

FUTURE ISLAMIC EDUCATION MODEL: A DIGITAL APPROACH BASED ON CULTURAL WISDOM

(A Study of Omah Sinau in Wonokerto Village, Bandar, Batang)

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis model pendidikan Islam masa depan melalui pendekatan digital yang terintegrasi dengan kearifan budaya lokal di Omah Sinau Desa Wonokerto, Bandar, Batang. Metode yang digunakan adalah kualitatif dengan pendekatan studi kasus melalui teknik wawancara mendalam terhadap pengelola Omah Sinau. Hasil penelitian menunjukkan bahwa model pembelajaran di Omah Sinau mengintegrasikan teknologi digital sebagai media dan metode pembelajaran, seperti penggunaan proyektor, media sosial, dan platform komunikasi daring, dengan nilai-nilai kearifan lokal seperti gotong royong, tepo seliro, dan budaya berbagi. Selain itu, pembelajaran juga menekankan pada pembentukan kesadaran belajar, berpikir kritis, serta tanggung jawab sosial peserta didik. Model ini terbukti mampu menciptakan pembelajaran yang kontekstual, kolaboratif, dan relevan dengan kebutuhan masyarakat desa. Kontribusi penelitian ini terletak pada penguatan konsep pendidikan Islam berbasis komunitas yang adaptif terhadap perkembangan digital tanpa meninggalkan akar budaya lokal, sehingga dapat menjadi alternatif model pendidikan Islam di masa depan.

Kata kunci: Pendidikan Islam, Transformasi Digital, Kearifan Lokal, Keberlanjutan, Omah Sinau

ABSTRACT

This study aims to analyze a future model of Islamic education through a digital approach integrated with local cultural wisdom at Omah Sinau in Wonokerto Village, Bandar, Batang. The research employs a qualitative method with a case study approach, using in-depth interviews with the founder of Omah Sinau as the primary data source. The findings reveal that the learning model integrates digital technology as both a medium and method of instruction, including the use of projectors, social media, and online communication platforms, alongside local cultural values such as mutual cooperation, empathy (tepo seliro), and sharing culture. In addition, the learning process emphasizes the development of self-awareness, critical thinking, and social responsibility among learners. This model demonstrates its effectiveness in creating contextual, collaborative, and community-oriented learning. The contribution of this study lies in proposing a

community-based Islamic education model that is adaptive to digital transformation while preserving local cultural values, offering a relevant framework for future Islamic education.

Keywords: *Islamic Education, Digital Transformation, Local Wisdom, Sustainability, Omah Sinau.*

INTRODUCTION

The advancement of globalization and digital transformation has brought about significant changes in various aspects of life, including in the field of education (Aulia et al., 2025). Islamic education, as part of the national education system, is required to adapt to these developments without losing the essence of Islamic values. Conventional learning approaches are no longer considered capable of meeting the demands of modern students because they tend to emphasize only cognitive aspects, whereas current learning demands an approach that is more contextual, adaptive, and relevant to technological developments (Aisyah et al., 2025). On the other hand, the wave of digitalization also has the potential to displace local cultural values that have long served as the foundation of community life, particularly in rural areas.

Social phenomena such as juvenile delinquency and high rates of urbanization also pose challenges that affect the sustainability of community-based education. Many rural youth have lost opportunities for self-actualization, leading them to seek experiences outside the village without returning to contribute to their communities (Masterplandesa, 2025). This situation underscores the importance of implementing an educational model that not only addresses technological challenges but is also rooted in local cultural wisdom and capable of empowering communities. Therefore, innovation in Islamic education is needed that can integrate digital approaches with cultural values as a means of fostering character development and social sustainability.

Several previous studies have examined the integration of digital technology and local wisdom in Islamic education. A study conducted by Murdianto examined local wisdom-based Islamic education in Lombok and found that the integration of local cultural values with digital technology can strengthen cultural identity while improving students' digital literacy (Murdianto, 2021). Another study by

Khomsinnudin et al. highlights the importance of integrating local values with modernization in Islamic education. The findings indicate that integrating local values into Islamic education can strengthen a contextual Islamic identity, enhance the relevance of education, and prepare students to face global challenges without abandoning their cultural roots (Khomsinnudin et al., 2024). Meanwhile, research by Prayoga and Ubaidillah discusses innovations in Islamic education management based on local wisdom in the digital era. The findings indicate that Islamic educational institutions grounded in local values are better equipped to adapt to digital challenges compared to those that rely solely on technology (Prayoga & Ubaidillah, 2025).

Although various previous studies have examined the integration of digital technology and local wisdom in Islamic education, these studies tend to focus on the context of formal education and have not extensively examined community-based educational practices actually taking place at the village level. Furthermore, the aspect of youth empowerment as key actors in the educational process has not been explored in depth. Consequently, there is a research gap in examining an Islamic education model that simultaneously integrates digital approaches, local cultural wisdom, and community empowerment into a cohesive system. The novelty of this study lies in its empirical examination of educational practices at Omah Sinau in Wonokerto Village, which has developed a community-based learning model by combining digitalization as a medium and method of learning with local cultural wisdom as the foundation for character building and social life.

This study aims to analyze the future model of Islamic education implemented at Omah Sinau in Wonokerto Village through a digital approach grounded in local cultural wisdom. Specifically, this study aims to examine the implementation of digital technology in the learning process, analyze the integration of local cultural wisdom values in the character development of students, and identify the relevance of this educational model in addressing the challenges of Islamic education in the era of globalization and digital transformation.

METHOD

This study employs a qualitative approach using a case study design. This approach was chosen to gain a deep understanding of the phenomenon of the digital and local cultural wisdom-based Islamic education model implemented at Omah Sinau in Wonokerto Village. The research setting is Omah Sinau, located in Wonokerto Village, Bandar Subdistrict, Batang Regency. The primary data source in this study is the founder and manager (owner) of Omah Sinau, who serves as the key informant. The selection of the informant was conducted using a purposive sampling method, based on the consideration that the informant possesses the knowledge, experience, and direct involvement in the planning and implementation of the educational model under study.

Data collection was conducted through in-depth interviews. The interviews were semi-structured, meaning they followed a pre-established set of questions while still allowing informants to elaborate on their answers based on their experiences and perspectives (Badruddin et al., 2020). The interview process focused on eliciting information regarding the background of Omah Sinau's establishment, the implementation of learning, the integration of digital technology and local cultural wisdom, as well as the relevance of the educational model applied. In addition to interviews, the researcher also utilized documentation as supporting data in the form of interview transcripts. Data analysis in this study employed the Miles, Huberman, and Saldana model, comprising three stages: data condensation, data presentation, and drawing conclusions (Miles et al., 2014).

DISCUSSION

Profile Omah Sinau

Omah Sinau, located in Wonokerto Village, is a community-based educational space established on March 1, 2016. This institution was founded in response to various social issues emerging among local youth. This initiative arose from the youth's concern over rising juvenile delinquency and high rates of urbanization, which have weakened social dynamics in the village.

During adolescence and early adulthood, individuals are in the process of self-discovery. At this stage, adolescents tend to be vulnerable to negative

influences if they lack a positive environment for personal growth. This aligns with Erikson's view that adolescence is the stage of "identity versus role confusion", a phase of self-identity exploration that significantly shapes the direction of an individual's future development (Elfa, 2025). Additionally, adolescents who lack a supportive environment are more easily influenced by deviant behavior. This situation is one of the driving factors behind the establishment of Omah Sinau as an alternative space capable of channeling young people's energy and potential into more productive and positively meaningful activities.

The phenomenon of urbanization is also a major concern. Many rural youth choose to migrate to cities for work, leading to a diminished role for the younger generation in village development. In response, Omah Sinau was established with the aim of creating an ecosystem that encourages youth involvement in village development, without requiring them to completely abandon their identity and contributions as part of the rural community. On the other hand, the existence of Omah Sinau also provides direct benefits to the community of Wonokerto Village, particularly in terms of access to education. With learning programs organized within the village, residents no longer have to leave the village to access non-formal education services. This facilitates access to learning, saves costs and time, and increases community participation in community-based educational activities.

Against this backdrop, Omah Sinau champions a vision of youth empowerment through education focused on village development. The educational concept applied is broad and inclusive, extending beyond formal education to include the sharing of experiences, the reinforcement of life values, and the development of practical skills. The primary target of these activities is youth as the subjects of empowerment, while the learners encompass a wide range of people, from children to adults. In practice, Omah Sinau does not use the term "teacher," but rather "facilitator." This reflects a participatory and student-centered learning approach, where the facilitator acts as a companion and discussion starter, not as the sole source of knowledge (Siska et al., 2025).

In its implementation, Omah Sinau offers various programs, including tutoring, village schools based on PKBM/Kejar Paket, a library, a reading house, an art house, and a media house. All of these activities are managed by young

people who serve as facilitators. Specifically, in the village school program, Omah Sinau has developed a non-formal education model integrated with the PKBM/Kejar Paket program. Learning is divided into several main categories. First, academic skills classes focus on strengthening students' core competencies in accordance with equivalency education standards. Second, regular classes employ a project-based learning (PjBL) approach, a learning model that emphasizes students' active involvement in independently designing and developing projects based on their interests and potential. This approach provides students with the opportunity to learn through hands-on experience (learning by doing) and fosters the development of critical thinking skills, creativity, and independence (Fitriyah & Sholihah, 2024). Each week, there is a reflective mentoring process where students review the progress of their projects, including evaluating achievements and challenges encountered.

This method demonstrates that learning at Omah Sinau is not solely focused on cognitive aspects but also emphasizes the development of practical skills, independence, and students' reflective abilities. This approach underscores that the learning process is not merely oriented toward success but also toward students' ability to learn from failure as an integral part of the educational process.

Digital Implementation in Omah Sinau's Learning Process

To support the learning process, Omah Sinau has integrated digital technology as both a medium and a method of learning. Conceptually, the use of technology in education is an effort to enhance the effectiveness, interactivity, and accessibility of learning through the use of digital media (Agustian, niar & Salsabila, 2024). In practice, technology is used to support the delivery of materials through devices such as LCD projectors, the conduct of online studies, and the monitoring of student progress via digital communication platforms. Additionally, the use of platforms like WhatsApp groups serves as the primary means for coordination, information dissemination, and discussions between facilitators and students.

More than just a medium, digitalization is also integrated as part of a learning method that is productive and participatory. Students are encouraged to

produce digital-based works as a form of learning implementation. For example, student works that have been published through mass media such as radio, which not only serve as a form of appreciation but also as an effort to boost students' self-confidence and communication skills.

The application of digital technology in education still faces a number of challenges. Not all students have adequate access to or proficiency in using digital technology, particularly among adult learners. This digital access and literacy gap is one of the barriers to the implementation of technology-based learning (Pratama et al., 2025). Additionally, limited devices and facilities also hinder the equitable and optimal use of digital media.

On the other hand, within the context of education grounded in Islamic values, the integration of digital technology also requires a selective and prudent approach. The use of technology should not be directed solely toward cognitive aspects but must also prioritize moral values, such as responsibility, ethical communication, and the positive use of media. This aligns with the principles of Islamic education, which emphasize a balance between the mastery of knowledge and character development. Therefore, the role of the facilitator is crucial in guiding the use of technology to ensure it remains productive, educationally valuable, and does not deviate from educational objectives.

Integration of Local Cultural Wisdom at Omah Sinau

In addition to a digital approach, Omah Sinau also emphasizes the importance of integrating local cultural wisdom into the learning process. Values such as *gotong royong*, *tepa selira*, and sharing are not only taught theoretically but are also practiced directly in the students' daily lives. These values serve as the foundation for character development, particularly in fostering a sense of social responsibility and empathy as part of the community.

The culture of mutual cooperation (*gotong royong*) is strongly reflected in the learning mechanisms implemented. Each student is not only responsible for achieving their personal goals but also bears a moral responsibility for the progress of their peers. In practice, students remind, support, and motivate one another when a member is facing difficulties or has not yet met the set goals. This pattern

demonstrates that the learning process is not individualistic but collective, thereby fostering strong social solidarity.

The value of *tepa selira* is also a key principle in interactions among students. *Tepa selira* is an attitude of empathy—the ability to understand what others are feeling (Widiyanti, 2024). The practice of mutually understanding others' circumstances and offering support through a gentle, non-confrontational approach (soft approach) is a defining characteristic of the learning environment at Omah Sinau. This creates an inclusive and humanistic learning environment, where every individual feels valued without excessive pressure or competition.

The integration of local cultural wisdom is also realized through special activities, such as art performances or exhibitions held regularly every March 1, coinciding with the anniversary of Omah Sinau's founding. These events serve as a platform for students to showcase the projects they have worked on, whether in the form of artistic works, entrepreneurial products, or academic papers. Through these activities, students not only learn to create but also learn to value the process, build self-confidence, and strengthen their sense of belonging to local culture. The exhibitions also function as a means to connect learning outcomes with the broader community.

A culture of sharing is also evident in simple yet meaningful practices, such as students bringing their creations—like food products—to class to share and taste together. In this context, classmates act not only as consumers but also as the first supporters who offer appreciation, and even become the initial customers of the products created. This practice demonstrates a mutually reinforcing learning ecosystem while instilling the values of community-based entrepreneurship.

Religious values are also an integral part of the cultural wisdom fostered at Omah Sinau. Activities such as the study of ethical texts like *Ta'īsīrul Kholāq* are part of the learning process. The book *Ta'īsīrul Kholāq* itself is a work by Sheikh Hafid Hasan Al-Mas'udi, compiled as a reference for learning in the field of ethics (Santoso & Mufaizah, 2024). Through this study, the Islamic values in the book are not separated from local culture but are harmoniously integrated, thereby forming a religious culture that is contextual to the lives of the village community.

The Relevance of the Omah Sinau Model for Islamic Education in the Future

The learning model implemented at Omah Sinau demonstrates a significant impact on students' development, particularly in fostering self-awareness and critical thinking skills. Students are not only guided to understand the material but are also encouraged to reflect on the learning process they undergo. This makes learning an internal need, not merely a formal obligation. Consequently, the orientation of education shifts from merely obtaining a diploma toward fostering self-awareness as lifelong learners.

This approach is particularly relevant amid the crisis of meaning in modern education, where the learning process is often trapped in administrative formalities and academic achievements alone. Omah Sinau offers an alternative by emphasizing honesty in the learning process, active student engagement, and learning based on real-life experiences. This model indirectly fosters critical consciousness—that is, students' critical awareness of themselves, their environment, and their learning objectives. According to Paulo Freire, this awareness is the most crucial element in the world of education (Prastowo, 2020).

On the other hand, the Omah Sinau model is also capable of addressing the challenges of digitalization, which has the potential to foster individualistic attitudes. In practice, the use of gadgets is not entirely prohibited but is wisely regulated to avoid disrupting social interaction. In fact, during certain activities, students are encouraged to set aside their gadgets temporarily to foster more intensive and meaningful communication. The relevance of this model is also evident in its ability to integrate two key aspects: a digital approach and local cultural wisdom. These two aspects complement each other in creating a learning system that is not only adaptive to the times but also remains rooted in moral and cultural values. This integration is crucial to ensure that education does not lose its identity amidst the tide of globalization.

Strong community support for Omah Sinau also serves as an indicator that this model has high social relevance. Since its establishment in 2016, the community has not merely been an object but an active participant in the institution's development. Support in the form of labor, facilities, and funding demonstrates a sense of trust and ownership toward Omah Sinau. This reinforces

Omah Sinau's position as a participatory and sustainable community-based education model.

Omah Sinau's development plans, such as the construction of an outdoor school, demonstrate innovative efforts to address the need for a more contextual and environment-based education for the future. This concept is not only oriented toward knowledge transfer but also toward fostering independence and life skills relevant to local potential. Thus, education is no longer detached from the realities of community life but becomes an integral part of the village development process.

CONCLUSION

Based on the research findings, the educational model implemented at Omah Sinau in Wonokerto Village demonstrates that the integration of digital approaches and local cultural wisdom can serve as an alternative model for Islamic education in the future. Digital approaches are utilized not only as a medium but also as a learning method that supports flexible and contextual learning processes. On the other hand, values of local cultural wisdom such as mutual cooperation, *tepo seliro*, a culture of sharing, and religiosity are tangibly integrated into the learning experience, thereby shaping students' characters to be not only intellectually intelligent but also socially and spiritually aware. Furthermore, this model emphasizes the importance of self-awareness and critical thinking, making the educational process more meaningful than merely formal achievements such as diplomas.

This study has limitations in that the data sources are derived solely from a single informant, so the perspectives obtained are still limited to the administrator's point of view. Nevertheless, this study contributes to the development of Islamic education research, particularly by proposing a community-based education model that integrates digitalization and local cultural wisdom. Therefore, future research is recommended to involve more informants, such as students and the community, as well as to adopt a comparative approach with other educational institutions to gain a broader and deeper understanding.

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