



## Ethnopedagogy in Primary Schools: Ethnographic Study in Thematic Learning at Ma'arif Setono Jenangan Ponorogo

Indira Nursima<sup>1</sup>, Yahya Che Lah<sup>2</sup>, Nguyen Ai Thu Duong<sup>3</sup>

<sup>1</sup>Faculty of Tarbiyah and Teacher Training, Ponorogo State Islamic Institute, Jawa Timur, Indonesia

<sup>2</sup>Department of Primary Education, University Sains Malaysia, Pulau Pinang, Malaysia

<sup>3</sup>Department of Primary Education, Ho Chi Minh University of Education, Ho Chi Minh, Vietnam

### Article Info

#### Article history:

Received Jun 24, 2022

Revised Aug 01, 2022

Accepted Sep 04, 2022

OnlineFirst Sep 30, 2022

#### Keywords:

Culture

Ethnopedagogy

Local Wisdom

Primary Schools

Thematic Learning

### ABSTRACT

**Purpose of the study:** This research aims to elucidate the implementation of ethnopedagogy in thematic learning at MI Ma'arif Setono Jenangan Ponorogo and to analyze its impact on students' learning outcomes.

**Methodology:** Utilizing a qualitative research approach with an ethnographic design, this study employed interview, observation, and documentation techniques for data collection. The data were analyzed through domain analysis, taxonomic analysis, component analysis, and cultural theme analysis.

**Main Findings:** The implementation of ethnopedagogy in thematic learning at MI Ma'arif Setono Jenangan involves adapting each theme and material, sourcing from books, and integrating local wisdom content into teaching and learning activities. This encompasses various aspects of local wisdom, including values, norms, beliefs, arts and culture, as well as natural products and resources. The application of ethnopedagogy has positively impacted students' thematic learning outcomes, with students from grades 1 to 6 achieving complete scores on average. Additionally, the implementation of ethnopedagogy has fostered positive changes in students' attitudes, enhancing their character development, fostering a stronger sense of nationalism, and encouraging the preservation of local culture.

**Novelty/Originality of this study:** This research significantly contributes to the advancement of educational practices in Indonesia, particularly at MI Ma'arif Setono Jenangan Ponorogo. Beyond offering insights into the implementation of ethnopedagogy at this specific institution, the study provides valuable perspectives that can be applied and further developed within the broader educational landscape in Indonesia.

*This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license*



### Corresponding Author:

Indira Nursima,

Teacher Education, Faculty of Tarbiyah and Teacher Training, Ponorogo State Islamic Institute,

Jl. Pramuka No.156, Ronowijayan, Kec. Siman, Kabupaten Ponorogo, Jawa Timur 63471, Indonesia

Email: [nursimainnd92@gmail.com](mailto:nursimainnd92@gmail.com)

## 1. INTRODUCTION

Globalization is an ordering process in society that does not recognize boundaries of place or region. The era of globalization is marked by the increasingly thinning of boundaries between regions, group divisions and the shrinking of various differences that exist in each country, whether related to economics, social culture, politics, defense, security and technology [1]. The development of globalization has the potential to give rise to problems in the culture of Indonesian society. The rapid flow of globalization can also result in increasingly depleting feelings of love for local culture in Indonesia [2], [3]. The unlimited nature of globalization has the

potential to incessantly intrude the culture of foreign nations into the life of the Indonesian people [4], [5]. The flow of globalization is so fast and easy to enter society, especially among young people and children.

The influence of globalization has made our young generation lose their identity and personality as Indonesian citizens. This can be demonstrated by the symptoms that appear in the daily lives of children in the current era [6], [7]. From the way of dress, lifestyle, language style, and behavior patterns that are not the same and contrary to the local culture of the Indonesian nation, even many children today actually like songs and dances from abroad which they think are better modern [8]. So that local culture, which is a legacy from our ancestors that we should preserve, is actually displaced by foreign culture and forgotten by its heirs. Not only that, currently there are many children of the nation's successors who do not recognize their own regional culture [9], [10]. Local culture is a culture that is highly respected by indigenous peoples [11]. However, what is happening to young people today is very contrary to what we understand about local culture, in fact that culture has been eroded and replaced by foreign culture which is completely unknown.

Efforts to overcome globalization which has eroded and displaced the love of Indonesian culture are of course very necessary [12], [13]. One way is through formal education, namely by connecting local cultural wisdom values in the education process or in the world of education, this is usually called ethnopedagogy. Education is the process of transferring culture [14]. Education is expected to prepare students to become citizens who have a strong and consistent commitment to defending the Unitary State of the Republic of Indonesia. Education is one measure of a country's progress [15]. A good education system will also get good results, the results of the educational process will make the country more advanced with its knowledge.

Ethnopedagogy in the 2013 curriculum is based on the regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014 explaining that learning at the elementary school level up to high school must have local content, which is a study material or subject in an educational unit that contains content and a learning process about the potential of a region and local wisdom which aims to form a learner's understanding of the advantages and wisdom of the area where they live [16]. Ethnopedagogy views local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society [17]. Ethnopedagogy is an educational practice based on local wisdom in various domains of life, be it art practice, medical practice, environmental management practice and educational practice. Ethnopedagogy is education that learn about culture which includes various fields [18]. Ethnopedagogy turns the values and other content contained in local wisdom into a source of learning, the implementation of ethnopedagogical-based learning shows that awareness is growing to preserve the culture that is the identity of a region.

Ethnopedagogically oriented education is very important to implement in the world of education in Indonesia because Indonesia is a pluralistic country that has a diversity of different ethnicities and groups [19]. Apart from that, globalization and technological developments can result in cultural changes in Indonesian society or citizens [20]. If ethnopedagogical-oriented learning is not implemented from an early age, then it is very likely that in the future globalization and very rapid technological developments will shift local wisdom in society [21]. This shift can occur because there are no clear boundaries or partitions between local culture and foreign or overseas culture. Therefore, there is a great need to emphasize ethnopedagogically oriented learning within the scope of Primary Schools.

Research conducted by Sari & Gunansyah [22], that discusses the application of ethnopedagogy-based learning in the Elementary School. This research discusses ethnopedagogy through gedhog batik, where gedhog batik is a typical batik originating from Tuban and is used as a medium for learning in elementary schools. This aims to make students more familiar with the culture and local wisdom of their region. Apart from that, research has been carried out. by Oktavianti and Ratnasari [23], also discusses ethnopedagogy in Elementary Schools, however this research uses media based on local wisdom called *Monek Billking* in the learning process. This learning aims to make students familiar with local wisdom around them and students also understand the material presented even though they use local wisdom content.

The two studies above are relevant to research that will be carried out by current researchers where researchers will also examine ethnopedagogical learning within the scope of Madrasah Ibtidaiyah/Primary Schools, however the research carried out by current researchers will examine the implementation of ethnopedagogy in thematic learning [24]. Thematic is learning that is designed based on certain themes. In the discussion, themes are reviewed from various subjects [25]. Thematic learning provides breadth and depth of curriculum implementation, thematic also offers students many opportunities to bring out dynamics in education. Thematic learning is learning that uses themes as learning objects [26]. Central themes This is then narrowed down into several sub-themes [27]. Therefore, it is very necessary to apply ethnopedagogical oriented learning in thematic learning.

MI Ma'arif Setono is one of the formal educational institutions under the auspices of the Ministry of Religion in Ponorogo district, precisely located in Jenangan subdistrict. MI Ma'arif Setono is one of the institutions that implements ethnopedagogy-oriented learning or education based on local wisdom. Ethnopedagogy is applied in thematic learning, where in integrated thematic learning from several subjects such as civic, Indonesian, natural sciences, social studies, art and culture, and mathematics, local wisdom content will

be included in it. This aims to enable students to get to know and love the culture and local wisdom of their region as well as an effort to produce a young generation that is responsive to the challenges of globalization [28]. With ethnopedagogical learning in schools which is packaged in thematic learning, schools really hope that students can get to know and become more familiar with the natural, social and cultural environment, have the ability and skills as well as knowledge about their region that is useful for themselves and the community environment in general, have attitudes and behavior that are in line with the noble values of local culture to support regional development and national development in accordance with the objectives of local wisdom-based education or ethnopedagogy [29].

Recent research on ethnopedagogy in elementary schools, especially through ethnographic studies in thematic learning at Ma'arif Setono Jenangan Ponorogo, highlights new approaches that integrate local culture and traditional knowledge into the educational curriculum. Through this approach, students not only gain academic knowledge, but also deepen their understanding of local cultural heritage and traditional values [30]. The results of this research show that the ethnopedagogical approach encourages student involvement in learning, increases interest in learning, and strengthens relations between the school and the local community. This makes a significant contribution to the development of inclusive and sustainable education that enriches students' learning experiences and respects and preserves the richness of local culture and traditions.

Research on ethnopedagogy in elementary schools, as revealed in an ethnographic study in thematic learning at Ma'arif Setono Jenangan Ponorogo, has significant implications in the educational context. The results of this research may indicate that the ethnopedagogical approach is able to increase the effectiveness of thematic learning in elementary schools, by taking into account students' cultural and social context [31]. Practical implications can include developing curricula that are more responsive to student needs and backgrounds, utilizing local resources in learning, and increasing community involvement in the educational process. Apart from that, this research can also inspire teachers and policy makers to better consider cultural aspects in learning strategies, so as to improve students' learning experiences.

Based on this, it is necessary to carry out research that examines in more depth the implementation of ethnopedagogy-oriented learning or local wisdom-based education at MI Ma'arif Setono Jenangan Ponorogo. Studies on ethnopedagogy, which are still few and far between, will make this research even more interesting to study. This research will focus on ethnopedagogy-oriented learning practices in thematic learning as well as the impact of ethnopedagogy on thematic learning outcomes at MI Ma'arif Setono Jenangan Ponorogo.

## 2. RESEARCH METHOD

The research approach used in this research is qualitative. Qualitative research is research that seeks to present the truth of social reality and uses more of an inductive approach [32]. The characteristics of qualitative research according to Sugiono is that it is carried out in natural conditions, (as opposed to experimentation). then go straight to the data source and research is the key instrument [33]. Qualitative research is more descriptive in nature. The data collected is in the form of words and/or images, so qualitative research does not emphasize numbers. Such as placing more emphasis on processes than products, carrying out inductive data analysis, placing greater emphasis on meaning (the data behind what is observed). The aim of qualitative research is to describe in a complete and in-depth way the social reality and various phenomena that occur in the community environment which is the subject of research. so that the characteristics, character, nature and model of the phenomenon are described.

In this research, what the researcher used was an ethnographic study. Ethnography is the work of describing culture, ethnographic research involves learning activities about the world of people who have studied, seen, heard, spoken, thought and acted in various different ways. The ethnographic method views all social research as being based on human abilities in carrying out certain activities. participant observation and the ability to reflect on these observations. This type of ethnographic research is used by researchers to study intensively about ethnopedagogical oriented learning in thematic learning at MI Ma'arif Setono Jenangan Ponorogo.

Before carrying out the research, the researcher came to the madrasah to deliver the research letter first to the Head of the MI Madrasah Ma'arif Setono. This madrasah is about 3 KM from Pon Ponorogo Market which is located at Jalan Raden Katong No. 1 Setono, district. Jenangan District. Ponorogo. This research was carried out because it was in accordance with the topic that the researcher chose based on previous observations.

Observations, interviews, personal and official documents, photographs, recordings, drawings, and informal conversations are all sources of qualitative data. The most commonly used sources are observation, interviews, and documentation, sometimes used together and sometimes individually. Data What is obtained are descriptive words in the form of written or spoken words from people and behavior that can be observed and data obtained from interviews and observations with teachers and related parties at school.

In this research the main data source was taken using *purposive* and *snowball techniques*. The *purposive* technique in collecting this data source included the head of the madrasah, 6 teachers representing

class 1-6 teachers, and 6 students representing class 1-6. Meanwhile, the *snowball technique* is used if the data source used using the *purposive technique* is deemed inadequate. Meanwhile, additional data sources from this research include photographic documentation related to the research data as well as written data sources regarding the location of this research and student learning outcomes.

According to James P. Spradley, there are four forms of ethnographic qualitative research data analysis to look for cultural themes, namely domain analysis, taxonomic analysis, component analysis, finding cultural themes [34]. Domain Analysis, Domain analysis is obtaining a general and comprehensive picture of the research object or social situation to be studied. Through general questions and specific or more detailed questions, researchers find various categories or specific domains as the next step. Domain analysis will lead to the discovery of other types of domains. Taxonomic Analysis, Taxonomic analysis is to describe the selected domains in more detail to find out their internal structure. In taxonomic analysis, we will direct our attention to the internal structure of the domains. Analysis of all data that has been obtained through the selected domain. In this way, the defined domain can be described in more detail and depth by researchers. Component Analysis, Component analysis is a systematic search for shared attributes related to the symbols of a culture. If researchers find various contrasts in the members of a category, then these contrasts will be considered attributes of the meaning components of a term. In component analysis, what is looked for is what has differences or contrasts. This data is sought through observation, interviews and documentation. Discovering Cultural Themes, Cultural theme analysis is looking for relationships between domains, as well as how the overall relationship is. This is then stated in themes.

The following is the research procedure.



Figure 1. Research procedure

### 3. RESULTS AND DISCUSSION

#### 3.1 Analysis of the Implementation of Ethnopedagogy in Thematic Learning at Ma'arif Setono Jenangan Ponorogo

Thematic learning is a learning approach that seeks to integrate various competencies from various subjects into themes with a meaningful learning process that is adapted to the student's experience and environment [35]. Thematic learning emphasizes the active involvement of students or learners in a learning process, so that students can gain direct experience and be trained so that students can discover for themselves the various knowledge they learn [36]. Thematic learning places more emphasis on applying the concept of learning while doing something or learning by doing. Therefore, teachers need to package and design learning activities so that they become meaningful experiences for students.

At MI Ma'arif Setono, they carry out thematic learning based on ethnopedagogy or educational practices based on local wisdom. Ethnopedagogy-based thematic learning activities carried out at MI Ma'arif Setono are adapted to each theme and material, the source material comes from books and is then developed by incorporating local wisdom content in teaching and learning activities. Local wisdom can be understood as local values, rules, views that are good and full of wisdom and are followed by members of the community. Local wisdom can be in the form of agricultural products, artistic creations, cultural traditions, natural resources, human resources which are regional advantages.

Table 1. Local Wisdom Content in Thematic Learning

No.	Variety of Wisdom	Subjects	Local Wisdom Content
1.	Values and norms	Civic	Tolerance, appreciation, respect, excellence in speaking and walking in front of parents.
2.	Trust	Indonesian	The origin of Reog Ponorogo, the origin of Lake Ngebel.
3.	Art and culture	Civic	Using traditional games for strategies in the learning process.
		Indonesian	Using traditional games for strategies in the learning process.
		Science	Using traditional games for strategies in the learning process.
		Social Sciences	Introducing traditional clothing Ponorogo, introducing dances from Ponorogo, traditional games, introducing local jobs such as reog

No.	Variety of Wisdom	Subjects	Local Wisdom Content
			craftsmen, sellers of reog clothes and attributes, makers of regional musical instruments such as gamelan and gongs.
		Mathematics	Using traditional games as a strategy in the learning process, using traditional house shapes to find flat shapes.
		Art and Culture	Songs regional, regional dances, traditional games.
4.	Agricultural products/natural wealth	Art and Culture	Utilize natural products such as leaves, banana stems, tree twigs, dry leaves, and seeds such as corn, soybeans, peanuts greens, peanuts, dll to make a craft.
5.	Natural resources	Indonesian	Create poetry, essays on local themes, such as environmental conditions, Ponorogo tourist attractions, etc. Determine the main idea, main idea, main sentence through reading or essays on local themes such as environmental conditions, Ponorogo tourist attractions, etc.
		Civic	Introducing typical Ponorogo food, such as chicken satay, dawet jabung, gethuk golan, and jenang mirah.
		Social Sciences	Introducing the geographical conditions of the Ponorogo region that the average population works as a farmer, so we must protect our environment and not damage it.

The local wisdom content included in thematic learning based on ethnopedagogy at MI Ma'arif Setono primarily emphasizes the education of students' character or morals. the manners or uploads of Javanese society. For example, they are always taught etiquette when walking in front of older people, they must walk with a bow, apart from that, they are also taught to always greet people they meet, and to speak using Javanese, manners with people who are older than them and if they cannot use Bahasa. Javanese manners, use good and polite Indonesian.

Then in the Civics subject, the value of tolerance is found which will be taught to students. Students are always taught that we, the Indonesian people, must instill an attitude of tolerance because we remember that Indonesia is a country that has so much diversity, starting from the one closest to us, namely diversity in beliefs or religion. Apart from that, students are also taught to appreciate and respect the differences and diversity that exist around students. Students are also taught to always love local products so that local products are not replaced by foreign products or foreign products. In class 3 there is material about typical foods from various regions in Indonesia, in this material the class 3 teacher introduces students to typical foods from their region first, for example Ponorogo chicken satay, golan gethuk, mirah jenang, and dawet jabung which are famous and typical of Ponorogo, this aims to make students know and remember that their region has special foods that they must always love and preserve [37].

Then the variety of local wisdom in the form of beliefs that exist in the local area, such as the origins of Reog Ponorogo, the origin of Lake Ngebel, can be used as local wisdom content that can be included in Indonesian language subjects, the local wisdom content is used as a theme for composing teaching materials, then it can also be used as reading material for students to look for the main idea, main idea, main sentence in the material.

Apart from that, teachers at MI Ma'arif Setono in incorporating a variety of local arts and culture wisdom, the teachers use the local wisdom content of traditional games in the thematic learning process. Traditional games can be included in thematic learning in all subjects. For example, the traditional game of post kotak pos, cublak-cublak suweng, jamuran, srekdur-srekdur, and so on. In science subjects, for example, in the game of srekdur-srekdur students who enter the well In this game, you are asked to name the physical characteristics of boys and girls in puberty material. Apart from that, in the variety of local arts and culture wisdom, the social studies subject introduces traditional Ponorogo clothing, jobs in Ponorogo such as reog craftsmen, ganongan, and other reog attributes, then there is also the job of gamelan and gong maker which is basically a job that native to Ponorogo and which they rarely know about, then local wisdom content can also be included such as knowledge about batik and traditional Ponorogo clothing, namely panadon clothes. Apart from that, in mathematics subjects, class 2 and 3 teachers at MI Ma'arif Setono use pictures of traditional houses to find flat shapes and calculate their area and perimeter for class 3 material. Then in the art and culture subject in

class 6 there is material on lagul-regional songs and regional dances. In this material you can include regional songs, you can include East Java regional songs and also Ponorogo regional songs such as Bumi Reog Ponorogo, then in the regional dance material, more emphasis can be placed on knowledge about East Java regional dances, and Ponorogo regional dances such as jathil, ganongan and there is the Ponorogo peacock dance, the Timurti ombyak dance, the warok dance and so on.

Furthermore, regarding the variety of local traditions in the form of agricultural products, teachers at MI Ma'arif Setono also emphasize making works from used goods and natural materials that are close to the students' environment. For example, when making a collage, students are directed to use natural materials such as grains, for example corn seeds, peanuts, soybeans, green beans, and also rice. Apart from that, when making mosaic crafts, students are directed to use used materials such as rags, and also natural materials such as leaves, dried leaves and banana stems. Then the students also made other crafts such as making frames decorated with egg shells, making fans from banana stems, attaching pictures of houses with dry leaves and so on. And when making sticky crafts, teachers also use natural materials such as dried banana leaves. Teachers at MI Ma'arif Setono try to direct students to utilize the natural resources in the surrounding environment to make crafts. The teacher directs students to love and make good use of natural resources [38]. The teacher also educates them that natural products can be used to make interesting crafts, so crafts cannot only be made with expensive materials.

Regarding the variety of local wisdom about natural resources, in Indonesian language subjects, teachers at MI Ma'arif Setono include local wisdom content in poetry material by asking students to create a work of poetry using local themes, for example creating poetry with the theme of the environment in which they live. Ponorogo tourist attractions etc. Then in the material looking for the main idea, main idea, main sentence, students are given an essay with a local theme, such as environmental conditions, Ponorogo tourist attractions. Then students are asked to determine the main idea, main idea, main sentence through reading with that theme. Apart from that, in civic learning the teacher links learning material regarding the diversity of typical foods in Indonesia and introduces various typical Ponorogo foods, such as chicken satay, dawet jabung, gethuk golan, and jenang mirah. The teacher also educates students that as good citizens we must love products, local products, for example, loving and preserving the typical foods of our region [39]. Then in social studies subjects, students are faced with the condition of the environment in which they live, that the geographical condition of the Ponorogo region is a fertile area and the average population works as a farmer, so we must protect our environment and not damage it.

From the results of the explanation above, the implementation of ethnopedagogy in thematic learning at MI Ma'arif Setono is in accordance with the definition of ethnopedagogy, namely educational practices based on local wisdom in various domains such as medicine, arts, martial arts, environment, agriculture, government, calendar systems, and so on. Ethnopedagogy is a reflection of locally-focused education or better known as local wisdom-based education or learning [40]. Ethnopedagogy or local wisdom-based education is an educational practice that has a high connection to life skills which relies on empowering the local skills and potential of each region [41]. In this educational context, subject matter must have meaning, content and high relevance to the real empowerment of their lives based on the realities they face which are appropriate to the environmental conditions, interests and psychological conditions of students. Local wisdom-based education can be used as a medium to preserve local culture or potential each region [42]. Local wisdom must be developed through regional potential. Regional potential itself is a specific resource potential owned by a particular region.

The consideration for implementing ethnopedagogy in thematic learning at MI Ma'arif Setono is as an effort to protect students from the current and future currents of globalization. In the current era of very rapid technological progress, it is hoped that students will be able to keep up with technological advances while balancing the knowledge of local wisdom that is still held and implemented [43]. Apart from that, the consideration for implementing ethnopedagogy in thematic learning is to educate students to know and understand the culture and local wisdom of their region [44].

This presentation is in accordance with the urgency of ethnopedagogy or education based on local wisdom, namely education based on local wisdom or ethnopedagogy is expected to be able to provide meaning to Indonesian human life [45]. National education must be able to form people with high integrity and character so that they are able to give birth to a great young generation who love their culture. or local wisdom so that they become dignified human beings [46]. Exploring and reinstalling local wisdom through learning can be said to be a movement back to the basis of regional cultural values, as an effort to build national identity and as a filter in selecting foreign cultural influences [47]. Local wisdom values necessitate a strategic function for the formation of national identity.

The implementation of ethnopedagogy at MI Ma'arif Setono is a good thing to apply in thematic learning because the application of ethnopedagogy in thematic learning is an effort to protect students from the current and future currents of globalization, apart from that, it is also to equip students to become someone who is modern and still adheres to local wisdom values.

### 3.2 Analysis of the Impact of Implementing Ethnopedagogy on Thematic Learning Outcomes at MI Ma'arif Setono Ponorogo

The implementation of ethnopedagogy in thematic learning is closely related to students' thematic learning outcomes. By implementing ethnopedagogy in thematic learning, students are given local wisdom content in the learning process. These local contents are very beneficial for student learning outcomes in the form of cognitive, affective and psychomotor learning outcomes.

Table 2. Benefits of Local Wisdom on Thematic Learning Outcomes

Cognitive	Affective	Psychomotor
Cognitive learning outcomes increase because:	a. Foster a sense of belonging to local culture	Children are more skilled and creative because they often use items from the earth and used items from around them to create an initiative.
a. using media based on local wisdom	b. Remind students of nationalism or love of their homeland	
b. Learning is connected to everyday life	c. Students are encouraged to preserve local culture	
c. Learning is fun because it uses traditional games in the learning process	d. Improving students' character according to the local wisdom of their area	

Based on research conducted by researchers, the impact of implementing ethnopedagogy in thematic learning at MI Ma'arif Setono has had a positive impact on student learning outcomes because teaching and learning activities are fun and contextual because they are linked to everyday life so students can better understand the material [48]. be delivered. This can be seen from students' daily thematic test scores, which on average get scores above the KKM.

Table 3. Analysis of the Impact of Ethnopedagogy on Thematic Learning Outcomes

No.	Variety of Local Wisdom	Subjects	Learning outcomes
1.	Values and Norms	Civic	There were 126 students who got scores above the KKM, and 19 students who got scores below the KKM (classes 1-6).
2.	Trust	Indonesian	There were 132 students who got scores above the KKM, and 13 students who got scores below the KKM (classes 1-6).
3.	Art and culture	Civic	There were 126 students who got scores above the KKM, and 19 students who got scores below the KKM (classes 1-6)
		Indonesian	Students who get grades above the KKM, and 13 students who scored below the KKM (grades 1-6).
		Science	There were 122 students who got scores above the KKM, and 23 students who got scores below the KKM (classes 1-6).
		Social Sciences	There were 125 students who got scores above the KKM, and 20 students who got scores below the KKM (classes 1-6).
		Mathematics	There were 61 students who got scores above the KKM, and 16 students who got scores below the KKM (classes 1-3).
		Art and Culture	There were 127 students who got scores above the KKM, and 18 students who got scores below the KKM (classes 1-6).
4.	Earth Products/Natural Resources	Art and Culture	There were 127 students who got scores above the KKM, and 18 students who got scores below the KKM (classes 1-6).
5.	Natural resources	Civic	There were 126 students who got scores above the KKM, and 19 students who got scores below the KKM (classes 1-6)
		Social Sciences	There were 125 students who got scores above the KKM, and 20 students who got scores below the KKM (classes 1-6).

We can see from the table above that from class 1 to class 6 the majority of students get scores above the KKM. Starting from Civics subjects, the percentage of students who got scores above the KKM was 87% or 126 students got scores above the KKM and 19 students got scores below the KKM. Meanwhile, in the Indonesian language subject, there were 13 out of 145 students who got a score below the KKM or a percentage of 91%. Then in science subjects, 84% of students got scores above the KKM or 122 students got scores above the KKM and 23 students got scores below the KKM. Then in the Social Sciences subject, the percentage of students who got a score above the KKM was 86% or if you add up there were 125 students who got a score above the KKM and 20 students who got a score below the KKM. Meanwhile, in art and culture subjects, there were 127 students who got scores above the KKM and the percentage was 88%. And in mathematics subjects from grades 1 to 3, the number of students who got a score above the KKM was 61 students or a percentage of 79%. For grades 4, 5 and 6, mathematics is not included in thematic learning because it has been broken down into stand-alone subjects.

The aim of implementing ethnopedagogy in thematic learning at MI Ma'arif Setono is in line with the ideas expressed by Rasna & Tantra [49], that the aim of local wisdom-based education is to know and become more familiar with the natural, social and natural environment. Having abilities and skills as well as knowledge about the region that is useful for himself and the community in general, having attitudes and behavior that are in line with the noble values of local culture to support regional development and national development, while the benefits of ethnopedagogy or education based on local wisdom among them, namely, to give birth to generations who are competent and dignified, reflect cultural values, shape national character, contribute to the creation of cultural identity, and preserve national culture [50]. This lack of research may hinder a deeper understanding of how local cultural values can be effectively implemented in formal education contexts, especially in elementary schools where they have an important role in forming students' character and identity [51]. Therefore, further research in this domain can provide valuable insights for curriculum development and learning practices that are more culturally oriented at Ma'arif Setono Jenangan Ponorogo and in other places.

This research explores in depth how local culture and traditional values can be integrated into the elementary school curriculum, with a focus on developing thematic learning [52]. Through an ethnographic approach, this research investigates pedagogical practices that accommodate the diversity of students' cultures and experiences. The findings of this research highlight the importance of understanding the social and cultural context in designing relevant and inclusive learning strategies for students.

From the explanation above, we can see that ethnopedagogically oriented thematic learning has a good impact on student learning outcomes, where the majority of students from grades 1 to grade 6 get scores above the KKM. Apart from having a good impact on students' thematic learning outcomes, the implementation of ethnopedagogy in thematic learning also has a good impact on students' attitudes, including in thematic learning, students are equipped with noble values that have been held by society for a long time, which are useful for protecting themselves from the current of globalization which is now very intensively entering people's lives so that students will become modern people but also adhere to the values and norms that exist in society [53]. Thematic learning makes students know and understand the culture and local wisdom of their region better, fosters a sense of ownership of the local wisdom of their region, makes students have a sense of responsibility to always love and preserve the local wisdom of their region [54]. Because students are given insight into local wisdom and material about culture, students have a great opportunity to preserve their local culture. This can be seen when students are enthusiastic about learning during lessons, and also when outside of class hours or during breaks, many students are found playing traditional games with their friends [55]. Apart from that, there are also many students who take part in dance extracurriculars, in fact, not only female students take part in dance extracurriculars but also male students, as stated by the class 1 teacher.

#### 4. CONCLUSION

From the results of research that researchers have conducted regarding ethnopedagogy in thematic learning at MI Ma'arif Setono, it can be concluded as follows the implementation of ethnopedagogy in thematic learning at MI Ma'arif Setono is carried out by adapting each theme and material, the source material comes from books and then is developed by including local wisdom content in teaching and learning activities, a variety of local wisdom in the form of values and norms, beliefs, arts and culture, natural products/natural resources, and natural resources can be included in thematic learning. Ethnopedagogy in thematic learning has a positive impact on students' thematic learning outcomes, on average from class 1 to class 6 they get a complete score or above the KKM, this can be seen from the students' daily thematic test scores. Apart from that, the implementation of ethnopedagogy also has a positive impact on students' attitudes, including improving students' character, increasing attitudes of nationalism or love of the country, students are encouraged to preserve local culture.



## ACKNOWLEDGEMENTS

Thank you to the lecturers who have provided guidance and direction so that this scientific work can be completed on time. Thank you to my parents who have prayed for and encouraged the author so that I can complete this scientific work on time. Thank you to all my comrades in arms who have helped and encouraged the author so that I can complete this scientific work on time. Thank you The author would like to thank all parties involved in writing this scientific work until it was completed on time.

## REFERENCES

- [1] N. A. Hidayati, H. J. Waluyo, R. Winarni, and Suyitno, "Exploring the implementation of local wisdom-based character education among Indonesian higher education students," *Int. J. Instr.*, vol. 13, no. 2, pp. 179–198, 2020, doi: 10.29333/iji.2020.13213a.
- [2] J. C. A. Sandoval-Rivera, "Environmental education and indigenous knowledge: Towards the connection of local wisdom with international agendas in the framework of the Sustainable Development Goals (SDGs)," *Diaspora, Indig. Minor. Educ.*, vol. 14, no. 1, pp. 14–24, 2020, doi: 10.1080/15595692.2019.1652588.
- [3] L. Chitkushev, I. Vodenska, and T. Zlateva, "Digital Learning Impact Factors: Student Satisfaction and Performance in Online Courses," *Int. J. Inf. Educ. Technol.*, vol. 4, no. 4, pp. 356–359, 2014, doi: 10.7763/ijiet.2014.v4.429.
- [4] A. Fadli and Irwanto, "The effect of local wisdom-based ELSII learning model on the problem solving and communication skills of pre-service Islamic teachers," *Int. J. Instr.*, vol. 13, no. 1, pp. 731–746, 2020, doi: 10.29333/iji.2020.13147a.
- [5] A. Ratana-Ubol and J. A. Henschke, "Cultural Learning Processes through Local Wisdom," *Int. J. Adult Vocat. Educ. Technol.*, vol. 6, no. 2, pp. 41–60, 2015, doi: 10.4018/ijavet.2015040104.
- [6] D. K. Murti, G. Gunarhadi, and W. Winarno, "Development of Educational Comic with Local Wisdom to Foster Morality of Elementary School Students: A Need Analysis," *Int. J. Educ. Methodol.*, vol. 6, no. 2, pp. 337–343, 2020, doi: 10.12973/ijem.6.2.337.
- [7] H. K. E. Stadermann, E. Van Den Berg, and M. J. Goedhart, "Analysis of secondary school quantum physics curricula of 15 different countries: Different perspectives on a challenging topic," *Phys. Rev. Phys. Educ. Res.*, vol. 15, no. 1, p. 10130, 2019, doi: 10.1103/PhysRevPhysEducRes.15.010130.
- [8] K. M. Kenny, "Power and the Construction of Independence in ICTD Organizations," *Inf. Technol. Dev.*, vol. 20, no. 1, pp. 6–22, 2014, doi: 10.1080/02681102.2013.809684.
- [9] M. M. Fernandez-Antolin, J. M. del Río, and R. A. Gonzalez-Lezcano, "The use of gamification in higher technical education: perception of university students on innovative teaching materials," *Int. J. Technol. Des. Educ.*, vol. 31, no. 5, pp. 1019–1038, 2021, doi: 10.1007/s10798-020-09583-0.
- [10] M. Henderson, N. Selwyn, and R. Aston, "What works and why? Student perceptions of 'useful' digital technology in university teaching and learning," *Stud. High. Educ.*, vol. 42, no. 8, pp. 1567–1579, 2017, doi: 10.1080/03075079.2015.1007946.
- [11] M. T. Wuryani, R. Roemintoyo, and S. Yamtinah, "Textbooks Thematic Based Character Education on Thematic Learning Primary School: An Influence," *Int. J. Educ. Methodol.*, vol. 4, no. 2, pp. 75–81, 2018, doi: 10.12973/ijem.4.2.75.
- [12] A. Yulianda, B. Ambarita, and K. Ansari, "The Feasibility of Comic Media on Narrative Texts Based on Local Wisdom in VII Grade Student of Junior High School (SMPN) 3 Kotapinang," *Budapest Int. Res. Critics Linguist. Educ. J.*, vol. 2, no. 3, pp. 147–163, 2019, doi: 10.33258/birle.v2i3.369.
- [13] I. T. Awidi and M. Paynter, "The impact of a flipped classroom approach on student learning experience," *Comput. Educ.*, vol. 128, no. 2, pp. 269–283, 2018, doi: 10.1016/j.compedu.2018.09.013.
- [14] D. Yulianti, S. Khanafiyah, and S. Sulistyorini, "Inquiry-based science comic physics series integrated with character education," *J. Pendidik. IPA Indones.*, vol. 5, no. 1, pp. 38–44, 2016, doi: 10.15294/jpii.v5i1.5787.
- [15] N. Zhiyenbayeva *et al.*, "World Journal on Educational an integrated e-learning system," vol. 14, no. 1, pp. 255–267, 2022.
- [16] K. Komalasari and Rahmat, "Living values based interactive multimedia in Civic Education learning," *Int. J. Instr.*, vol. 12, no. 1, pp. 113–126, 2019, doi: 10.29333/iji.2019.1218a.
- [17] P. L. Mangasi, "Implementation of SQ3R to Increase Reading Interest, Critical Thinking Skills, and Ability to Understand Indonesian Language Reading of 6th Grade Indonesia A Students," *Int. J. Theory Appl. Elem. Second. Sch. Educ.*, vol. 1, no. 1, pp. 71–81, 2019, doi: 10.31098/ijtaese.v1i1.10.
- [18] H. Darmadi, "Educational Management Based on Local Wisdom (Descriptive Analytical Studies of Culture of Local Wisdom in West Kalimantan)," *JETL (Journal Educ. Teach. Learn.*, vol. 3, no. 1, p. 135, 2018, doi: 10.26737/jetl.v3i1.603.
- [19] N. Intem, T. Phuwatnawichit, A. Sarobol, and C. Wannapaisan, "The Local Wisdom Management Mohom for Stable Inherit and Lifelong Learning," *J. Educ. Learn.*, vol. 10, no. 5, p. 38, 2021, doi: 10.5539/jel.v10n5p38.
- [20] M. Mungmachon, "Knowledge and Local Wisdom : Community Treasure," *Int. J. Humanit. Soc. Sci.*, vol. 2, no. 13, pp. 174–181, 2017.
- [21] P. S. Eko, H. Eko, M. A. Munandar, and M. Rachmand, "Local wisdom: Pillar development of multicultural nations and national education values," *Cypriot J. Educ. Sci.*, vol. 15, no. 6, pp. 1587–1598, 2020, doi: 10.18844/CJES.V15I6.5319.
- [22] R. Nufita Sari and G. Gunansyah, "Batik Gedhog Desa Kedungrejo-Tuban Sebagai Sumber Belajar Berbasis Etnopedagogi Di Sekolah Dasar," *J. Penelit. Pendidik. Guru Sekol. Dasar*, vol. 6, no. 10, pp. 1769–1780, 2018.
- [23] I. Oktavianti and Y. Ratnasari, "an Analysis of Interactional Pattern Between Teacher and Student in Sman 1 Curup Kota," *J. Refleks. Edukatika*, vol. 8, no. 2, pp. 150–154, 2018, doi: 10.33369/joall.v3i1.6538.

- [24] Y. Engeström and A. Sannino, "Discursive manifestations of contradictions in organizational change efforts: A methodological framework," *J. Organ. Chang. Manag.*, vol. 24, no. 3, pp. 368–387, 2011, doi: 10.1108/09534811111132758.
- [25] S. Karanasios and D. Allen, "Mobile technology in mobile work: Contradictions and congruencies in activity systems," *Eur. J. Inf. Syst.*, vol. 23, no. 5, pp. 529–542, 2014, doi: 10.1057/ejis.2014.20.
- [26] K. Sarnok, P. Wannapiroon, and P. Nilsook, "Digital Learning Ecosystem by Using Digital Storytelling for Teacher Profession Students," *Int. J. Inf. Educ. Technol.*, vol. 9, no. 1, pp. 21–26, 2019, doi: 10.18178/ijiet.2019.9.1.1167.
- [27] C. Pornpimon, A. Wallapha, and C. Prayuth, "Strategy Challenges the Local Wisdom Applications Sustainability in Schools," *Procedia - Soc. Behav. Sci.*, vol. 112, no. Icepty 2013, pp. 626–634, 2014, doi: 10.1016/j.sbspro.2014.01.1210.
- [28] M. Parhan and D. F. K. Dwiputra, "A Systematic Literature Review on Local Wisdom Actualization in Character Education to Face the Disruption Era," *J. Innov. Educ. Cult. Res.*, vol. 4, no. 3, pp. 371–379, 2023, doi: 10.46843/jiecr.v4i3.675.
- [29] E. G. Sabirova, "Pedagogical guest room as an educational form of students' pedagogical competence development," *Int. J. Environ. Sci. Educ.*, vol. 11, no. 6, pp. 1059–1064, 2016, doi: 10.12973/ijese.2016.375a.
- [30] F. Weng, H. J. Ho, R. J. Yang, and C. H. Weng, "The influence of learning style on learning attitude with multimedia teaching materials," *Eurasia J. Math. Sci. Technol. Educ.*, vol. 15, no. 1, pp. 1–9, 2019, doi: 10.29333/ejmste/100389.
- [31] A. Rachel *et al.*, "Fear of failure among perfectionist students," vol. 13, no. 2, pp. 643–651, 2024, doi: 10.11591/ijere.v13i2.26296.
- [32] J. W. Creswell, *Research Design Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: Sage, 2014.
- [33] Sugiyono, *Metodologi Penelitian Pendidikan*. Bandung: Alfabeta, 2017.
- [34] J. P. Spradley, *Ethnographic Methods*. Yogyakarta: Tiara Wacana Yogya, 1997.
- [35] Y. Sung, K. Chang, and T. Liu, "The Effects of Integrating Mobile Devices with Teaching and Learning on Students' Learning Performance: A Meta-Analysis and Research Synthesis," *Comput. Educ.*, vol. 94, pp. 252–275, 2015, doi: 10.1016/j.compedu.2015.11.008.
- [36] M. A. Ali, N. S. Ashaari, S. F. M. Noor, and S. Zainudin, "Identifying Students' Learning Patterns in Online Learning Environments: A Literature Review," *Int. J. Emerg. Technol. Learn.*, vol. 17, no. 8, pp. 189–205, 2022, doi: 10.3991/ijet.v17i08.29811.
- [37] B. Arslan-Cansever, "Investigation of Third Grade Students' Views on Media Literacy," *Int. J. Educ. Methodol.*, vol. 5, no. 2, pp. 265–273, 2019, doi: 10.12973/ijem.5.1.265.
- [38] I. Engeness, "Developing teachers' digital identity: towards the pedagogic design principles of digital environments to enhance students' learning in the 21st century," *Eur. J. Teach. Educ.*, vol. 44, no. 1, pp. 96–114, 2021, doi: 10.1080/02619768.2020.1849129.
- [39] T. A. Susanto, I. Fathurohman, Rismiyanto, and H. Pratama, "Developing Nearpod E-Media Through Model Discovery to Improve Learning Independence for Elementary School Students," *Uniglobal J. Soc. Sci. Humanit.*, vol. 1, no. 1, pp. 44–53, 2022, doi: 10.53797/ujssh.v1i1.7.2022.
- [40] P. Nonthacumjane, E. Maceviciute, and T. D. Wilson, "Organizational Aspects of Collaboration on Local Information Management by Thai Provincial University Libraries," *J. Libr. Adm.*, vol. 62, no. 6, pp. 771–792, 2022, doi: 10.1080/01930826.2022.2102380.
- [41] Suciati and A. M. Erzad, "The existence of Kudus Islamic local culture to prevent radicalism in globalization era," *Qudus Int. J. Islam. Stud.*, vol. 6, no. 1, pp. 39–56, 2018, doi: 10.21043/qijis.v1i1.3460.
- [42] Roibin, E. S. Rahmawati, and I. Nurhayati, "A Model for Acculturation Dialogue Between Religion, Local Wisdom, and Power: A Strategy to Minimize Violent Behavior in the Name of Religion in Indonesia," *J. Southwest Jiaotong Univ.*, vol. 56, no. 1, 2021, doi: 10.35741/issn.0258-2724.56.1.1.
- [43] L. S. Keiler, "Teachers' roles and identities in student-centered classrooms," *Int. J. STEM Educ.*, vol. 5, no. 1, 2018, doi: 10.1186/s40594-018-0131-6.
- [44] S. Elayyan, "The future of education according to the fourth industrial revolution," *J. Educ. Technol. Online Learn.*, vol. 4, no. 1, pp. 23–30, 2021, doi: 10.31681/jetol.737193.
- [45] E. Islami, A. Zaky, and P. Nuangchalerm, "Comparative study of scientific literacy: Indonesian and thai pre-service science teachers report," *Int. J. Eval. Res. Educ.*, vol. 9, no. 2, pp. 261–268, 2020, doi: 10.11591/ijere.v9i2.20355.
- [46] S. Bahri, M. Ramly, A. Gani, and S. Sukmawati, "Organizational Commitment and Civil Servants Performance: The Contribution of Intelligence, Local Wisdom and Organizational Culture," *Eur. J. Bus. Manag. Res.*, vol. 6, no. 1, pp. 128–134, 2021, doi: 10.24018/ejbmr.2021.6.1.720.
- [47] K. McKnight, K. O'Malley, R. Ruzic, M. Horsley, J. J. Franey, and K. Bassett, "Teaching in a digital age: How educators use technology to improve student learning," *J. Res. Technol. Educ.*, vol. 48, no. 3, pp. 194–211, 2016, doi: 10.1080/15391523.2016.1175856.
- [48] M. A. A. Musa and J. A. Al Momani, "University Students' Attitudes towards using the Nearpod Application in Distance Learning," *J. Educ. e-Learning Res.*, vol. 9, no. 2, pp. 110–118, 2022, doi: 10.20448/jeelr.v9i2.4030.
- [49] I. W. Rasna and D. K. Tantra, "Reconstruction of Local Wisdom for Character Education through the Indonesia Language Learning: An Ethno-pedagogical Methodology," *Theory Pract. Lang. Stud.*, vol. 7, no. 12, p. 1229, 2017, doi: 10.17507/tpls.0712.09.
- [50] L. Florian, "The heart of inclusive education is collaboration," *Pedagogika*, vol. 126, no. 2, pp. 248–253, 2017, doi: 10.15823/p.2017.32.
- [51] L. H. L. Furuto, "Pacific ethnomathematics: Pedagogy and practices in mathematics education," *Teach. Math. its Appl.*, vol. 33, no. 2, pp. 110–121, 2014, doi: 10.1093/teamat/hru009.
- [52] G. Sunzuma, N. Zezekwa, I. Gwizangwe, and G. Zinyeka, "A Comparison of the Effectiveness of Ethnomathematics

- and Traditional Lecture Approaches in Teaching Consumer Arithmetic: Learners' Achievement and Teachers' Views," *Pedagog. Res.*, vol. 6, no. 4, p. em0103, 2021, doi: 10.29333/pr/11215.
- [53] A. Q. Fouze and M. Amit, "On the importance of an ethnomathematical curriculum in mathematics education," *Eurasia J. Math. Sci. Technol. Educ.*, vol. 14, no. 2, pp. 561–567, 2018, doi: 10.12973/ejmste/76956.
- [54] P. Macaruso, S. Wilkes, and J. E. Prescott, "An investigation of blended learning to support reading instruction in elementary schools," *Educ. Technol. Res. Dev.*, vol. 68, no. 6, pp. 2839–2852, 2020, doi: 10.1007/s11423-020-09785-2.
- [55] U. Umbara, W. Wahyudin, and S. Prabawanto, "Exploring Ethnomathematics with Ethnomodeling Methodological Approach: How Does Cigugur Indigenous People Using Calculations to Determine Good Day to Build Houses," *Eurasia J. Math. Sci. Technol. Educ.*, vol. 17, no. 2, pp. 1–19, 2021, doi: 10.29333/EJMSTE/9673.