

Pedagogical Interactions Based on the Local Wisdom of Kampung Adat Dukuh for Strengthening Students' Mutual Cooperation and Religious Character

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Abstract

This study examines how local wisdom shapes pedagogical interactions and character formation among elementary school students in Kampung Adat Dukuh amid ongoing digital transformation. While previous research has emphasized cultural values, the mechanisms through which these values are transmitted in indigenous communities remain underexplored. Using a qualitative approach with an educational ethnography design, this study focuses on six students in Grades IV–VI as primary participants, supported by interviews with customary leaders, religious figures, community leaders, village officials, and parents. Data were collected through participant observation, in-depth interviews, and documentation, and analyzed using an interactive model. The findings show that pedagogical interactions are embedded in communal activities such as gotong royong (mutual cooperation), religious gatherings, congregational prayers, and other shared social practices involving both children and adults. Values are internalized through active participation, habituation, role modeling, and intergenerational engagement. These processes indicate that character education occurs naturally within everyday community life rather than through formal instruction. The study introduces the concept of a “living pedagogy system,” referring to a continuous, socially embedded learning process rooted in community practices. It highlights indigenous communities as dynamic pedagogical ecologies that remain relevant for strengthening children’s character in the face of digital-era challenges.

Keywords

Pedagogical Interaction, Local Wisdom, Indigenous Community, Character Education, Living Pedagogy System

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1. INTRODUCTION

Pedagogical interactions grounded in local wisdom constitute a living educational process through which cultural values, social norms, and collective responsibilities are transmitted across generations. As a key aspect of character education, such interactions show that character development occurs not only through formal schooling but also via meaningful social experiences embedded in daily life. By participating in culturally rooted practices, children learn to understand, internalize, and apply values guiding their behavior in society. In the era of globalization and digital transformation, these



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interactions are increasingly vital for nurturing students' moral, social, and cultural character while preserving local identity (M. Nur & Zubair, 2022; Herak, 2025).

Previous studies indicate that integrating local cultural values into education strengthens students' character, cultural identity, and social responsibility (Habibie et al., 2025). However, most research has focused on formal school settings, with limited attention to pedagogical interactions within indigenous communities, where cultural values are continuously reproduced through social participation and intergenerational engagement. This gap is significant because indigenous communities provide authentic contexts where character formation naturally emerges through everyday practices. Accordingly, this study examines pedagogical interactions rooted in the local wisdom of the Dukuh Indigenous Community and their role in strengthening elementary students' character.

Within Indonesia's national education policy, character development is a key component of human resource development through the Character Education Strengthening, which positions religious values and mutual cooperation as core foundations of the Pancasila Student Profile (Yufarika et al., 2025). However, rapid globalization and digitalization have transformed the social interaction patterns of younger generations. The Indonesian Internet Service Providers Association (APJII) reports that internet penetration in Indonesia has exceeded 78% of the population, with students forming one of the largest user groups of social media and digital communication platforms (APJII Indonesia, 2024). While digital technology expands access to information and communication, it may also reduce face-to-face interactions, thereby affecting interpersonal relationships, social well-being, and children's character development (Keles et al., 2020). UNESCO emphasizes that young people are vulnerable to the negative impacts of digital media in the form of reduced social interaction and empathy values (Untung et al., 2022). The increase in cases of children in conflict with the law in Indonesia, which reached nearly 2,000 cases in 2023, as well as serious criminal cases involving students, indicates a weakening of the character and morals of the younger generation amid negative environmental influences and digitalization (Sukari & Hasanah, 2024).

Various studies have shown a shift in values and social patterns that has weakened the sense of mutual cooperation (*gotong royong*) among the younger generation. Dewi et al., (2024). found that more than 50% of Indonesian adolescents in their sample preferred foreign cultures over local ones, while Putri et al., (2023) stated that the limited role of traditional institutions in preserving local values is a key factor in the decline of *gotong royong* practices. Turnip, (2023) highlighted that the rise of individualism in modern families further accelerates the erosion of communal values. Digital technology also reinforces these changes, with data from the Indonesian Ministry of Communication and Informatics (2023) showing that 65% of young children in rural areas have been exposed to digital devices, spending more time on gadgets than interacting directly with family or participating in social and religious activities (Noer Safitri & Darsinah, 2023). Parental migration to urban areas results in children being more frequently cared for by grandparents, who may have limitations in optimally supporting the child's development (Mianawati et al., 2025). Overall, the combination of cultural globalization, the weakening of traditional social institutions, and changes in family caregiving collectively contributes to the decline of mutual cooperation and social interaction among the younger generation.

Several studies conducted in Indonesia have reported a decline in elementary school students' participation in collaborative social activities and local cultural practices, which may contribute to weaker attitudes of mutual cooperation, social responsibility, and community engagement (Syamsijulianto et al., 2022; Astuti and Apriliani, 2025). In addition, children increasingly spend their time on individual activities and digital entertainment rather than participating in communal social activities that foster prosocial values through direct interaction with others and their surrounding environment (Liu et al., 2024). These conditions suggest that character education cannot rely solely on formal classroom (Mainaki and Rosali, 2019; Syukur & Qodim, 2017). Various communal activities that have been passed down from generation to generation provide an authentic learning space for children

to internalize values of religiosity, social responsibility, and mutual cooperation through direct participation in community life. This condition positions Kampung Adat Dukuh as a local wisdom-based educational environment with strong potential to support the character formation of primary school students amid the challenges of digitalization and social change. Therefore, examining pedagogical interactions based on local wisdom in Kampung Adat Dukuh is important to understand how the values of religiosity and mutual cooperation are transmitted through everyday social practices and how these interactions contribute to strengthening students' character.

From a pedagogical perspective, pedagogical interaction refers to an educational relationship that enables the transmission of values, knowledge, and behaviors through communication, role modeling, habituation, and participation in everyday socio-cultural life (Pane, 2019). Vygotsky, this view is consistent with sociocultural theory, which emphasizes social interaction and cultural context as key factors in individual development (Phillips, 2014). Thus, character formation does not occur solely through formal learning in schools, but also through students' active involvement in lived social practices within their community environment. In the context of Kampung Adat Dukuh, pedagogical interactions are reflected in various communal, religious, and mutual cooperation-based traditions that allow students to learn directly from the values practiced by the community. Therefore, pedagogical interactions based on local wisdom are important to study as they function as a medium for transmitting the values of religiosity and mutual cooperation that support the strengthening of primary school students' character.

One approach that is particularly relevant to strengthening character education is local wisdom-based education, which utilizes cultural values, social norms, and community life practices as sources of learning. From the perspective of social change, modernization and technological advancement have the potential to shift societal orientations from collective values toward more individualistic tendencies, making local culture increasingly important as a means of maintaining social value balance among younger generations (Greenfield, 2009). Local wisdom-based education provides students with opportunities to learn values that are embedded in and sustained by their communities. Consequently, the learning process extends beyond the acquisition of knowledge to include the development of character and cultural identity.

Character education has also been shown to be more effective when it is fostered through authentic social experiences and active student participation in community life (Marvin W. Berkowitz and Melinda C., 2004). Consistent with this view, numerous studies have demonstrated that local wisdom-based education can strengthen students' character through the internalization of social and cultural values that are actively practiced within society, including religiosity, social responsibility, mutual cooperation (gotong royong), and concern for the social and cultural environment (M. Nur & Zubair, 2022). These findings are also supported by Syamsijulianto et al., (2022), as well as (Purwanti, 2017). These findings suggest that local wisdom serves not only as a cultural heritage that deserves preservation but also as a pedagogical foundation that supports character formation, reinforces cultural identity, and promotes the development of students' social values through contextual and meaningful learning experiences.

In the Indonesian context, various studies have shown that local wisdom contributes significantly to character formation, cultural preservation, and community education. Research on Sundanese indigenous communities indicates that values such as mutual cooperation (gotong royong), simplicity, religiosity, and environmental awareness are transmitted through habitual social practices in everyday life (M. Nur & Zubair, 2022). In addition to functioning as a mechanism for cultural preservation, this process also serves as an educational means that allows community members, particularly the younger generation, to learn the social values prevailing within their community.

In various indigenous communities, cultural values are not formally taught but are instead passed down through participation in social activities, traditions, and communal life. One relevant example is

Kampung Adat Dukuh, which continues to maintain its customary social system through collective traditions, religious rituals, deliberation practices, and mutual cooperation that have been inherited across generations (Aripin, 2026). Other studies emphasize that the social life of the Kampung Adat Dukuh community is grounded in values of togetherness, adherence to customary norms, and respect for ancestors as an integral part of Sundanese culture (Milasari et al., 2024). In addition, local culture-based education has been shown to contribute to the development of students' social character, responsibility, and collective awareness through participation in community activities (Irwan & Kamarudin, 2021). However, previous studies have generally focused on identifying local wisdom values and their contribution to character education in a broad sense. Discussions on the pedagogical processes that enable these values to be transmitted and internalized by children within indigenous communities remain relatively limited. In particular, few studies have examined how pedagogical interactions embedded in everyday social and cultural practices contribute to the formation of religiosity and mutual cooperation among primary school students. Therefore, this study seeks to address this gap by examining pedagogical interactions based on local wisdom in Kampung Adat Dukuh and their role in strengthening the religiosity and mutual cooperation character of primary school students.

Although Kampung Adat Dukuh has been widely studied, most existing research is still dominated by discussions of culture, traditions, religious systems, social structures, local wisdom values, and efforts to preserve living traditions within the community (Milasari et al., 2024; Mainaki dan Rosali, 2019). These studies have made an important contribution to documenting and explaining the cultural characteristics of indigenous communities and the values that form the foundation of communal life. However, the focus of these studies has largely remained descriptive, while the educational processes embedded in everyday community life have not received sufficient attention. As a result, there is still limited understanding of how these cultural values are learned, transmitted, and developed through interactions involving children in various social, cultural, and religious activities within the community.

These limitations indicate an important research gap that needs to be further addressed. To date, there has been no study that explicitly views Kampung Adat Dukuh as a living pedagogy system, namely a living educational system that transmits knowledge, values, norms, and skills across generations through everyday community practices (Ag et al., 2016). Most existing studies still position Kampung Adat Dukuh merely as an object of cultural and social inquiry; as a result, its role as a learning environment that enables continuous character formation has not been widely explored.

In fact, the social, cultural, and religious practices embedded in community life have the potential to serve as an important medium for intergenerational learning that supports the internalization of values and character development. Therefore, further studies are needed to explain how such educational mechanisms operate within the context of indigenous community life.

The novelty of this study lies in its perspective on Kampung Adat Dukuh as a living pedagogy system that operates through the community's everyday social, cultural, and religious practices. In contrast to previous studies that have primarily focused on identifying cultural values and preserving traditions, this research emphasizes the pedagogical processes embedded within community life and how these processes contribute to the formation of children's character.

From this perspective, activities such as communal work (*gotong royong*), religious rituals, deliberation meetings, and social interactions are not merely seen as cultural practices, but also as learning spaces where the values of religiosity and mutual cooperation are experienced, practiced, and internalized through direct participation (Wenger, 1998). In addition, this study specifically focuses on primary school students in grades IV–VI within an indigenous community context, a group that has received relatively limited attention in research on local wisdom-based character education (M. Nur & Zubair, 2022). Thus, this research not only describes the values transmitted within the indigenous

community but also explains how the living pedagogy system operates in transmitting character values to the younger generation.

This study aims to analyze pedagogical interactions based on local wisdom in Kampung Adat Dukuh, identify the process of internalizing the values of mutual cooperation (gotong royong) and religiosity among primary school children through community-based social activities, examine the role of the socio-cultural environment as a living pedagogical system in shaping children's character, and analyze the relevance of character education practices rooted in local wisdom in responding to the challenges of digital transformation.

2. METHODS

This study employs a qualitative approach with an educational ethnography design to understand pedagogical interactions based on local wisdom in Kampung Adat Dukuh and the internalization of religiosity and mutual cooperation values among elementary school students. Educational ethnography allows researchers to examine educational practices that exist within social and cultural contexts through observation of daily activities, social interactions, and community involvement in cultural and religious practices, thereby understanding the meaning, processes, and social experiences of character learning naturally (Creswell, 2018). This study not only describes local wisdom values but also explores the community as a living pedagogical system that transmits character across generations.

Participants consisted of 12 purposively selected informants based on their involvement in social practices reflecting values of mutual cooperation and religiosity (Patton, 2015) : one kuncen (traditional leader), one religious leader, one community leader, one village government official, two parents, and six fourth- to sixth-grade elementary school students. Selection criteria included active involvement, direct experience with the values studied, willingness to participate, and the ability to provide relevant information. The kuncen served as the key informant due to their authority in cultural preservation; religious leaders, community leaders, and village officials provided perspectives on religious, social, and customary governance practices; parents conveyed information about children's character habituation; and elementary students were the primary subjects actively engaged in social, cultural, and religious interactions. This diversity strengthened data credibility through source triangulation.

The study was conducted in Kampung Adat Dukuh, a community that strongly maintains social and religious values, where character is internalized through daily practices such as mutual cooperation, customary deliberations, religious rituals, and community interactions (Syukur & Qodim, 2017). Observations focused on children's engagement, interactions with leaders and parents, as well as processes of modeling and habituation.

Data were collected through participant observation, in-depth interviews, and documentation, following a four-stage procedure:

- a. Preparation: preliminary observation, literature review, and informant selection.
- b. Data collection: observation of mutual cooperation activities, customary deliberations, and religious practices; in-depth interviews with traditional leaders, parents, community leaders, and students; and field documentation.
- c. Data analysis: using an interactive model (Huberman, 2014) through data reduction, data display, and conclusion drawing; interview transcripts, observation notes, and documents were coded based on pedagogical interactions, value transmission mechanisms, and manifestations of mutual cooperation and religiosity; data were compared across sources to identify patterns; main themes included modeling, social habituation, community participation, and character value internalization. Findings were presented descriptively and interpreted within the socio-cultural context.

- d. Data validation: through source and method triangulation, as well as continuous verification of findings with field data (Creswell, 2018; Huberman, 2014).

The researcher acted as the primary instrument, supported by observation guidelines, interview protocols, and documentation formats (Creswell, 2018). Observations focused on pedagogical interactions, modeling, social habituation, children's participation, and value manifestations; interviews explored participants' experiences and perceptions related to local wisdom transmission, character formation, and value internalization in daily life.

Data validity was ensured using Lincoln and Guba's criteria: credibility through prolonged field engagement, continuous observation, triangulation, and member checking; transferability through rich contextual and participant descriptions; dependability through thorough documentation and audit trails; and confirmability through systematic storage of field notes, transcripts, coding results, and reflective notes (Enworo, 2023).

3. FINDINGS AND DISCUSSIONS

Findings

The findings of this study are based on interviews, observations, and documentation conducted in Kampung Adat Dukuh. The data indicate that children are involved in various social and religious activities that take place regularly together with adults in everyday community life.

Patterns of Pedagogical Interaction in the Social Life of Elementary School Children.

The observation results in Kampung Adat Dukuh show that children in grades 4–6 are actively involved in routine community activities within the same social spaces as adults. During morning to midday observations, they participated in communal work (gotong royong), including sweeping roads, collecting waste, and cleaning areas around places of worship, alongside adults performing similar tasks without age-based separation of work areas.

In the afternoon, children were also observed joining their parents in places of worship or study circles (pengajian), sitting together with peers and adults while engaging in Qur'an reading and congregational prayers. In other village settings, they were seen interacting informally with residents and engaging in play during breaks in daily communal activities.

Interview data show a consistent pattern. A student stated, "I join in cleaning when there is communal work in the village." (Student), while another said, "I attend Qur'an learning sessions at the mosque with my friends." (Student). A parent explained, "Children usually participate in village activities; they are already accustomed to it." (Parent), and a religious leader noted, "Children usually attend religious activities together with their parents." (Religious leader).

Overall, observation and interview findings mutually reinforce that children's participation in social and religious practices occurs in the same time-space as adults, spanning communal work, Qur'an recitation, and everyday village interactions.

Internalization of the Value of Mutual Cooperation

Interview data indicate that communal work (gotong royong) is a routine activity involving all villagers, including children. A customary leader stated, "When there is communal work, all residents participate. Children also help according to their abilities." (Customary leader). A parent stated, "Children take part in communal work without being told because they are already accustomed to it." (Parent).

The interview results show that communal work activities in Kampung Adat Dukuh are carried out regularly and involve all community members, including children. In several informants'

statements, children's involvement is described as a habit that has been formed since early childhood. A customary leader stated, "When there is communal work, all residents participate. Children also help according to their abilities." (Customary leader). A parent stated, "Children take part in communal work without being told because they are already accustomed to it." (Parent).

Observations of communal work activities in the village environment show that children are present at the activity sites together with adults from the beginning of the work. Children were seen sweeping village roads, collecting waste around public facilities, and helping to move light objects such as dry leaves and cleaning tools. These activities took place alongside adults who were cleaning larger areas, such as drainage channels and the yards of places of worship. Children and adults worked in the same activity space without formal task separation based on age, but with different levels of involvement according to their abilities.

The observation and interview data show a consistent pattern that communal work functions as a collective activity involving both children and adults within the same activity context, and it is carried out repeatedly in the everyday life of the community.

Internalization of Religious Values

Observation results show that religious activities in Kampung Adat Dukuh are carried out regularly at certain times, such as in the late afternoon for Quran recitation (ngaji), during congregational prayer times, and during religious holiday celebrations. During the afternoon recitation activities, children were seen coming together with their peers and parents, then gathering at the same location to read the Qur'an under the guidance of religious leaders. In congregational prayers, children were present inside the mosque together with adults, joining the prayer rows without any age-based separation of space. During religious holiday events, children were observed attending together with their families and village residents in a series of communal religious activities.

Interview results show variation in emphasis among informants' experiences. A religious leader stated, "Children come to the Qur'an recitation every afternoon in the village." (Religious leader). A student shared his direct experience: "I join congregational prayers at the mosque." (Student). A parent explained children's involvement in a family context: "Whenever there are religious events, the children always participate." (Parent).

Observations also show that during these activities, children sit, follow, and participate in religious practices together with adults and peers in the same activity space, without separation based on age or social role.

The observation and interview data show a consistent pattern that religious activities take place within a shared social space and are attended jointly by children and adults across various types of religious practices in Kampung Adat Dukuh.

The Role of Traditional Leaders, Government Officials, and Parents

Observation results show that in various community activities in Kampung Adat Dukuh, customary leaders, government officials, and parents are directly present at activity sites where children also participate. During communal work activities, for instance, customary leaders were seen among residents, guiding the activity while also working alongside the community. Government officials were present at the site to monitor and ensure that activities were conducted in an orderly manner, while parents participated in the same activities as children, such as cleaning the environment and preparing facilities for communal events.

In religious activities, customary leaders and community figures were also observed attending collective Quran recitation and congregational prayers together with residents. Children were present in the same activity space, sitting and participating alongside adults without any separation of space or specific grouping. In everyday interactions within the village environment, children were also seen

engaging directly with parents, community leaders, and officials who were present in these social activities.

Interview results show variations in the roles of each social actor. A customary leader stated, “We are directly involved in traditional activities and provide examples.” (Customary leader). A government official stated, “We attend community activities to assist and maintain order.” (Government official). A parent stated, “We bring children to participate in village activities.” (Parent).

The observation and interview data show consistency that the involvement of customary leaders, government officials, and parents occurs directly within community activities that are also attended by children, with interactions taking place in the same activity space in Kampung Adat Dukuh.

Synthesis of Research Findings

Observation and interview results reveal recurring patterns of children’s participation in Kampung Adat Dukuh. In communal work (gotong royong), children are present from the beginning and work alongside residents in cleaning streets, drainage channels, and public facilities such as prayer rooms, simultaneously with adults in the same locations and tasks.

In religious activities such as afternoon Qur’an recitation and congregational prayers, children attend with parents or peers and participate in the same spaces as adults. They sit in groups without age-based separation and follow the structured sequence of village religious practices.

In daily social life, children are also present in community interaction areas, including when adults converse, prepare village events, or carry out other environmental activities. They participate within the same social space in accordance with ongoing village routines.

Interviews with students, parents, customary leaders, and religious figures consistently confirm that children’s involvement in village activities is part of their daily routine. Although descriptions of participation vary in detail, all informants emphasize the same pattern: children are actively engaged in communal, religious, and social activities within shared community spaces.

Table 1. Synthesis of Research Findings

Aspect	Field Findings Description
Participation in communal work	Children attended and participated in cleaning streets, drainage, and public facilities alongside residents at the same time
Religious activities	Children participated in Quran recitation and congregational prayers together with parents and residents in the same activity space
Presence in village activities	Children were present in various social activities such as preparation for village events and daily community interactions
Social space of activities	Children’s and adults’ activities took place in the same social space without age-based separation

Observed activities indicate that children are involved in a wide range of village activities that occur simultaneously with adult activities within the same social context.

Discussion

This study positions Kampung Adat Dukuh as a community-based pedagogical ecology that functions as a system of pedagogical interaction grounded in local wisdom, where learning does not take place in a separate institutional space but is embedded in the everyday social practices of the community. The findings show that activities such as communal work (gotong royong), religious practices, and daily social interactions serve as the main arenas for pedagogical interaction that is direct,

repetitive, and collective, which simultaneously contributes to strengthening students' character of mutual cooperation and religiosity at the primary school level.

From the perspective of learning ecology this process demonstrates that knowledge and values are not produced individually, but through interconnected networks of social practice (Barron, 2006; Wicaksana and Amelia, 2025). Thus, social interaction in Kampung Adat Dukuh functions as the primary pedagogical mechanism, not merely as a learning setting, but as a system that actively shapes children's learning experiences in everyday life.

In dialogue with Vygotsky, social constructivism in this context is not only understood as mediation in guided interaction, but as continuous embedded mediation, where mediation processes are integrated into the routine activities of the community (Phillips, 2014). The findings indicate that children do not learn through formal instruction, but through direct participation in activities such as communal work and religious practices. Thus, pedagogical mediation is not episodic, but inherent in the structure of social life, forming a natural process of internalizing the values of mutual cooperation and religiosity. Socio-cultural realities obtained through interaction (Lestari et al., 2024) reinforce the view that learning processes occur contextually within everyday life, which is rich in social and cultural meaning. In line with this, authentic social interaction enables the internalization of religious values through daily experiences, so that learning is not only cognitive in nature but also shapes students' social practices and habits in real-life settings.

From the perspective of situated learning Lave & Wenger, (1991), these findings expand the concept of legitimate peripheral participation into simultaneous embedded participation, as children are not merely positioned at the periphery but are actively involved in the core of social practices. Observations indicate that from an early age, children participate in communal work, Qur'an recitation gatherings, and congregational prayers alongside adults without strict role distinctions. This demonstrates that learning occurs through direct participation in social practices (learning-as-participation), which simultaneously serves as a process for character formation. Daily social participation, therefore, facilitates the internalization of children's character values (Anastasia et al., 2025).

From Bronfenbrenner's perspective, the findings indicate that the boundaries between microsystem, exosystem, and macrosystem are dissolved into collapsed ecological layers (Paquette & Ryan, 2020). The interactions between children, parents, customary leaders, and government officials do not occur within separate hierarchical systems, but within a unified social practice. This strengthens the idea that children's character development is not influenced by a single environment, but by an integrated and interconnected social ecology. This perspective is further supported by findings from the Kampung Dukuh indigenous community, which show that the process of value education occurs in an integrated manner within the social, customary, and religious life of the community, and is not separated into formal and non-formal structures (Nurmalasari & Qudus, 2024). (Nurmalasari & Qudus, 2024).

The strengthening of mutual cooperation character is clearly evident in communal work activities, where children not only provide technical assistance but also directly experience the value of togetherness through embodied participation in collective activity. This indicates a form of collective embodied learning, where values are not taught verbally but internalized through repeated social practice. In this context, mutual cooperation is not merely a normative value but becomes a lived experience that shapes children's social dispositions. This process is further strengthened by the role of the family as a highly strategic agent in nurturing these values (Ujiyanto et al., 2026). Furthermore, the collaboration between schools, families, and communities reinforces responsibility and mutual cooperation among children (Abni et al., 2025).

Similarly, religiosity is formed through religious practices such as Qur'an recitation sessions and congregational prayers that are carried out regularly. These activities form a ritualized pedagogical

system, where learning occurs through the repetition of religious practices that integrate cognitive, affective, and social dimensions simultaneously. Children learn religiosity not through formal explanation, but through direct involvement in collective worship practices within the community. This condition reflects how daily activities are closely aligned with religious values (Effendi et al., 2018), as also seen in Kampung Dukuh, where community life is guided by Islamic teachings (Sriwardani et al., 2020).

The role of adults in this context cannot be reduced to individual scaffolding; rather, it functions as a form of distributed pedagogical authority, in which learning processes occur horizontally. Traditional leaders, parents, and community members simultaneously act as role models, facilitators, and participants in social practices. This indicates that pedagogical authority is distributed across the social network rather than concentrated in specific individuals, allowing character formation to emerge through repeated collective interactions. In this context, the people of Dukuh Traditional Village highly value social harmony and communal balance (Ratnasari, 2020). Nearly all aspects of their daily lives are grounded in religious values, particularly when they encounter various life experiences and challenges (Milasari et al., 2024).

The integration of social, religious, and everyday life spaces reveals the formation of an undifferentiated learning ecology, in which no clear boundaries exist between learning spaces and living spaces. In this context, character education occurs continuously through children's engagement in community life, allowing the values of mutual cooperation and religiosity to be learned not as abstract content but as practices experienced directly. This is reflected in children's participation in community service activities (*kerja bakti*), religious study gatherings (*pengajian*), and congregational prayers (*salat berjamaah*) (Koeshandoyo et al., 2023).

Field findings indicate that children's participation in community activities, such as communal work, religious gatherings, and social interactions, occurs alongside their involvement in digital activities in everyday life. Several informants reported that children continue to attend village activities, while at certain times they also engage in gadget-based activities outside communal spaces. This condition reflects a situational shift in attention between digital spaces and face-to-face social environments. This finding is consistent with the study of (Liu et al., 2024)

However, which suggests that the relationship between children's electronic media use and prosocial behavior is influenced by parent-child closeness and emotion regulation. Therefore, digital engagement does not completely disrupt social participation but rather interacts with existing social relationships and contexts.

However, the data also show that during communal activities, children remain present and actively participate in community service and religious activities with the community. This indicates that the pedagogical ecology of Kampung Adat Dukuh functions as a counter-ecology, maintaining the intensity of direct social interaction amid the penetration of digital activities. Thus, digitalization does not eliminate children's social participation but creates a new dynamic in the distribution of attention between digital spaces and communal spaces. Moreover, although technology has entered the learning context, its use remains limited and has not been fully directed toward empowering the local economy. In fact, with its potential for example, highlighting the uniqueness of Kampung Dukuh as a cultural asset technology could positively impact the welfare of the local community (Lahpan et al., 2025).

Compared to previous studies, this research demonstrates a significant shift from viewing communities merely as learning contexts to understanding them as active pedagogical structures that directly generate learning experiences. While prior literature positioned communities as cultural mediums (Nasir & Hand, 2006), the findings of this study indicate that communities function as systems of pedagogical interaction that simultaneously shape and reproduce children's social character.

The main novelty of this study lies in conceptualizing a community-based pedagogical ecology as

a living pedagogical system, a social life system that simultaneously functions as a pedagogical system. Within this system, pedagogical interactions are inseparable from social life and serve as the primary mechanism for shaping students' character, particularly in mutual cooperation (gotong royong) and religiosity, through distributed, embodied, and participatory social practices. Meaningful learning occurs through social practices within a community of practice, facilitated by active participation and interaction (Wenger, 1998; Wenger, 2010).

Conceptually, the model developed in this study demonstrates that character formation occurs through three main mechanisms: simultaneously embedded participation, distributed social mediation, and an undifferentiated learning ecology. These three mechanisms explain that character learning does not occur outside the social system but is formed within and through the social system itself. Accordingly, Kampung Adat Dukuh can be reconstructed as an epistemic-pedagogical ecology, where local wisdom-based pedagogical interactions function as the core mechanism for the production of children's social character within an integrated living system (a living pedagogical system).

4. CONCLUSION

This study affirms that Kampung Adat Dukuh functions as a local wisdom-based pedagogical ecology that integrates everyday social life as the primary mechanism for the formation of primary school students' character. Learning takes place immanently within collective social practices such as communal work (gotong royong), religious activities, and intergenerational interactions, rather than as an institutional process separated from community life.

The findings indicate that the internalization of the values of mutual cooperation and religiosity occurs through children's direct participation in inclusive social practices that are not segregated by age or role. This confirms that character is formed through repeated practical engagement within a social life system, rather than through the declarative transfer of knowledge.

Conceptually, this study repositions indigenous communities as an epistemic architecture that functions as a system for the production and reproduction of values. Within this framework, the living pedagogy system explains that character formation results from the direct interconnectedness between social practices, intergenerational relations, and value internalization within community life.

The theoretical contribution of this study lies in the shift from a transfer and mediation paradigm toward ecological participation-based formation, which positions the community as a pedagogical unit that is both productive and ontological in character formation. Practically, the findings emphasize the importance of strengthening local wisdom-based social ecosystems in character education amid the era of digital transformation.

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