

The Role of Ethnopedagogy in Character Development and Cultural Identity of Primary School Students

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ABSTRACT

This study aims to analyze the contribution of ethnopedagogy in developing the character and cultural identity of primary school students through a Systematic Literature Review (SLR). This study was designed using the PICO framework to focus on the population, intervention, and outcome, and followed the PRISMA selection flow in the process of identifying, screening, and determining the final articles. The search was conducted through ScienceDirect, SpringerLink, DOAJ, Google Scholar, and Portal Garuda using Indonesian and English keywords. Of the 335 articles identified, 11 articles met the inclusion criteria and were analyzed thematically and descriptively-qualitatively. The results showed that ethnopedagogy was applied through the integration of values, practices, folklore, traditional arts, and local wisdom in the learning process. Ethnopedagogy contributed significantly to the character building of students, especially in terms of cooperation, responsibility, discipline, and religiosity. In addition, this approach strengthened cultural identity by increasing understanding, appreciation, and pride in local culture. Several obstacles were observed, such as limited learning resources and teachers' competence in understanding local culture. This study provides a comprehensive synthesis of the patterns of ethnopedagogy implementation and its implications for strengthening character and cultural identity in primary schools.

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1. INTRODUCTION

Globalization and the flow of modern information have brought about major changes in the lifestyles and mindsets of the younger generation, including elementary school students. Research shows that globalization and the dominance of foreign cultures through digital media have a negative impact on character building and weaken local cultural identity (Asnaria, 2024; Puspita et al., 2024; Rahayu et al., 2025). At the elementary school level, various studies show that children are increasingly vulnerable to character weaknesses such as low empathy, a decline in respect, and a decrease in awareness of local social and cultural values (Fadillah et al., 2025). This phenomenon arises because children are more exposed to global popular culture than to interactions with their own community culture (Hasmawati et al., 2025; Sebayang et al., 2024). This condition emphasizes the need for a learning approach that not only transfers knowledge but also strengthens personality and cultural identity from the elementary education level.

In the context of Indonesian education, local culture is a source of moral values, social ethics, and local wisdom that can form the foundation for character building in students (Afendi et al., 2025). Various studies show that culture-based education can foster a sense of mutual cooperation, respect, responsibility, and pride in regional culture (Jamaluddin & Manda, 2023; Rosita & Hanum, 2024; Sari et al., 2025). This is in line with the Culturally Responsive Teaching perspective, which emphasizes that learning will be more meaningful when learning experiences are linked to students' cultural lives. The culture-based education approach is also in line with Vygotsky's social constructivism theory, which views knowledge as constructed through social interaction and cultural context (Waraulia, 2025).

The idea of ethnopedagogy then becomes a relevant approach to address these needs. Ethnopedagogy stems from the understanding that local wisdom is not only a cultural heritage but also a pedagogical resource that can support the formation of children's character and cultural identity. Theoretically, cultural values and practices can become a medium for moral internalization through the mechanisms of social observation and imitation of behavior as described in Social Learning Theory (Bandura & Walters, 1977; Intansari et al., 2026). In addition, direct interaction with cultural symbols and practices plays an important role in the formation of cultural identity, in accordance with the explanation of Cultural Identity Theory.

Although there have been many studies on culture-based education, there is still a clear research gap. First, most previous studies have focused only on one aspect of cultural character or identity, thus failing to provide a comprehensive understanding of how ethnopedagogy contributes to both aspects in an integrated manner. Second, most findings are local and case-based, making it difficult to form a general picture of the patterns, strategies, and effectiveness of ethnopedagogy at the national level. Third, there has been no systematic study that integrates the latest empirical findings with theoretical foundations related to culture, learning, and child development. This gap highlights the need for a systematic literature review.

Based on these gaps, this study offers novelty in the form of a comprehensive synthesis through the Systematic Literature Review (SLR) method to map the contribution of ethnopedagogy in two main aspects, namely character development and the formation of the cultural identity of elementary school students. In addition, this article integrates research findings from 2020–2025 with the CRT theoretical framework, social constructivism, social learning theory, and cultural identity theory to produce a stronger and more applicable theoretical understanding. Thus, the objectives of this study are to (1) identify the forms of

ethnopedagogy application in elementary school learning, (2) analyze its contribution to student character development, and (3) explain its role in shaping students' cultural identity. The results of this study are expected to provide direction for the development of more structured and relevant local culture-based learning for elementary education in Indonesia.

2. METHODS

2.1. Research Design

This study uses a Systematic Literature Review (SLR) design. This method is a literature study that allows researchers to identify, evaluate, and synthesize all empirical studies relevant to the topic of discussion in a structured and systematic manner. *Carrera-Rivera et al. (2022)* explain that SLR research follows three main stages, namely planning (determining the focus, formulating questions, and literature criteria), conducting (searching and selecting articles according to the criteria), and reporting (presenting the results of data analysis and synthesis).

2.2 Formulation of Research Questions

Based on the problems and objectives of the study, the formulation of research questions in this SLR is directed at examining the contribution of ethnopedagogy in shaping the character and cultural identity of elementary school students. These questions then form the basis for developing a PICO framework to clarify the focus of the literature review. The SLR research questions are as follows.

1. How is ethnopedagogy applied in elementary school learning?
2. How does ethnopedagogy play a role in the character development of elementary school students?
3. How does ethnopedagogy contribute to the formation of the cultural identity of elementary school students?

Based on these three questions, a conceptual framework was then established as a guide for the identification, selection, and analysis of the literature review. This study uses the PICO (Population, Intervention, Comparison, and Outcome) framework, which follows the methodological guidelines from *Chandler et al. (2019)* and literature *De Cassai et al., (2025)* in the *Cochrane Handbook for Systematic Reviews*, which suggests PICO as a tool for developing focused questions and guiding the process of searching for literature sources. PICO is commonly used in SLRs to help researchers formulate research questions and filter relevant literature (*Eriksen & Frandsen, 2018; De Cassai et al., 2025*). The PICO framework in this study is presented in **Table 1** below.

Table 1. PICO Framework

| Component | Description |
|------------------|--|
| P (Population) | Elementary School Students |
| I (Intervention) | Implementation of ethnopedagogy in learning |
| C (Comparison) | - |
| O (Outcome) | Development of students' character and cultural identity |

2.3 Literature Search Strategy

The literature search was conducted systematically through several journal databases, namely ScienceDirect, SpringerLink, DOAJ, Google Scholar, and Portal Garuda. These databases were selected to cover national and international publications relevant to the study

topic. The keywords used are a combination of English and Indonesian keywords to ensure the coverage of articles in the context of Indonesian and international education. English keywords include “ethnopedagogy,” “character education,” “cultural identity,” and “primary education.” Meanwhile, the Indonesian keywords included “etnopedagogi,” “pendidikan karakter,” “identitas budaya,” and “sekolah dasar.” These keywords were arranged using a combination of Boolean operators (AND, OR) so that the literature search was comprehensive and relevant to the research focus (Godliauskas & Šmite, 2025). The search process was carried out in three main stages, namely, (1) initial search using all keywords, (2) filtering articles based on the suitability of the title and abstract, (3) reviewing the full text to ensure compatibility with the research focus.

2.4. Inclusion and Exclusion Criteria

Determining inclusion and exclusion criteria is necessary in SLR research to ensure that the selected articles are relevant, consistent, and objective in the selection of literature reviews. These criteria will be used in the title, abstract, and full-text screening stages. The inclusion and exclusion criteria in this study are presented in **Table 2** below.

Table 2. Inclusion and Exclusion Criteria

| Criteria | Inclusion Criteria | Exclusion Criteria |
|---------------------|--|--|
| Topic | Ethnopedagogy, local culture-based education, character, cultural identity | Topics not related to ethnopedagogy/ culture/ character |
| Education Level | Elementary school (grades 1–6) | Early childhood education, junior high school, high school, university |
| Publication Type | Peer-reviewed proceedings, dissertations | Opinion pieces, blogs, non-scientific articles |
| Language | Indonesian or English | Languages other than Indonesian or English |
| Year of Publication | 2020–2025 | Before 2020 |
| Accessibility | Full text available | Full text not available |

2.5. Article Selection Process

The article selection and narrowing-down process in this SLR was systematically conducted using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. This guideline ensures a transparent classification process through the stages of identification, screening, and inclusion (Godliauskas & Šmite, 2025). Initially, in the identification stage, a total of 355 articles were retrieved using Indonesian and English keywords across the five selected databases.

In the identification stage, 3 duplicate records and 8 records identified as ineligible through automation tools were removed, resulting in 324 records for further screening. During the screening stage, the titles and abstracts of these records were examined based on the predefined inclusion and exclusion criteria. Consequently, 122 records were excluded due to their limited relevance to the review topic, leaving 202 reports for full-text retrieval. All reports were successfully retrieved, with no records excluded because of inaccessible full texts.

In the eligibility stage, the full texts of the 202 reports were comprehensively assessed to determine their suitability for inclusion in the review. A total of 185 reports were excluded for specific reasons. Of these, 116 studies did not focus on the primary education context, 58 studies did not explicitly address ethnopedagogy or cultural identity, and 11 studies were excluded because their scope was not aligned with the objectives of this review. Following this rigorous assessment process, 17 studies met all eligibility criteria and were included in the final review. These studies were reported across 11 reports and served as the primary evidence base for the thematic analysis. The complete study selection process is illustrated in the PRISMA flowchart presented in **Figure 1** below.

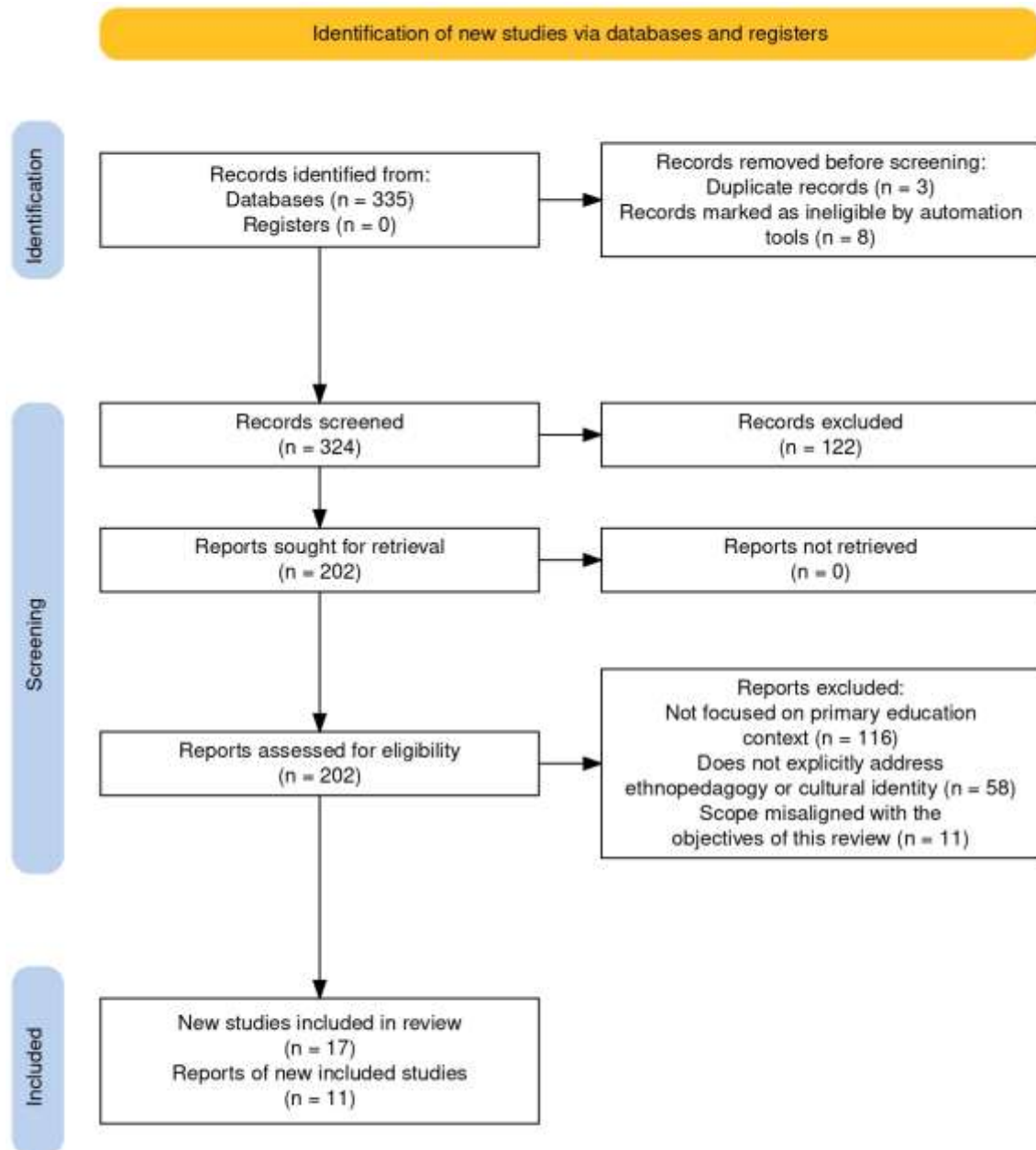


Figure 1. PRISMA Flowchart

2.6. Data Analysis and Synthesis

All articles meeting the final selection criteria were analyzed thematically and descriptively-qualitatively. To ensure a robust synthesis, the thematic coding process was

deductively guided by four core theoretical frameworks. First, Culturally Responsive Teaching (CRT) was utilized to analyze how teachers structured learning experiences by integrating students' cultural backgrounds. Second, Social Constructivism was applied to evaluate the role of local wisdom and social interactions as contextual learning environments. Third, Social Learning Theory was used to track character internalization mechanisms through the observation and imitation of cultural practices. Finally, Cultural Identity Theory was employed to assess students' development of belonging, pride, and understanding of local cultural symbols. Data synthesis was subsequently conducted to map general patterns, discrepancies, and research gaps, thereby yielding theoretical and practical implications for integrating ethnopedagogy in primary education.

3. RESULTS AND DISCUSSION

The search and selection process of 335 articles resulted in 11 articles that met the inclusion criteria. These articles were then analyzed systematically and in depth. The literature studies were published in recent years and covered various contexts of basic education in Indonesia. In general, the selected articles showed that ethnopedagogy has begun to be applied in various learning models that focus on local culture-based approaches and strengthening the character values of elementary school students.

Of the 11 studies reviewed, seven employed qualitative approaches, including descriptive and ethnographic designs, indicating that research on ethnopedagogy in primary schools has predominantly focused on examining how local cultural values, traditions, and indigenous knowledge are integrated into classroom learning practices. In contrast, two studies used quasi-experimental methods, one study adopted classroom action research, and one study employed a literature review approach. These findings suggest that existing research has mainly emphasized the implementation of ethnopedagogical practices, while relatively few studies have investigated their effectiveness through experimental designs.

The main themes that emerge from the literature review show a consistent pattern. First, most studies highlight how teachers integrate local cultural elements into learning activities through folk tales, traditional games, practical activities, and the use of local culture in teaching materials. Second, some articles emphasize that the application of ethnopedagogy contributes significantly to character building, such as moral values, mutual cooperation, discipline, and mutual respect. Third, several studies found that a culture-based approach helps students recognize and understand their regional cultural identity, thereby encouraging a sense of pride and attachment to the students' local culture.

Overall, the results of the study show that ethnopedagogy not only functions as a learning approach but also as a means to strengthen students' character and cultural identity through more contextual and meaningful learning experiences. To provide a comprehensive overview of each literature study, **Table 3** summarizes the identity, methods, and main findings of all reviewed articles.

Table 3. Summary of Literature Study Articles

| No. | Author (Year) | Article Title | Research Method | Main Findings |
|-----|-----------------------|--|---------------------------------------|--|
| 1 | Faridah et al. (2024) | Ethnopedagogical Approach in Primary Education: Enhancing Engagement, Cultural | Qualitative (interviews, observation, | Ethnopedagogy increases student engagement, strengthens cultural identity, and shapes character traits such as cooperation, respect, and |

| No. | Author (Year) | Article Title | Research Method | Main Findings |
|-----|------------------------|---|--|---|
| | | Identity, and Character Development | document analysis) | tolerance. Challenges include a lack of teacher training and resources. |
| 2 | Pingge et al. (2023) | Improving Social Skills of Elementary School Students by Using Umma Kalada's Indigenous Knowledge | Classroom action research (3 cycles) | The local wisdom of Umma Kalada effectively improves social skills (cooperation, communication, attitude), cognitive, affective, and psychomotor learning outcomes of fourth-grade students. |
| 3 | Rohyadi et al. (2024) | Ethnopedagogical Approach in the Learning Process to Form the Character of Elementary School Students | Qualitative descriptive | The application of ethnopedagogy in sixth grade Indonesian language lessons shapes religious, nationalistic, cooperative, integrity, and independent character. Implementation is carried out through initial-core-final activities based on the local culture of Serang. |
| 4 | Nursima et al. (2022) | Ethnopedagogy in Primary Schools: Ethnographic Study in Thematic Learning at Ma'arif Setono Jenangan Ponorogo | Qualitative ethnography | The integration of local wisdom into thematic learning improves learning outcomes, nationalistic character, cultural preservation, and positive attitudes among students in grades 1–6. Students become more familiar with their socio-cultural environment. |
| 5 | Fitri et al. (2025) | Exploring Ethnopedagogy Through the “Manten Tebu” Dance to Enhance Character Education in Elementary School Students | Qualitative descriptive (ethnography , participatory observation, interviews) | The Manten Tebu dance instills values of religiosity, discipline, mutual cooperation, responsibility, and cultural identity. Students gain a deep understanding of local culture through arts activities based on local wisdom. |
| 6 | Maharani et al. (2024) | Implementation of Ethnopedagogy-Based Discovery Learning in Elementary School Learning | Literature study / systematic literature review | The integration of local wisdom into Discovery Learning effectively shapes character traits such as responsibility, tolerance, and appreciation for diversity. Culture-based learning strengthens students' cultural identity. |
| 7 | Faidah et al, (2025) | Local Culture-Based Civics Learning Resources for Elementary School: an Ethnopedagogical Study of Topeng Tumenggung Cirebon Performing Arts | Qualitative, descriptive-interpretive; interviews, observation, documentati on | Topeng Tumenggung art contains local values (leadership, character, religiosity) that can be used as a source of learning for Civic Education to shape students' character and cultural identity. |

| No. | Author (Year) | Article Title | Research Method | Main Findings |
|-----|--------------------------|---|-------------------------------------|--|
| 8 | Marpaung et al. (2023) | Pengaruh Pendekatan Etnopedagogi dan Karakter Integritas terhadap Kemampuan Literasi Budaya Siswa Sekolah Dasar | Quasi-experimental (2x2 factorial) | The ethnopedagogical approach has a significant effect on students' cultural literacy; character integrity also has an effect. There is an interaction between the two variables, such that ethnopedagogy increases cultural literacy more effectively. |
| 9 | Wanhar & Hasibuan (2020) | The Effect of Etnopedagogy Learning Model on Student Character Development in the Pandemic Era | Quasi-experimental | The ethnopedagogical learning model produces higher character development than conventional learning in elementary school students. |
| 10 | Naila et al. (2025) | Environmental Education Based on Tengger's Local Wisdom in Growing Conservation Character in Elementary School | Participatory Action Research (PAR) | The local wisdom of the Tengger tribe is effective in building conservation character and environmental awareness. Traditional values are a strong ethnopedagogical medium in character education. |
| 11 | Tohri et al. (2022) | The urgency of Sasak local wisdom-based character education for elementary school in East Lombok, Indonesia | Descriptive Qualitative Research | Character education based on the local wisdom of the Sasak is important to implement because it can shape religious character, discipline, mutual cooperation, responsibility, and respect for diversity. Values such as besemeton (brotherhood), begibung (togetherness), and other Sasak customs are effective in educating children's morals from an early age. |

Analysis of 11 articles that met the inclusion criteria showed that the implementation of ethnopedagogy in elementary schools was generally carried out through the integration of values, cultural practices, or learning activities based on local wisdom. Most studies used a qualitative approach and showed similar findings, namely that ethnopedagogy can increase student engagement, shape positive character, and strengthen their cultural identity (Faridah et al., 2024; Nursima et al., 2022). In addition, several experimental studies and classroom action research confirm that the ethnopedagogy approach not only has an impact on affective aspects but also improves cultural literacy, social skills, and environmental awareness (Marpaung et al., 2023; Naila et al., 2025; Pingge et al., 2023).

Despite these positive outcomes, several studies also highlight challenges in implementing ethnopedagogy in primary education. The most frequently reported barriers include limited teacher training and understanding of ethnopedagogical approaches, the lack of culture-based learning resources and instructional media, and insufficient curriculum support. These constraints may hinder teachers' ability to systematically integrate local culture into classroom practices. Therefore, strengthening teacher professional development, providing

culturally relevant learning materials, and enhancing institutional support are essential for maximizing the effectiveness of ethnopedagogy in schools.

3.1. RQ1 Application of Ethnopedagogy in Elementary School Learning

The application of ethnopedagogy in elementary school learning is generally carried out through the integration of local culture into teaching materials, learning activities, and pedagogical strategies. Based on the synthesis of several studies, it appears that teachers adopt cultural values through learning stages, starting with cultural story-based perception, followed by core activities involving cultural practices, social environment exploration, or the use of cultural artifacts as teaching media, to closing activities involving reflection using the cultural values that students have learned (Faidah et al., 2025; Faridah et al., 2024; Maharani et al., 2024; Nursima et al., 2022; Rohyadi et al., 2024; Tohri et al., 2022). Thus, the application of ethnopedagogy does not only use culture as an additional example but also makes culture a learning framework that shapes the overall learning experience.

Theoretically, this application aligns with Culturally Responsive Teaching, which posits that learning must connect to students' cultural experiences to enhance relevance. In this context, CRT functions as a pedagogical bridge where teachers transcend the superficial insertion of local folklore, dynamically altering classroom structures to validate students' lived cultural realities. Furthermore, from a Social Constructivist perspective, local wisdom and regional artifacts serve as psychological tools and cultural scaffolding. Through these tools, students actively co-construct meaning within their Zone of Proximal Development (ZPD) via guided interactions with their cultural environment, moving beyond passive absorption.

Concrete forms of ethnopedagogy application can be clearly illustrated through practical cases in the reviewed literature. For instance, Pingge et al. (2023) illustrate the integration of Umma Kalada indigenous knowledge into Social Studies learning to structure classroom interactions. Similarly, Nursima et al. (2022) demonstrate how thematic learning in primary schools is structurally adapted to include local cultural themes from Ponorogo. In the realm of arts and physical education, studies by Fitri et al. (2025) and Faidah et al., (2025) provide concrete examples of utilizing the traditional *Manten Tebu* dance and *Topeng Tumenggung Cirebon* performing arts. In these cases, cultural artifacts and arts are not treated merely as extracurricular entertainment, but as core pedagogical tools integrated directly into the classroom curriculum to deliver main subject materials.

3.2. RQ2 The Role of Ethnopedagogy in Character Development of Elementary School Students

The role of ethnopedagogy in character development of students can be seen through the process of integrating cultural values into daily learning activities. Based on research synthesis, local culture-based learning helps students develop characters such as mutual cooperation, responsibility, teamwork, discipline, and religious attitude. These values emerge through student involvement in cultural practices, collaborative activities, and task completion that reflect the social norms of the local community (Faridah et al., 2024; Marpaung et al., 2023; Rohyadi et al., 2024; Tohri et al., 2022). Thus, ethnopedagogy functions as a means of experience-based character learning. This makes the values learned by students not abstract, but can be instilled through real cultural interactions.

The process of character building through ethnopedagogy is theoretically grounded in Social Learning Theory Bandura & Walters (1977) and Intansari et al., (2026) which asserts that moral behavior is formed through observation, imitation, and reinforcement. In

ethnopedagogical practices, community elders, teachers, and peers serve as prominent environmental models during cultural traditions. Primary students observe these models, abstract the underlying moral principles, and replicate them. When these prosocial behaviors receive positive reinforcement within the school culture, they transition from mere imitation to deeply internalized character traits. Furthermore, based on moral development theory (Kohlberg, 1981; Moody-Adams, 2025), engaging in these meaningful cultural activities provides a systematic social context where students repeatedly practice moral reasoning and discipline.

Findings from several articles also provide a concrete picture of the effectiveness of ethnopedagogy in character building. A study on Umma Kalada cultural learning shows an increase in cooperation, responsibility, and conflict resolution skills through traditional activities that directly involve students (Pingge et al., 2023). Research on Tengger culture by Naila et al. (2025) also shows that student involvement in community traditions can strengthen the values of discipline and respect for diversity. In addition, two experimental studies conducted by Marpaung et al. (2023) and Wanhar & Hasibuan (2020) prove that the ethnopedagogy-based learning model is more effective in improving integrity and responsibility than conventional learning.

However, several studies found that character development through ethnopedagogy can be hampered if cultural values are only conveyed informatively without accompanying activities that help students understand their meaning and reflect on them in their daily lives. In addition, obstacles can also arise when teachers are unable to explain the relationship between cultural practices and the character values they want to instill. Therefore, the role of teachers in providing a clear moral context, managing reflective learning activities, and linking cultural practices with everyday values is crucial to optimizing the effectiveness of this ethnopedagogical approach. Overall, ethnopedagogy plays an important role as an approach to character building that is relevant to students' lives. Through the cultural values that exist in society, students gain meaningful learning experiences so that the character that is formed does not stop at the level of knowledge, but is reflected in student behavior.

The contribution of ethnopedagogy to character development is vividly illustrated through experiential learning cases in the reviewed studies. A prominent illustration is found in the study by Naila et al. (2025), which highlights how Tengger's local wisdom is utilized to cultivate environmental conservation characters among elementary students; through storytelling and traditional Tenggerese practices, students practically learn to respect and protect nature. Furthermore, Tohri et al. (2022) emphasize the application of *Sasak* local wisdom in East Lombok, where traditional values are systematically embedded into school subjects to foster moral virtues such as mutual respect and cooperation. These literature-based illustrations prove that ethnopedagogy develops character not through abstract lectures, but by embedding students in active learning where social harmony and responsibility are the immediate outcomes.

3.3. RQ3 The Role of Ethnopedagogy in Shaping the Cultural Identity of Elementary School Students

The formation of students' cultural identity in ethnopedagogical-based learning can be seen through an increase in students' understanding, appreciation, and pride in local culture. Based on a synthesis of several studies, students become more understanding of the meaning of traditions, familiar with cultural symbols, and develop a sense of cultural belonging when learning through art, folklore, traditional practices, or activities based on cultural values that are integrated into learning. This can be seen from various studies showing that the more

often students are involved with local culture, the easier it is for them to connect with the history, values, and community in their surroundings (Faidah et al., 2025; Maharani et al., 2024; Nursima et al., 2022).

Theoretically, this progression aligns with Cultural Identity Theory Collier & Thomas (1988) and Lopez et al. (2025), which argues that cultural identity is communicatively constructed and continuously negotiated through social interaction. Ethnopedagogy provides a vital communicative space where students actively decode community-specific symbols and historical constructs. By directly engaging with regional narratives and practices, students actively internalize these constructs into their self-concept, anchoring their personal identity within their collective heritage. This active negotiation forms a psychological buffer against the homogenizing impacts of global media.

However, several studies show that the formation of cultural identity does not run optimally when cultural learning only appears as additional material without providing space for students to connect it with their personal experiences. In such conditions, students tend to understand culture superficially and do not internalize it as part of their identity. Therefore, ethnopedagogy is important because it can strengthen students' cultural identity through meaningful, contextual learning experiences that are close to their lives. This approach helps students develop pride in their local culture by encouraging appreciation of local traditions, cultural symbols, folklore, traditional arts, and values such as mutual cooperation (*gotong royong*), respect, responsibility, and togetherness. As a result, students are better prepared to face the challenges of globalization while maintaining a strong connection to their cultural roots and community heritage.

The practical role of ethnopedagogy in shaping students' cultural identity is explicitly illustrated in how local arts and traditions foster a deep sense of belonging. For example, Marpaung et al. (2023) show that using an ethnopedagogical approach through local contexts significantly enhances students' cultural literacy and integrity. By actively participating in regional traditions, such as the *Manten Tebu* dance Fitri et al. (2025) or exploring the symbolic meanings behind the *Topeng Tumenggung Cirebon* Faidah et al. (2025), students continuously decode and internalize their community's heritage. Through this continuous, structured exposure within the school environment, students build a profound pride in their roots, which acts as an active mechanism for cultural preservation.

4. CONCLUSION

This systematic literature review shows that ethnopedagogy in primary education is implemented through the integration of local culture, traditions, arts, folklore, and indigenous knowledge into learning activities. The findings indicate that ethnopedagogy contributes to students' character development by fostering values such as cooperation, responsibility, discipline, respect, and religiosity. Furthermore, it strengthens cultural identity by enhancing students' understanding, appreciation, and pride in their local culture. However, its effectiveness depends on teacher competence, the availability of culture-based learning resources, and support from schools and local communities. Therefore, strengthening these supporting factors is essential to optimize the implementation of ethnopedagogy in primary education.

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6. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirm that this manuscript is original and free from plagiarism, and that all sources used in the study have been properly acknowledged. The authors are fully responsible for the content and findings presented in this article.

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