

Local Wisdom as Digital Epistemology: Ethnopedagogy and The Reorientation of Indonesian National Education in The Midst of The Digital Identity Crisis

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Abstract: National education in Indonesia faces serious challenges due to the rapid flow of disinformation, erosion of cultural identity, and instrumentalization of national symbols in the digital space. This research aims to elaborate an ethnopedagogical approach as an alternative foundation for relevant national education in the digital era. Through literature study and conceptual framework analysis, this study formulated a Digital-Ethno-Nationality (DEN) model that integrates the value of local wisdom of the archipelago with community-based digital literacy. The results of the study show that the paradigm reorientation from top-down value transmission to the co-construction of identity based on local culture is able to strengthen the national character of the younger generation in the digital space. The contribution of this research is the availability of the conceptual framework of DEN along with five concrete implementation practices that can be adapted to various levels of education, as well as offering new perspectives in curriculum policy and teacher training.

Keywords: ethnopedagogy; national education; digital literacy; local knowledge; Digital Identity

Abstrak: Pendidikan kebangsaan di Indonesia menghadapi tantangan serius akibat derasnya arus disinformasi, erosi identitas kultural, dan instrumentalisasi simbol kebangsaan di ruang digital. Penelitian ini bertujuan mengelaborasi penDENatan etnopedagogi sebagai landasan alternatif pendidikan kebangsaan yang relevan di era digital. Melalui studi literatur dan analisis kerangka konseptual, penelitian ini merumuskan model Digital-Etno-Kebangsaan (DEN) yang mengintegrasikan nilai kearifan lokal Nusantara dengan literasi digital berbasis komunitas. Hasil kajian menunjukkan bahwa reorientasi paradigma dari transmisi nilai top-down menuju ko-konstruksi identitas berbasis budaya lokal mampu memperkuat karakter kebangsaan generasi muda di ruang digital. Kontribusi riset ini adalah tersedianya kerangka konseptual DEN beserta lima praktik implementasi konkret yang dapat diadaptasi pada berbagai jenjang pendidikan, sekaligus menawarkan perspektif baru dalam kebijakan kurikulum dan pelatihan guru.

Kata Kunci: etnopedagogi; pendidikan kebangsaan; literasi digital; kearifan lokal; identitas digital

Introduction

The development of digital technology, which has become increasingly massive in the last twenty years, has significantly overhauled the pattern of social interaction, information consumption, and identity formation, especially among the younger generation¹. The digital space is no longer just a communication infrastructure, but has transformed into a separate cultural ecosystem that also shapes the views and values of the nation's next generation². In the midst of this wave of rapid change, national education, which is actually the main pillar of the formation of the nation's character and social cohesion, is actually facing the pressure of a crisis that is multidimensional and cannot be underestimated³.

¹A. S Cahyono, "PENGARUH MEDIA SOSIAL TERHADAP PERUBAHAN SOSIAL MASYARAKAT DI INDONESIA," *Publiciana* 9, no. 1 (2016): 140-57, <https://doi.org/https://doi.org/10.36563/publiciana.v9i1.79>.

²Putri and B. C Cahaya, "Pengaruh Budaya Asing Dan Media Sosial Terhadap Identitas Nasional Generasi Muda Di Era Globalisasi," *Jurnal Penelitian Dan Pengabdian* 3, no. 1 (2025): 1-9.
Sundahry Sundahry, Fachruddiansyah Muslim, and Ade Kusmana, "PENGARUH TEKNOLOGI DIGITAL PADA PEMBENTUKAN KARAKTER PESERTA DIDIK DI SEKOLAH DASAR," *Jurnal Muara Pendidikan* 8, no. 2 (December 4, 2023): 410-18, <https://doi.org/10.52060/mp.v8i2.1534>.

³M. M Fatimah, A Abdulkarim, and D Iswandi, "Meningkatkan Pemahaman Wawasan Kebangsaan Peserta Didik Melalui Literasi Digital," *Jurnal Civicus* 20, no. 1 (2020): 31-39, <https://doi.org/https://doi.org/10.17509/civicus.v20i1.16327>; Mukhzamilah et al.,

The 2023 *Digital Report* released by We Are Social and Hootsuite noted that the average Indonesian spends 7 hours and 42 minutes per day in the internet space, with 3 hours and 18 minutes of which are specifically used to access social media platforms⁴. Ironically, in the midst of such a high intensity of digital consumption, a study by the Indonesian Center for Cultural Research and Development in 2023 found that 65% of young respondents are more familiar with foreign pop culture than their own local wisdom. This striking gap between the high intensity of digital consumption and the low level of cultural literacy confirms that the digital space is not just a communication infrastructure, but has transformed into an arena for negotiation and battle for cultural identity that demands a structured and strategic educational response⁵.

The problems that emerged include at least four main crises. First, the torrent of disinformation and hoax content that is more viral than national narratives, is reinforced by platform algorithms that tend to encourage polarization. Second, the erosion of cultural identity that

"Pengaruh Kemampuan Berpikir Kritis & Literasi Digital Terhadap Wawasan Kebangsaan," *Jurnal Pendidikan (Teori Dan Praktik)* 8, no. 1 (May 19, 2023): 70-76, <https://doi.org/10.26740/jp.v8n1.p70-76>.

⁴A. D Riyanto, "Hootsuite (We Are Social): Indonesian Digital Report 2023," 2023, <https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2023/>.

⁵Putri and Cahaya, "Pengaruh Budaya Asing Dan Media Sosial Terhadap Identitas Nasional Generasi Muda Di Era Globalisasi";

Ainiyya Ramadhani, "Identitas Nasional Sebagai Karakter Bangsa Indonesia Dalam Bermedia Sosial," *Maliki Interdisciplinary Journal* 3, no. 6 (2025): 108-15.

occurs cumulatively due to the dominance of global popular culture so that young people are more familiar with Japanese anime fictional characters or K-pop stars than they are with understanding the philosophy of the archipelago or their own regional oral traditions⁶. Third, the phenomenon of *echo chambers* that makes it difficult to spread national insights across digital communities. Fourth, the instrumentalization of national symbols such as Pancasila, the 1945 Constitution, the Indonesian language, the Red and White flag, and national anthems as a tool for practical political legitimacy of certain parties, not as a meaningful socio-cultural glue in the daily lives of citizens⁷.

Seeing this reality, the conventional approach in national education which has so far relied on the memorization of normative texts, one-way ideologization, and the transmission of *top-down values* from the state to students has proven to be unable to form an authentic and test-resistant internalization of values in the midst of digital currents⁸. The

phenomenon of *filter bubbles* on social media platforms has worsened the condition by distorting the understanding of national values algorithmically, so that the transformation of an educational curriculum that is more adaptive to the digital ecosystem while maintaining substantial depth is an absolute necessity⁹.

Several previous studies have highlighted the relevance of local wisdom in character and nationality education. Santosos et al.¹⁰ found that the application of the *Project-Based Learning* model that integrates Javanese gotong royong values in village community empowerment projects significantly increased collaborative attitudes ($p < 0.01$; Cohen's $d = 0.78$) and students' social cohesiveness compared to the control group. Anastasia¹¹ in a different context, shows that the internalization of the value of mutual cooperation through social studies learning is able to build

⁶ Samsidar Samsidar, "Cultural Representation on Social Media and Its Impact on the Identity Construction of the Young Generation," *Kamara Journal* 1, no. 2 (August 25, 2024): 1-10, <https://doi.org/10.62872/kj.v1i2.573>.

⁷ Fifiiana Wisnaeni and Ratna Herawati, "The Politics of Law of Pancasila-Based Democracy in Indonesia as the World's Third Largest Democracy," *Academic Journal of Interdisciplinary Studies* 9, no. 4 (July 10, 2020): 39-45, <https://doi.org/10.36941/ajis-2020-0059>.

⁸ Suprayogi Suprayogi et al., "Problematika Antara Internalisasi Dan Indoktrinasi Nilai Pancasila Dalam Pembelajaran Pendidikan Kewarganegaraan," *Jurnal Moral Kemasyarakatan* 9, no. 1 (June 30,

2024): 98-106, <https://doi.org/10.21067/jmk.v9i1.10347>.

⁹ A. Achdyat et al., "Digital Literacy Curriculum Transformation to Overcome Filter Bubble in Pancasila Character Understanding," *Inovasi Kurikulum* 22, no. 1 (February 28, 2025): 541-54, <https://doi.org/10.17509/jik.v22i1.80046>.

¹⁰ M Santoso, Nurmalina, and R Witarsa, "Pengaruh Model Pembelajaran Project Based Learning Terhadap Sikap Gotong Royong Dan Kreatif Siswa Kelas VII SMPN 3 Rupert Utara," *Multiple: Jurnal of Global and Multidisciplinary* 2, no. 10 (2024): 3146-59.

¹¹ Widya Anastasia, "Nilai Gotong-Royong Dalam Proses Pembelajaran Pendidikan Pancasila Di Sekolah," *Mindset: Jurnal Pemikiran Pendidikan Dan Pembelajaran* 2, no. 1 (January 28, 2022): 11-17, <https://doi.org/10.56393/mindset.v2i1.1122>.

students' social capital in a measurable manner.

This is the novelty of this research, which is to formulate the Digital-Ethno-Nationality (DEN) model as an innovative integrative framework that places local wisdom not as a mere additional decorative element, but as a *fundamental operating system* for the entire ecology of national education in the digital era as a basic epistemic layer that governs how national values are rendered, transmitted, negotiated, and internalized by subjects learning in a contemporary *hyperconnected* environment.

This research aims to (1) describe the paradigm crisis needed in national education in the digital era; (2) elaborating the ethnopedagogical approach as a conceptual basis; and (3) formulate the DEN framework. The urgency of this research lies in the urgent need to provide an evidence-based and culturally-grounded conceptual roadmap for national-regional education policy makers, educator practitioners in the field, curriculum developers, and civil society who are struggling to build a resilient and antifragile national character of the young generation in the midst of the disruptive turbulence of the digital ecosystem.

Method

This research uses a qualitative approach with the type of conceptual study or library research. This approach was chosen because the main objective of the research was to formulate a new conceptual framework based on the synthesis of relevant literature, rather than collecting empirical data in the

field¹². The research was conducted during the period March-May 2026 by accessing various scientific literature databases, including Google Scholar, SINTA, ERIC, and Scopus. The subject of study is academic literature related to three main domains: (1) ethnopedagogy and local wisdom in education, (2) nationality education and identity formation, and (3) digital literacy and character education in the technological era. Data collection was carried out through a systematic search of journal articles, textbooks, policy reports, and seminar proceedings published in the last ten years (2015–2025). Search keywords include: 'ethnopedagogy', 'indigenous pedagogy', 'national education digital era', 'local wisdom of education', 'digital citizenship character', and combinations. Data analysis uses content analysis and narrative synthesis techniques. The stages of analysis include: (1) reduction and selection of literature based on inclusion-exclusion criteria; (2) thematic codification of key concepts; (3) comparison and synthesis between literatures; and (4) the formulation of the conceptual framework of the DEN. The entire analysis process refers to the systematic review procedure developed by Torraco¹³ for conceptual studies in education.

¹² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*, 6th ed. (New Delhi: SAGE Publications India Pvt. Ltd, 2022).

¹³ R. J Torraco, "Writing Integrative Reviews of the Literature: Methods and Purposes," *International Journal of Adult Vocational Education and Technology* 7, no. 3 (2016): 62–70, <https://doi.org/https://doi.org/10.1177/1056492614565593>.

Finding and Discussion

The National Education Crisis in the Digital Space

A review of the current literature identifies four major crises of national education in Indonesia's digital space:

Table 1.
The National Education Crisis in the Digital Space and Its Education Implications

Types of Crises	Manifestations	Educational Implications
Disinformation & Hoaxes	Provocative content is more viral; Algorithm reinforces polarization	Value literacy is needed, not just information literacy
Identity Uprooted	The younger generation is more familiar with global pop culture than local wisdom	Education needs to be rooted in the local cultural context of students
Ruang Gema (Echo Chamber)	Nusantara Insight Finds It Difficult to Break the Digital Filter Bubble	Community-based content distribution strategy required
Instrumentalization of Symbols	Pancasila and state symbols are used as political weapons	Deepening of substantive meaning, not just symbolic affection

This table shows that the problem of national education in the digital space is not single, but multi-layered. Each crisis has different algorithmic, cultural, structural, and political roots so the

response cannot be uniform. Interestingly, the implications of each crisis lead to the same conclusion, namely that education is not enough to just teach what national values are, but must strengthen why those values are meaningful in students' real and digital lives.

The synthesis of the literature resulted in the identification of three paradigm shifts that were necessary in responding to the crisis:

Table 2.
National Education Paradigm Shift In The Digital Era

Paradigm	From (Old)	Become (New)
Main Actors	Student → Country (top-down)	Student Community ↔ (co-construction)
Technology Position	Contained threats	A mirror that shows the value
Narrative Production	Government /institutions	The younger generation as a producer

This table is the heart of the article's theoretical arguments. These three shifts are interrelated when actors change from state to community, then technology is no longer seen as an enemy but as a medium of value expression. As a consequence, the national narrative no longer only comes from above (the government), but is also produced by the younger generation itself. This shift is in line with Freire's criticism of the banking concept of education mentioned in the discussion section that students are no longer "empty tubes" of recipients, but

active subjects who participate in building the meaning of nationality.

The findings of this study confirm that the root of the national education crisis in the digital era does not lie in the lack of content, but in the mispositioning of subjects and objects in the educational process itself. So far, the dominant paradigm has placed the state as a producer of value and students as passive consumers, while the digital space has actually turned every user, including the younger generation, into an active content producer. These findings are in line with and at the same time deepen the arguments of Suprayogi et al.¹⁴ who document how the process of national education is often trapped in the tension between authentic internalization and ideological indoctrination. The study, which was conducted in Semarang, Yogyakarta, and Jakarta, found that value education practices are still dominated by one-way transmission from institutions to learners, a paradigm legacy that has survived structurally even though reforms have brought about a more inclusive shift. This emphasizes the urgency of the paradigmatic reorientation carried out by the DEN framework: not just updating the content, but transforming the subject-object relationship in the national education process itself.

The proposed paradigm shift in the framework of the DEN is in line with Freire's argument in *Pedagogy of the Oppressed* who criticizes the banking concept of education metaphor that describes students as empty tubes filled

with knowledge by teachers¹⁵. Instead, liberating education must depart from the realities of the lives of learners and their communities. In Indonesia, this reality is loaded with a wealth of local wisdom that has not been optimized. The theoretical foundation of this paradigm shift also has a solid foothold in Vygotsky's social constructivism which asserts that knowledge and identity do not develop in individual isolation, but are formed through social interaction and cultural mediation in the Zone of Proximal Development (ZPD)¹⁶. In the digital sphere, the ZPD is now not only present in physical classrooms, but also spreads to the digital ecosystem of online communities, discussion forums, and content collaboration spaces. This strengthens the DEN framework argument that community-based national identity co-construction finds its 'natural habitat' in the contemporary digital space.

However, it turns out that the shift from the state as a sole producer of value to a digital community as a co-constructor of the national narrative is not without epistemological risks.

¹⁴ Suprayogi et al., "Problematika Antara Internalisasi Dan Indoktrinasi Nilai Pancasila Dalam Pembelajaran Pendidikan Kewarganegaraan."

¹⁵ Antônio Zuin and Roseli Rodrigues de Mello, "Educating with Paulo Freire: Teaching and Learning on the Digital Culture," *Educational Philosophy and Theory* 56, no. 10 (August 23, 2024): 988-98, <https://doi.org/10.1080/00131857.2024.2336025>.

¹⁶ Asdini Indah Lestari, Yacobus Ndona, and Ibrahim Gultom, "Pengembangan Sosial Emosional Siswa SD Dengan Perspektif Konstruktivisme Sosial Oleh Lev Vygotsky," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 11 (November 1, 2024): 12441-45, <https://doi.org/10.54371/jljp.v7i11.6193>.

Achdyat et al.¹⁷ remind that Indonesia's digital ecosystem is vulnerable to algorithmic distortions in the form of filter bubbles that cause each digital community to tend to consume its own version of the national narrative, without intersecting with the perspectives of other communities. Paradoxically, this has the potential to transform co-construction into a fragmentative, not integrative, segregation of national narratives. This criticism shows that a paradigm shift alone is not enough without the curatorial design of content and governance of the digital ecosystem that is aware of its polarizing potential. The DEN framework needs to affirm the mechanism of bridges between digital communities so that co-construction does not stop at the closed communal level, but rather nurtures dialogue between local identities that underpin broader national cohesion.

The second dimension of the paradigm shift, namely the repositioning of technology from a 'threat to be contained' to a 'mirror of value', has received significant empirical support. Susanto and Budimansyah¹⁸ in their study of digital civilization in Indonesia found that the low digital civility of netizens is not solely due to its technological character, but also to the absence of digital citizenship learning

that integrates local moral values into daily digital practices. These findings strengthen DEN's argument that technology has the potential to be a medium of expression and strengthening national values when approached through the right approach. Meanwhile, Susanto et al.¹⁹ emphasized that effective digital citizenship education must be able to develop the digital civilization competencies of the younger generation, namely the ability to interact in the digital space by upholding democratic values, respecting differences, and avoiding digital crime, competencies that are in line with the profile of Digital Citizens with Nusantara Character in the framework of DEN.

The third paradigm shift, from the national narrative produced by the state to the younger generation as its active producers, has received empirical confirmation from a number of articles. Fatimah et al.²⁰ found that increasing national insight through digital literacy in PPKn learning significantly improves students' ability to actively and critically internalize national values, rather than just passively memorizing. Mukhzamilah et al.²¹ through statistical testing, proved that critical thinking

¹⁷ Achdyat et al., "Digital Literacy Curriculum Transformation to Overcome Filter Bubble in Pancasila Character Understanding."

¹⁸ Erwin Susanto and Dasim Budimansyah, "Membangun Keadaban Digital Warganet Indonesia Dalam Perspektif Kewarganegaraan Digital," *Jurnal Citizenship: Media Publikasi Pendidikan Pancasila Dan Kewarganegaraan* 5, no. 1 (February 14, 2022): 18-24, <https://doi.org/10.12928/citizenship.v5i1.23347>.

¹⁹ Erwin Susanto et al., "Pendidikan Kewarganegaraan Digital: Upaya Meningkatkan Keadaban Digital Pada Warga Negara Muda Indonesia," *Jurnal Moral Kemasyarakatan* 9, no. 2 (November 20, 2024): 309-20, <https://doi.org/10.21067/jmk.v9i2.10337>.

²⁰ Fatimah, Abdulkarim, and Iswandi, "Meningkatkan Pemahaman Wawasan Kebangsaan Peserta Didik Melalui Literasi Digital."

²¹ Mukhzamilah et al., "Pengaruh Kemampuan Berpikir Kritis & Literasi Digital Terhadap Wawasan Kebangsaan."

skills and digital literacy simultaneously contribute positively to the increase of national insight, confirming that the best nationality agents are citizens who actively process digital information. Although there is an important critical note, namely that these three paradigm shifts of DEN are still normative-conceptual and do not fully reflect the empirical complexity in the field. Gumelar et al.²² research on Project Citizen-based PKn learning shows that although the model that places students as active agents has proven to be superior to conventional models in building the character of mutual cooperation, there are still some students who have not been able to make optimal use of the participation space due to competency gaps.

Ethnopedagogy as the Basis of National Education

Ethnopedagogy is defined as an educational approach that places local indigenous knowledge as the epistemological basis for learning, not just as a complement to the curriculum. The ethnopedagogical approach is very relevant because it is able to bridge the gap between abstract-normative national values and the daily reality of students which is now increasingly colored by digital interaction. Through the literature review, three core principles of ethnopedagogy were successfully identified as pillars that can support the

reorientation of national education in the digital era.

1. Contextual-Cultural Principles

National values should not be taught in a vacuum through memorization of normative texts that are abstract and detached from the real life of students. On the contrary, these values need to be revived through local cultural practices that are rooted in the daily life of the community, such as mutual cooperation in the management of common resources, deliberation in collective decision-making, or the tradition of mutual care (*tepa selira*) in relations between citizens.

2. Relational Principles Not Individual

In contrast to the modern educational paradigm that tends to place the individual as the smallest unit of learning, ethnopedagogy recognizes that identity that includes national identity is basically formed in communal relationships, not in self-isolation. This principle is in line with the great philosophies of the archipelago: the Javanese philosophy of *swinging bawana* (maintaining the safety and beauty of the world together), the Sundanese philosophy of *each other, silih asih, silih asuh* (honing each other, loving and nurturing each other), and the Malay philosophy of *uniting firmly divorced* collapse which affirms strength in togetherness. All of these philosophies affirm that the "me" with a national character can only grow in the relationship of "we who build the nation together." In learning practice, this principle means collaborative projects, shared decision-making, and communal reflection being the primary method rather than individual competition or the achievement of a purely personal score.

²² Abih Gumelar et al., "Penerapan Pembelajaran Pendidikan Kewarganegaraan Berbasis Project Citizen Untuk Penguatan Karakter Gotong Royong," *Jurnal Moral Kemasyarakatan* 8, no. 1 (May 1, 2023): 37-45, <https://doi.org/10.21067/jmk.v8i1.8318>.

3. Principles of Life and Evolution

Local wisdom is not a museum artifact, in the digital age local wisdom needs to be translated into new languages such as content, online communities, and digital movements. In the digital age, this principle requires serious efforts to translate local wisdom into new languages and mediums: the value of mutual cooperation is expressed through digital content collaboration, oral tradition is revived in podcast and short video formats, the spirit of deliberation is practiced in community online discussion forums, and ecological wisdom is disseminated through community-based digital movements.

These three principles do not stand alone, but rather complement each other and form a coherent approach. Cultural contextualization provides the foundation for why values are meaningful; relationality provides a framework for who and with whom they are built; while the nature of living and evolving ensures that the framework is not petrified into dogma, but remains responsive to changing digital realities. These three principles then became the epistemological foundation for the formulation of the Digital-Ethno-National Framework (DEN) presented in the next section.

Ethnopedagogy as an approach has proven to be effective in multicultural contexts. Gay's²³ research on culturally responsive teaching shows that learning rooted in students' cultural backgrounds not only improves academic

achievement, but also strengthens social cohesion and a sense of belonging to the community. In the context of Indonesia, which has more than 1,300 ethnic groups, this potential is very large. Rahmawati et al.²⁴ prove that the ethnopedagogical learning model applied through five stages of *self-identification, content integration, collaboration, dialogue, and reflection* significantly develops students' cultural identity while fostering a sense of love for the homeland and pride in local cultural heritage. These findings are particularly relevant because they show that the integration of local wisdom does not simply enrich curriculum content, but has a direct impact on the formation of cultural identity, a foundation that cannot be separated from national identity itself.

A study by Anastasia²⁵ on the internalization of the value of mutual cooperation in social studies learning and Susanto et al.²⁶ on Project-Based Learning based on mutual cooperation confirms that the three core principles of ethnopedagogy identified in this study, contextual-cultural, relational, and life-evolving, are not just conceptual constructions, but principles that have been tested in learning practices in Indonesia. The value of mutual

²³ Ganeva Gay, *Culturally Responsive Teaching: Theory, Research, and Practice. Third Edition. Multicultural Education Series* (New York: Teachers College Press, 2018).

²⁴ Yuli Rahmawati et al., "The Integration of Ethnopedagogy in Science Learning to Improve Student Engagement and Cultural Awareness," *Universal Journal of Educational Research* 8, no. 2 (February 2020): 662-71, <https://doi.org/10.13189/ujer.2020.080239>.

²⁵ Anastasia, "Nilai Gotong-Royong Dalam Proses Pembelajaran Pendidikan Pancasila Di Sekolah."

²⁶ Susanto et al., "Pendidikan Kewarganegaraan Digital: Upaya Meningkatkan Keadaban Digital Pada Warga Negara Muda Indonesia."

cooperation, which is one of the leading local wisdom in the DEN framework, for example, has proven to be operationalized in formal learning settings with a measurable impact on students' collaborative attitudes and social capital.

It should be noted that there are conceptual limitations identified by Sugara & Sugito²⁷ in their systematic study of ethnopedagogy in Indonesia. The results of the study revealed that ethnopedagogy as a learning model is still in the development stage, both conceptually and in its implementation, and there is no uniform definition among researchers and practitioners. The main challenges identified include: (1) the lack of teacher competence in integrating local wisdom into formal learning, (2) the absence of standardized implementation guidelines, and (3) difficulties in choosing which local wisdom is representative in the midst of the rich cultural diversity of the archipelago. These findings serve as a constructive warning to the DEN framework that the operationalization of the five proposed implementation practices will critically depend on the readiness and competence of teachers as mediators between local wisdom and the digital ecosystem, a dimension that needs special attention in the design of comprehensive teacher training.

²⁷ Ujang Sugara and Sugito, "Ethnopedagogi: Gagasan Dan Peluang Penerapannya Di Indonesia," *Jurnal Pendidikan Dan Kebudayaan* 7, no. 2 (November 17, 2022): 93-104, <https://doi.org/10.24832/jpnk.v7i2.2888>.

Digital-Ethno-National Framework (DEN)

Based on the synthesis of literature and thematic analysis, this study formulates the Digital-Ethno-National Framework (DEN) as an integrative model:

Table 3.
Digital-Ethno-National Framework (DEN)

Local Values (Ethnopedago gy)	Meeting Point	Ruang Digital (Platform)
Mutual cooperation Consensus deliberation Ecological wisdom Arts & oral traditions	Digital Citizens with Nusantara Character	Social media Content creators Online communitie s Digital literacy

The meeting point of the DEN framework is the formation of the profile of "Digital Citizens with Archipelago Character": individuals who are able to play in the digital space with the spirit of local culture and national insight. This model places local values not just as a curriculum ornament, but as a compass that guides how to participate in the digital world with dignity and identity.

The DEN framework can be operationalized through five learning practices that can be adapted across educational levels:

Table 4.
Five Practices for Implementing the DEN Framework

Practice	Description	Levels
Ethnomappi ng Digital	Mapping of local wisdom into Google Maps; produce an atlas of	Junior High School

	archipelago wisdom based on student content.		<i>Ethnomapping</i> turns students into researchers of local wisdom as well as creators of digital map content. <i>Local-Based Counter-Narrative</i> trains students to respond to hoaxes not only by verifying facts, but by prioritizing local values as a moral footing. The gradation of education level (SMP/SMA/PT/All) shows that the DEN framework is designed to be adaptive and not one size fits all. The advantage of the DEN framework over the previous approach lies in its explicit integration between the cultural dimension (local values), the technological dimension (digital platforms), and the national dimension (collective identity). This framework is in line with the argument Sugara & Sugito²⁸ who emphasized that the future of ethnopedagogy in Indonesia lies precisely in its ability to adapt to new mediums, including digital spaces, so that local wisdom is not only preserved as museum artifacts, but is alive and relevant in contemporary learning ecology. This adaptation is concretely realized through five implementation practices that place digital platforms as a vehicle for value expression, not just as a means of content distribution. It is necessary to further criticize whether the DEN framework is able to avoid the trap of cultural romanticism, namely the tendency to view local wisdom as a pure, static, and free entity of contestation. Samsidar²⁹ reminds that cultural representation on social media is often distorted by the logic of platforms and the economic interests of content
Regional Stories Podcast	Interviews with traditional leaders are processed into podcasts and distributed via streaming platforms.	High School/PT	
Digital Deliberation Simulation	An online deliberation forum that simulates the value of consensus deliberation in digital decision-making.	All Levels	
Locally-Based Counter-Narrative	Responses to hoaxes/hate speech use narratives based on local wisdom (value checks, not just fact checks).	High School/PT	
National Content Festival	National-themed digital content competition with judges from the local community.	National	

This table is the most operational part of the article to answer the practical question "*then, how?*" All five practices are designed with consistent logic, all of which place students as *active producers*, rather than mere spectators or memorizers. For example, *Digital*

²⁸ Sugara and Sugito.

²⁹ Samsidar, "Cultural Representation on Social Media and Its Impact on the Identity Construction of the Young Generation."

creators, so that local wisdom that appears in the digital space may be a version that has been repackaged according to market tastes, not the substance of real value. The DEN framework needs to explicitly anticipate this risk by building a critical reflection mechanism in each implementation practice so that the process of digitizing local wisdom becomes an authentic pedagogical practice, not just a cultural content production activity that follows viral trends.

As for the limitations of this research lies in its conceptual nature, the DEN framework has not been empirically tested in a real classroom setting. Empirical validation through classroom action research, case studies in various areas, and quasi-experiments is needed to confirm the effectiveness of this model. The practical implications of the results of Sugara & Sugito³⁰ also show that the DEN framework will not run optimally without a systematic teacher capacity building program, especially in terms of ethnopedagogical competence and digital competence at the same time. In addition, this study has not explored in depth the aspects of measurement and assessment, how can the 'digital nationality character' be measured authentically and validly? This dimension requires the development of authentic performance-based assessment instruments that are able to capture not only declarative knowledge about national values, but also the quality of digital citizenship participation that reflects the substantive internalization of these values.

³⁰ Sugara and Sugito, "Etnopedagogi: Gagasan Dan Peluang Penerapannya Di Indonesia."

Conclusion

This study concludes three most important findings. First, national education in the digital age requires a fundamental paradigm shift: from top-down value transmission to community-based identity co-construction, from viewing technology as a threat to making it a mirror of values, and from the state as a producer of national narratives to the younger generation as its active producer. Second, ethnopedagogy offers a strong epistemological basis for such a paradigm shift, by placing local wisdom not as memorization material but as a living and evolving value system in the digital space. Third, the DEN framework provides an integrative model that can be used as a reference for curriculum development, teacher training, and digital education ecosystem policies.

This research is limited to conceptual studies and does not include empirical validation in a real classroom setting. For follow-up research, it is recommended to conduct empirical testing of the DEN framework through classroom action research in various provinces with diverse cultural contexts, conduct comparative studies between regions to identify the most effective DEN adaptation models based on specific cultural contexts and collaborative research involving indigenous communities, educators, and digital content creators as co-researchers.

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