnopedagogy as a culture-based approach, cultural identity in social science learning, local values as learning resources, and challenges in implementing ethnopedagogy. These stages were adapted from the principles of document analysis, which emphasize the process of preparing materials, extracting data, analyzing data, and systematically synthesizing findings (Dalglish et al., 2020).

The collected data were analyzed using content analysis with a descriptive-analytical approach. Content analysis was conducted through repeated reading of the literature,

identification of important concepts, coding of recurring ideas, grouping of codes into categories, and formulation of main themes. The analytical process consisted of several steps: (1) reading all sources in depth; (2) marking text sections relevant to ethnopedagogy, local values, cultural identity, social science learning, and implementation challenges; (3) developing initial codes based on emerging concepts or findings; (4) grouping codes into thematic categories; (5) comparing sources to identify similarities, differences, and research gaps; and (6) developing a conceptual synthesis based on the strongest themes. This procedure is consistent with the principles of qualitative thematic analysis, which emphasize systematic and reflective identification of patterns of meaning (Braun & Clarke, 2022; Kiger & Varpio, 2020).

The main themes in this study were not determined unilaterally from the beginning, but were developed through repeated reading of the literature. From this process, the study formulated four main themes: (1) ethnopedagogy as a culture-based educational approach; (2) cultural identity in social science learning; (3) local values as contextual learning resources; and (4) implications and challenges of implementing ethnopedagogy in social and cultural education. These four themes were then used as the main structure for the findings and discussion sections. Thus, the argument of this article is not merely a compilation of theories, but the result of a synthesis of various reviewed literatures.

To maintain the credibility and traceability of the study, this research applied source triangulation. Triangulation was conducted by comparing scholarly books, journal articles, proceedings, and academic documents that discuss similar topics. In addition, classical sources were compared with recent studies so that the argument did not rely solely on older theories, but also reflected recent developments in ethnopedagogy and local culture-based learning. Conceptual validity was also maintained by ensuring that each main argument was supported by more than one relevant source. In literature reviews, this step is important so that the resulting synthesis is not speculative, but has a literature basis that can be traced and justified (Kraus et al., 2022; Page et al., 2021).

The findings were presented in a narrative-thematic form. Each theme was discussed by connecting concepts, previous research findings, and their implications for social and cultural science learning. The analysis not only affirmed the benefits of ethnopedagogy, but also examined its limitations and implementation challenges, such as standardized curricula, limited teacher competence, the lack of local teaching materials, the risk of cultural romanticization, and the possibility that local culture may only be used as a learning ornament. In this way, the article is expected not to stop at a normative explanation of the importance of ethnopedagogy, but also to provide a critical reading of the opportunities and limits of its application in schools.

Results

Ethnopedagogy as a Culture-Based Educational Approach

The findings show that ethnopedagogy is an educational approach that positions local culture as a learning resource, a value framework, and a foundation for developing contextual learning experiences. In this approach, local culture is not positioned merely as supplementary material, but as a pedagogical foundation that connects academic knowledge with students' social realities. Ethnopedagogy is based on the understanding that students' knowledge, values, attitudes, and skills are not formed in a vacuum, but are shaped by the historical, social, and cultural experiences of their communities.

In social and cultural science learning, ethnopedagogy functions as a bridge between theoretical concepts and students' lived experiences. Concepts such as values, norms, solidarity, social change, identity, tolerance, deliberation, and mutual cooperation become easier to understand when they are connected to social practices that exist within students' communities. Thus, learning does not only emphasize conceptual mastery, but also helps students understand how these concepts operate in community life.

The literature review also shows that ethnopädagogy contributes to strengthening students' character and cultural identity. Sakti et al. (2024) show that the ethnopädagogical approach can revitalize local wisdom in character education and strengthen multicultural identity. Yuliana (2022) also emphasizes that ethnopädagogy in social studies learning can strengthen students' character, social responsibility, and social harmony. Therefore, ethnopädagogy is not only relevant as a learning strategy, but also as an educational approach that connects local culture, character, and social identity.

However, the findings also show that ethnopädagogy does not automatically succeed simply because local culture is included in learning. The success of this approach depends greatly on teachers' ability to understand local culture, select relevant values, transform them into learning experiences, and connect them with learning outcomes. If not managed properly, local culture risks becoming only an illustration, decoration, or additional example that does not truly change the way students understand social reality.

Cultural Identity in Social Science Learning

Cultural identity is one of the important outcomes of ethnopädagogy-based social and cultural science learning. Cultural identity is not only related to ethnic origin or particular traditions, but also includes systems of values, worldviews, language, symbols, and behavioral patterns inherited within a community. In the educational context, cultural identity is important because it helps students understand themselves as part of society while also developing openness toward diversity.

Social science learning that integrates local values can help students develop the awareness that culture is not merely a heritage of the past, but also a source of knowledge and a guide for social action. When students learn values such as mutual cooperation, deliberation, respect for nature, or social solidarity through examples close to their own lives, learning becomes more meaningful and reflective. This is consistent with Agustina's (2025) finding that social studies learning media integrated with local wisdom are considered important because they bring learning closer to students' sociocultural realities.



Figure 1. Components of Cultural Identity in Social Science Learning

The conceptual diagram in Figure 1 shows the relationship among local culture, the ethnopädagogical process, and the formation of students' cultural identity. Local culture, which includes values, traditions, symbols, and community wisdom, becomes the main input in learning. Through the ethnopädagogical process, this culture is transformed into contextual, reflective, and meaningful learning experiences. The expected output is the strengthening of students' cultural identity, reflected in increased social awareness, a sense of belonging, pride in local culture, and the ability to respect diversity.

The model in Figure 1 also emphasizes that cultural identity is not formed instantly. Cultural identity is built through a repeated, dialogical, and contextual educational process. Students should not only be introduced to the names of traditions or cultural symbols, but also be invited to understand their social meanings, moral values, community functions, and relevance to contemporary life. Thus, ethnopädagogy does not merely introduce local culture, but helps students interpret culture as part of a living social experience.

Local Values as Contextual Learning Resources

Local values have great potential as learning resources in social and cultural sciences. Values such as mutual cooperation, deliberation, tolerance, social responsibility, respect for nature, spirituality, and community solidarity can be used to explain social concepts more concretely. In social science learning, local values can connect academic concepts with students' everyday realities.

The findings show that local values function at three levels. First, local values function as a learning context because they provide real examples from community life. Second, local values function as a source of reflection because students are invited to assess the relevance of these values in modern life. Third, local values function as a basis for character formation because they contain norms, ethics, and guidelines for social behavior. Izzah (2025) shows that the integration of local wisdom into social studies learning in elementary schools can help students understand social concepts through cultural forms that are close to their lives. Sadri and Temaja (2025) also emphasize that local wisdom-based education can be implemented through curriculum integration, local content, and school activities.

However, the use of local values as learning resources requires critical selection. Not all cultural practices can be directly used as educational material without reflection. Teachers need to distinguish between local values that support humanity, justice, tolerance, and sustainability and cultural practices that may need to be reexamined in the context of modern educational values. Therefore, ethnopedagogy must be reflective, not merely a romanticization of local culture.

Implications of Ethnopedagogy for Social and Cultural Education

Ethnopedagogy has important implications for social and cultural education. First, ethnopedagogy can strengthen the relevance of learning because materials are connected to students' local experiences. Second, ethnopedagogy can strengthen cultural identity because students feel that their culture is recognized in educational spaces. Third, ethnopedagogy can support character education because local values provide concrete examples of responsibility, care, cooperation, and respect for others.

Fourth, ethnopedagogy can strengthen multicultural education. When students understand their own culture more deeply, they are better prepared to engage in dialogue with other cultures openly and equally. Local culture-based education does not have to make students exclusive, but can become a foundation for building respect for diversity. Litaay et al. (2025) show that local culture-based education in the hidden curriculum can support tolerance, belonging, and peace in the school environment.

Nevertheless, these implications can only be achieved if ethnopedagogy is implemented systematically. Schools need to provide space for teachers to develop local teaching materials, collaborate with cultural communities, and integrate local values into lesson planning and assessment. Without curriculum support, teacher competence, and the availability of teaching materials, ethnopedagogy risks remaining an ideal discourse without real influence on learning practice.

Discussion

Ethnopedagogy as a Bridge between Local Culture and Contextual Learning

The findings confirm that ethnopedagogy functions as a bridge between local culture and contextual social-cultural science learning. In social science learning, students should not only recognize concepts abstractly. They need to understand how social concepts operate in the practices of community life. Ethnopedagogy enables teachers to connect social concepts with local

values, community practices, traditions, folklore, cultural symbols, and students' social experiences.

This finding is consistent with Sakti et al. (2024), who show that ethnopedagogy can be used to revitalize local wisdom in character education. In the context of social and cultural sciences, this revitalization is important because students do not only learn about society, but also learn from society. Yuliana (2022) also shows that ethnopedagogy in social studies learning can strengthen students' awareness of themselves as part of a social and cultural community. Therefore, the main contribution of ethnopedagogy lies not only in cultural preservation, but also in its ability to transform local culture into a living source of social learning.

However, ethnopedagogy should not be understood simply as "inserting local culture" into teaching materials. If teachers only use local culture as examples, pictures, or additional stories, learning remains centered on a textual approach. Ethnopedagogy becomes meaningful only when local culture is used to develop critical questions, classroom dialogue, value reflection, and social understanding. Therefore, teachers need to treat local culture as an analytical tool, not merely as an illustration.

Cultural Identity: Between Strengthening Selfhood and the Risk of Exclusivity

Figure 1 in the manuscript shows the relationship between local culture, ethnopedagogy, and cultural identity. Conceptually, this flow is important because it explains that cultural identity is formed through a contextual educational process. Students learn to recognize the values, traditions, and social practices of their communities, and then develop a sense of belonging to that culture. In the context of globalization, strengthening cultural identity is important so that students are not uprooted from their social roots.

However, this process also has potential problems if it is not managed critically. The strengthening of cultural identity may fail if local culture is taught exclusively, closedly, or by positioning one's own culture as superior to others. In a multicultural society such as Indonesia, ethnopedagogy must be directed toward building an open identity, not a narrow one. Litaay et al. (2025) show that local culture-based education can support tolerance and peace when it is managed as a space for value dialogue, not as a closed affirmation of identity.

Therefore, cultural identity in ethnopedagogy needs to be understood as dialogical identity. Students need to be proud of their own culture, but they must also be able to understand other cultures respectfully. This is where social science learning plays an important role, because social science provides a space to discuss intergroup relations, diversity, conflict, social change, and solidarity. Good ethnopedagogy not only strengthens a sense of belonging, but also expands students' ability to live in a plural society.

Local Values as Learning Resources: Potential and Implementation Limits

Local values have great potential as learning resources because they are close to students' experiences. Mutual cooperation can be used to discuss social solidarity. Deliberation can be used to discuss participatory democracy. Respect for nature can be used to discuss environmental ethics and sustainability. Thus, local values help make social science learning more concrete and relevant.

Agustina (2025) shows that prospective teachers view local wisdom-based social studies learning media as an important means of making learning more appropriate to students' sociocultural realities. Izzah (2025) also emphasizes that forms of local wisdom can be integrated into social studies learning to strengthen students' understanding of social concepts. This finding supports the argument that local values are not merely additional materials, but can become a starting point for more reflective learning.

However, the use of local values also has limitations. First, not all teachers have sufficient knowledge of local culture. Second, not all schools have teaching materials that support the

integration of local values. Third, a standardized curriculum often provides limited space for the development of community-based learning. Fourth, there is a risk of simplifying local culture into slogans, symbols, or learning ornaments. Sadri and Temaja (2025) emphasize that local wisdom-based education requires curriculum integration, local content, school activities, and relationships between schools and communities. This means that ethnopedagogy requires systemic support, not only individual teacher creativity.

Challenges in Implementing Ethnopedagogy in Schools

Based on the findings, there are at least four main challenges. First, a standardized curriculum can limit teachers' space to develop local culture-based learning. When learning outcomes are too dense and assessment standards place too much emphasis on cognitive aspects, teachers tend to choose approaches that are safe, fast, and oriented toward completing the material. As a result, local culture is only briefly inserted rather than used as the foundation of learning.

Second, teacher competence is a key factor. Teachers need to understand local culture, select relevant values, and transform them into learning activities. Without this ability, ethnopedagogy can turn into normative learning that merely mentions local values without social analysis. Sugiarto et al. (2025) emphasize that the implementation of ethnopedagogy requires the continuous transmission of cultural knowledge, values, and skills. This means that teachers need training and academic support to apply ethnopedagogy appropriately.

Third, the lack of local teaching materials is an important obstacle. Many schools do not yet have modules, media, local stories, case studies, or cultural documentation that are ready to use. As a result, teachers must search for and prepare their own teaching materials, which is not always easy. Fourth, there is the risk of cultural romanticization. Local culture is often viewed as always positive, whereas in social science learning, culture needs to be read critically as something living, dynamic, and changeable.

Ethnopedagogy as a Critical Pedagogical Approach

Based on the discussion above, ethnopedagogy needs to be understood as a critical pedagogical approach, not merely as a strategy for cultural preservation. This approach requires teachers to connect local culture with contemporary social issues, such as social change, value conflict, environmental degradation, tolerance, identity, and social justice. In this way, students do not only recognize local culture, but are also able to read its meaning, function, and challenges in modern life.

Khodijah (2025) shows that character education based on local wisdom can help young generations face the challenges of the digital era when it is carried out through collaboration between educational institutions and local communities. This is important because ethnopedagogy cannot operate only within the classroom. Schools need to involve customary leaders, parents, arts communities, cultural practitioners, and the surrounding social environment as learning resources. Thus, ethnopedagogy becomes a collaborative process between schools and society.

Within this framework, the contribution of this article lies in affirming that ethnopedagogy is a connector between local culture and contextual social-cultural science learning. However, this approach is effective only if supported by teacher readiness, the availability of teaching materials, curriculum flexibility, and the ability to read culture critically. Without these supports, ethnopedagogy risks remaining a beautiful normative concept that is not strong enough to transform learning practices.

Conclusion

Ethnopedagogy in social and cultural sciences is an educational approach that positions identity and local values as the foundation of learning. The findings show that ethnopedagogy functions

as a bridge between local culture, social-cultural science learning, and the formation of students' identity. Through this approach, students can understand social concepts through traditions, values, symbols, and cultural practices that are close to their lives.

This article affirms that ethnopedagogy has important contributions in three aspects. First, ethnopedagogy strengthens contextual learning because social science materials are connected to students' sociocultural realities. Second, ethnopedagogy supports the formation of open and dialogical cultural identity. Third, ethnopedagogy positions local values as learning resources that can strengthen character, social awareness, and respect for diversity.

However, ethnopedagogy is not free from challenges. Its implementation can be hindered by standardized curricula, limited teacher competence, the lack of local teaching materials, limited school support, and the risk of romanticizing culture. Therefore, ethnopedagogy needs to be developed systematically through teacher training, the preparation of local culture-based modules, collaboration with communities, and learning assessment that does not only evaluate cognitive aspects, but also students' value reflection and social awareness.

Thus, ethnopedagogy should not be understood merely as a strategy for cultural preservation, but should be positioned as a critical pedagogical approach in social and cultural science learning. Future research is recommended to empirically examine the implementation of ethnopedagogy in various school contexts, including urban, rural, and Indigenous community settings, so that it can be understood how this approach works in real learning practices.

Acknowledgment

The authors would like to express their sincere gratitude to Universitas Islam Negeri Palangka Raya for the academic support provided during the preparation of this study. The authors also thank academic colleagues and lecturers who provided constructive feedback, scholarly discussion, and suggestions related to ethnopedagogy, social and cultural science education, local values, cultural identity, and contextual learning. Their non-financial support contributed substantially to the completion and refinement of this article.

Research Ethics Statement

This study was conducted in accordance with the ethical principles of scientific research, including academic honesty, objectivity, transparency, and research integrity. Since this study employed a qualitative library research approach based on scholarly literature, research findings, and academic documents, it did not involve direct human participants, interviews, classroom intervention, clinical intervention, biological specimens, or the collection of personal data. Therefore, informed consent and formal approval from a research ethics committee were not required. All sources and scholarly references were used responsibly and properly acknowledged.

Author Contributions

Latifah: conceptualization, development of the research focus, literature search, source selection, data extraction, content analysis, thematic synthesis, interpretation of ethnopedagogy in social and cultural science education, and writing of the original draft.

Desi Erawati: methodology, validation of analytical categories, review of local values and cultural identity concepts, interpretation of contextual learning and character education perspectives, critical revision, and finalization of the manuscript.

All authors have read, reviewed, and approved the final version of the manuscript.

Funding

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the research, authorship, or publication of this article.

Artificial Intelligence Use Statement

The authors declare that artificial intelligence was used only as a limited technical support tool for language editing, sentence refinement, grammar checking, translation assistance, and improving manuscript readability. All processes involving source selection, data extraction, content analysis, thematic synthesis, conceptual interpretation, academic argumentation, and conclusion development remain the full responsibility of the authors.

Data Availability Statement

The data supporting the findings of this study consist of scholarly literature, research findings, academic documents, data extraction notes, coding records, thematic categories, and interpretation notes related to ethnopedagogy, social and cultural science education, cultural identity, local values, and contextual learning. Since this study was based on library research and documented sources, no new primary dataset involving human participants was generated. Additional information regarding the analyzed sources and data-extraction process may be obtained from the corresponding author upon reasonable request.

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