
The analysis of teacher's perception of the integration of *Kasepuhan* local wisdom into school curriculum

KHUSYAIRIN^{1*}, UDIN SYAEFUDIN SAUD², SURURI³, AND NANI HARTINI⁴

Abstract

The purpose of this study is to analyze teachers' perceptions of the integration of the *Kasepuhan* local wisdom into school curricula. Using a survey method, data were collected through questionnaires distributed to schoolteachers to evaluate their knowledge of the *Kasepuhan* cultural values, the extent of integrating these values into teaching practices, and the challenges encountered in implementing local wisdom-based education. The study also examined curriculum development, assessments, teacher competence, teaching materials, learning media, and community involvement. The results revealed that while 35% of teachers know *Kasepuhan* values, only 13.33% believe these values are applied in schools. A significant number (40%) indicated the need for curriculum adjustments to reflect local culture better, while 70% reported that local wisdom-based assessment criteria had not been optimally implemented. Furthermore, the study concludes that although teachers recognize the importance of integrating *Kasepuhan* wisdom, challenges such as insufficient resources, lack of training, and limited school facilities hinder its implementation.

Keywords

Curriculum, *Kasepuhan*, local wisdom, *teacher perception*

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^{1*} Universitas Pendidikan Indonesia, Indonesia, Corresponding author: khusyairin01@upi.edu

^{2,3,4} Universitas pendidikan Indonesia, Indonesia

Introduction

Indonesia is renowned for its rich cultural heritage and ethnic diversity and is home to various Indigenous communities that steadfastly uphold their traditions and ancestral values (Pradani & Hasibuan, 2018; Saputra, 2024). This diversity of ancestral values has given rise to a wide range of local wisdom unique to each region. Over time, local wisdom has become an essential component of the educational process in Indonesia, facilitated through its integration into the education system (Nur et al., 2023; Zubaidah & Arsih, 2021). Incorporating local wisdom into school curricula has gained particular prominence, especially following the introduction of the Kurikulum Merdeka by the Ministry of Education (Fauziah et al., 2023; Ferdi Hasan et al., 2024). Local wisdom, encompassing the knowledge, beliefs, traditions, and practices developed over generations within specific communities, offers invaluable insights into sustainable living, social cohesion, and cultural identity (Abas et al., 2022; Susanto et al., 2022).

Integrating this Indigenous knowledge into formal education enriches the learning experience and fosters students' sense of belonging and respect for cultural diversity (Civittillo et al., 2019; Malo-Juvera et al., 2018). In many parts of the world, education systems have historically prioritized standardized curricula that often marginalize or overlook Indigenous perspectives (Abas et al., 2022; As'Ari et al., 2019; Tienken, 2023). This approach can lead to a disconnection between students' cultural backgrounds and educational experiences, potentially affecting engagement and achievement. Recognizing this gap, educators and policymakers increasingly advocate for curricula that reflect and honor local cultures and knowledge systems.

Integrating local wisdom into school curricula aligns with the principles of culturally responsive teaching, which emphasizes the importance of including students' cultural references in all aspects of learning (Druker-Ibáñez & Cáceres-Jensen, 2022; Ferdi Hasan et al., 2024; Pamungkas et al., 2023; Suryani et al., 2019). This pedagogical approach can enhance students' academic success by making learning more relevant and validating their cultural heritage. Moreover, it supports the development of critical thinking skills as students explore different worldviews and challenge dominant narratives (Alhanachi et al., 2021; Banks, 2015; Duarte et al., 2024; Semião et al., 2023).

Integrating local wisdom poses several challenges, including curriculum design, teacher preparedness, and resource availability (Gulya & Fehérvári, 2024; Sleeter, 2011; Underwood & Mensah, 2018). Teachers play a pivotal role in this endeavor, as their perceptions and attitudes toward local wisdom influence how effectively they can incorporate it into their teaching practices (Mudjid et al., 2022; Saputri, 2020). Howard (2003) explained that professional development and training are essential to equip educators with the knowledge and skills necessary to implement culturally relevant curricula (Underwood & Mensah, 2018).

This study explores teachers' perceptions of integrating local wisdom into the school curriculum, focusing on the *Kasepuhan* community's indigenous knowledge. This community is integral to Indonesia's rich cultural heritage, adhering to a distinctive value system in their daily lives. Indigenous Legal Communities firmly uphold the ancestral customs (*tali paranti karubun*) passed down through generations in their socio-cultural practices, particularly the

Kasepuhan Banten Kidul community in Sukabumi. This Indigenous Legal Community is known as the "*Kasepuhan* Community" or "*Kasepuhan* People." The *Kasepuhan* community is open-minded, embracing modern cultural practices as long as they do not conflict with the fundamental values of their ancestral customs, which serve as the foundation of their culture.

The *Kasepuhan* people, an indigenous group in Sukabumi regency, possess a rich cultural heritage and sustainable practices that offer valuable lessons in environmental stewardship and community living (Retnowati et al., 2019). By conducting a survey study, this study seeks to understand the factors that influence teachers' attitudes toward incorporating *Kasepuhan* wisdom into their teaching. The findings of this study will contribute to the broader discourse on culturally responsive education. They may inform policy decisions and professional development programs aimed at promoting the inclusion of local wisdom in schools. Integrating indigenous knowledge like that of the *Kasepuhan* community into the curriculum can enhance educational relevance, preserve cultural heritage, and prepare students to navigate a multicultural world.

Methodology

Research design

This study adopted a quantitative approach to examine teachers' perceptions of integrating the *Kasepuhan* local wisdom into the school curriculum. A descriptive survey method was utilized as the primary means of data collection and analysis. According to Elangovan and Sundaravel (2021), a descriptive survey is effective for measuring phenomena in terms of conditions, procedures, relationships, or trends, making it suitable for studies aiming to capture the current state of a particular issue (Charli et al., 2022). The descriptive survey design allows researchers to collect quantitative data describing specific population characteristics (Creswell & Creswell, 2018). This design was chosen because it facilitates gathering information from a larger group of participants, providing a comprehensive overview of teachers' perceptions (Amirova, 2020; Winarto et al., 2025).

Participants

The study employed a cluster random sampling technique, targeting groups of teachers at the primary and junior high school levels in Sukabumi Regency. This method was chosen to ensure a representative sample of teachers directly involved in the educational processes within the region. Focusing on clusters of schools within the regency, the researchers aimed to capture diverse teaching experiences and perspectives on integrating *Kasepuhan* local wisdom into the school curriculum. A total of 60 teachers from Sukabumi Regency participated in this study. Of these participants, 23 were primary school teachers, accounting for 38% of the sample, and 37 were junior high school teachers, making up the remaining 62%. The distribution of participants is summarized in Table 1 below.

Table 1. *Sample characteristics*

No	Level	Amount	Percent (%)
1	Primary school teacher	23	38
2	Junior high school teacher	37	62

Research instrument and data analysis

The instrument employed in this study was a survey consisting of complex graphical choices, as suggested by Charli et al. (2022) and Elangovan and Sundaravel (2021). Participants were required to provide thorough responses to each question (Indah & Rohmah, 2022). Moreover, intricate lists aimed to maximize the information available to participants for each item, thereby enhancing the accuracy, validity, and overall test results (Majda et al., 2021; Raof thmdiah et al., 2020; Sakti et al., 2024). The development of the survey instrument involved a content evaluation stage conducted by education experts to ensure its relevance and comprehensiveness. Following this, validity and reliability testing were performed based on the outcomes of the instrument trials. Quest analysis analyzed the instrument using Item Response Theory, or IRT (Sischka et al., 2020). According to Kong and Lai (2022), an MNSQ infit value within 0.30 to 0.77 indicates an instrument’s validity. Our instrument met this criterion, consisting of 20 valid items. The instrument’s reliability was determined using Cronbach’s alpha, yielding a result of 0.91, which signifies high reliability. The survey was administered via an online questionnaire using Google Forms, and the data were disseminated through social media platforms to reach a wider audience. Descriptive analysis was conducted to examine the responses to each question. The specific items included in the questionnaire are detailed in Table 2.

Table 2. *Questionnaire instrument*

Dimensions	Indicators	No	Questions
Integration of <i>Kasepuhan</i> local wisdom	Curriculum based on local wisdom	1	Teachers' knowledge of <i>Kasepuhan</i> local wisdom values
		2	The school has accommodated the values of <i>Kasepuhan</i> local wisdom
		3	Teachers' perspectives on the need for curriculum adjustments to better reflect <i>Kasepuhan</i> local culture
	Development of assessments based on local wisdom	4	Incorporating local wisdom values in learning and teaching
		5	Whether students are taught to respect and preserve <i>Kasepuhan</i> local culture
		6	Use of everyday examples from the <i>Kasepuhan</i> community in learning
		7	Inclusion of important aspects of <i>Kasepuhan</i> culture in learning assessments
		8	Optimal implementation of local wisdom-based assessment criteria in schools

Dimensions	Indicators	No	Questions
	Teacher competency development	9	Need for additional teacher training to understand local wisdom-based teaching
		10	Teachers' proficiency in delivering materials based on local wisdom
	Teaching materials and learning media	11	Reflection of <i>Kasepuban</i> values in the teaching materials used
		12	Effectiveness of learning media in helping students understand local wisdom
	Facilities and supporting infrastructure	13	Adequacy of school facilities in supporting local wisdom-based learning
		14	Need for additional facilities to support local wisdom-based education
	Characteristics of schools based on local wisdom	15	The necessity of active involvement from the <i>Kasepuban</i> community in local wisdom-based schools
		16	Support and involvement of the <i>kasepuban</i> community in the school's educational process

Findings and Discussion

Curriculum based on local wisdom

Based on the results of a questionnaire regarding teachers' knowledge of *Kasepuban* local wisdom values, approximately 35% of teachers are familiar with these cultural values. However, in subsequent questions, 41.56% of teachers stated that *Kasepuban* cultural values had not been implemented in schools, and only about 13.33% responded that their school had applied these values. Furthermore, around 40% of teachers believe curriculum adjustments are necessary to reflect *Kasepuban* culture better. This is because, with the current curriculum, 41.67% of teachers have not incorporated *Kasepuban's* local wisdom into classroom learning. The lack of integration of *Kasepuban* culture into the curriculum is also reflected in teachers' perceptions: 51.67% feel they have attempted to teach *Kasepuban* values to students. In comparison, 48.33% say they do not. Moreover, 43.33% of teachers stated that they have not maximally used everyday life examples in teaching.

The data above indicate that although most teachers have adequate knowledge of the *Kasepuban* local wisdom values, many teachers still do not fully understand or integrate these values into the learning context. This may be due to various factors, including limited resources or training available to teachers regarding implementing local wisdom in the curriculum (Budiastra et al., 2021; Fauziah et al., 2023; Usmeldi & Amini, 2020). These findings are also consistent with relevant studies, which showed that despite awareness of the importance of local values (Kusuma, 2018; Murhaini & Achmadi, 2021). Time constraints and a lack of relevant teaching materials often limit their implementation in education. Furthermore, these observations align with the study, indicating that the national curriculum is often designed universally without fully considering local wisdom in various regions (Parhan & Dwiputra, 2023).

Development of assessments based on local wisdom

Based on the questionnaire results in the development of local wisdom-based assessments, most respondents believe that learning assessments encompassing important aspects of *Kasepuhan* culture and applying local wisdom-based assessment criteria are not optimal. A significant proportion of teachers, specifically 43.33%, stated that learning assessments had not included the essential aspects of *Kasepuhan* culture. Consequently, the assessment process does not incorporate the values inherent in *Kasepuhan* culture. Furthermore, approximately 70% of teachers opined that local wisdom-based assessment criteria have not been optimally implemented in schools.

This data indicates that teachers feel assessments incorporating the *Kasepuhan* local wisdom have not been adequately applied in schools. Many respondents believe assessing students' understanding of local culture and the local wisdom-based assessment criteria need further development. This aligns with [Widana et al. \(2023\)](#), which stated that local wisdom-based assessments are often not systematically integrated into the learning process due to a lack of guidelines and resources supporting the implementation of assessment criteria relevant to the local cultural context.

[Retnowati et al. \(2019\)](#) also found that the main challenges in implementing local wisdom-based assessments are teacher training ([Sotero et al., 2020](#)) and the minimal development of assessment instruments that accommodate local culture. This results in limitations in evaluating students' understanding of local wisdom holistically. Therefore, initiatives are needed to strengthen teachers' capacity to design assessment instruments based on local culture and to provide adequate resources to support this process ([Setyanto et al., 2019](#)).

Teaching materials and learning media

Based on the Teaching Materials and Learning Media section questionnaire results, most respondents feel that the current teaching materials and learning media do not fully reflect *Kasepuhan* values or effectively help students understand local wisdom. Regarding the first question about teaching materials, nearly all teachers have not integrated their teaching materials with *Kasepuhan* culture. Specifically, 40% of respondents disagreed, 46.57% disagreed with the statement that their teaching materials reflect *Kasepuhan* values, and the remainder strongly disagreed. Meanwhile, in response to the question about the effectiveness of learning media in helping students understand local wisdom, a significant proportion of teachers—45%—believe they have not implemented this. This suggests that although there is a perception of limited effectiveness, extreme views on the ineffectiveness of media are relatively minimal.

These data indicate an urgent need to develop teaching materials and learning media that better embody the values of the *Kasepuhan* local wisdom. According to [Rahmawati et al. \(2023\)](#), using teaching materials relevant to local culture not only strengthens students' understanding of their own culture but also enhances their engagement in learning. However, many schools still face challenges in developing contextual teaching materials due to limited resources and a lack of clear guidelines for creating locally-based content ([Budiastra et al.,](#)

2021; Setya et al., 2024; Sumardjoko & Musyiam, 2018). The use of effective learning media also remains a challenge. Media relevant to the local context is essential to facilitate students' understanding of the cultural values being taught. Arjaya et al. (2024) and Usmeldi & Amini (2020) indicated that interactive learning media based on local culture can increase the attractiveness of learning. However, this requires investment in developing media tailored to local culture, often unavailable in many schools.

Conclusion

Based on the analysis of the questionnaire data presented, implementing *Kasepuhan* local wisdom-based education in schools still faces various challenges. These challenges span curriculum development, assessment, teacher competence, teaching materials, learning media, supporting facilities, and community involvement. Although there is considerable awareness among teachers about the importance of integrating local wisdom into education, the reality in the field reveals a gap between expectations and actual practice, particularly regarding facility support, teaching competence, and the active involvement of the *Kasepuhan* community.

However, these findings also provide valuable insights into potential areas for further development. The need for additional teacher training, enhancement of facilities and learning media, and strengthening collaboration between schools and the *Kasepuhan* community are critical points that must be addressed. With more optimal support from various parties, especially the government and local communities, it is hoped that local wisdom-based learning can be implemented more effectively. This would preserve *Kasepuhan* culture and shape students' strong character rooted in local values.

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Biographical Notes

KHUSYAIRIN is a doctoral candidate at the Department of Educational Administration, Universitas Pendidikan Indonesia, Bandung, Indonesia.

UDIN SYAEFUDIN SAUD is working at Universitas Pendidikan Indonesia, Bandung, Indonesia.

SURURI is working at Universitas Pendidikan Indonesia, Bandung, Indonesia.

NANI HARTINI is working at Universitas Pendidikan Indonesia, Bandung, Indonesia.