



ISSN: 2617-6548

URL: www.ijirss.com



Ethnopedagogy in Riau Malay cultural learning: A systematic literature review

Marwan^{1*}, Zulirfan², Suarman³, Elmustian⁴

^{1,2,3,4}Riau University, Pekanbaru, Indonesia.

Corresponding author: Marwan (Email: marwan6825@grad.unri.ac.id)

Abstract

This systematic literature review offers a comprehensive synthesis of research on the application of ethnopedagogy in the learning of Riau Malay culture. It integrates findings from 23 national journals, 5 international journals, and one authoritative book on the subject. Despite the growing interest in ethnopedagogy, there remains a notable research gap in consolidating and critically analyzing how ethnopedagogical approaches specifically impact cultural learning within the Riau Malay context. This review addresses that gap by providing a focused and holistic examination of existing studies. The analysis underscores the significance of an ethnopedagogical approach in enhancing students' understanding of Riau Malay culture. Within this cultural learning framework, ethnopedagogy plays a pivotal role in preserving local values, traditions, and wisdom. The findings reveal that ethnopedagogy not only enriches students' knowledge of Riau Malay culture but also strengthens their cultural identity, boosts engagement in learning, and fosters a deep appreciation for local wisdom. The novelty of this review lies in its systematic consolidation of diverse empirical evidence to highlight ethnopedagogy as a transformative educational strategy in a culturally rich but under-researched region. These results provide a solid foundation for further exploration into the potential of ethnopedagogy to enrich Riau Malay cultural education and promote the development of a holistic, culture-based learning approach within a rich and diverse local cultural context.

Keywords: Ethnopedagogy, Riau Malay culture, Systematic literature.

DOI: 10.53894/ijirss.v8i6.10116

Funding: This study received no specific financial support.

History: Received: 17 July 2025 / Revised: 21 August 2025 / Accepted: 25 August 2025 / Published: 19 September 2025

Copyright: © 2025 by the authors. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

Competing Interests: The authors declare that they have no competing interests.

Authors' Contributions: All authors contributed equally to the conception and design of the study. All authors have read and agreed to the published version of the manuscript.

Transparency: The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

Publisher: Innovative Research Publishing

1. Introduction

Education that is deeply intertwined with local culture significantly enhances students' learning experiences and helps safeguard the cultural heritage of a community. By incorporating regional content into educational curricula, it serves as a conduit for introducing learners to the values, traditions, and rich cultural resources

inherent in their locale [1]. In this context, ethnopedagogy arises as an instructional method that acknowledges and leverages local culture as an essential and valuable asset for education [2]. Ethnopedagogy encompasses practices rooted in indigenous knowledge applied across various life areas such as healthcare, pencak silat martial arts, environmental care, agriculture, economics, governance systems, and traditional calendars [3]. Nevertheless, amid globalization's influences, significant challenges to education arise; cultural dilution occurs alongside diminishing ethical standards due to rapid advancements in information technology and transportation. Additionally, increased competition from free trade has intensified job prospects, while international assessments repeatedly reveal that Indonesia's educational quality lags behind many neighboring nations. This predicament is further aggravated by insufficient social capital, marked notably by trust issues [4]. Changes in educational paradigms also impact societal social structures culturally. Thus, integrating virtuous principles found within local cultures into the schooling system becomes crucial not only for enhancing academic performance but also for fostering national character development [5].

Despite growing awareness regarding ethnopedagogy's significance within Indonesian education, frameworks still heavily favor standardized global curricula, at times neglecting indigenous knowledge bases. Consequently, students risk detaching from their cultural identities, which diminishes feelings of belongingness a situation jeopardizing both cultural inheritance preservation efforts while curtailing opportunities for education to serve its roles in shaping character cohesively throughout society. Furthermore, persistent low-quality levels observed alongside fragile social capital continuously challenge these potential benefits offered through fully implementing ethnopedagogical methodologies within mainstream teaching environments; yet, they remain underutilized overall.

While prior research often addresses theoretical aspects underlying ethnopedagogy or focuses on particular domains concerning specific cultures, the body of work systematically investigating practical integration strategies related directly to formal curricular applications remains limited, particularly relevant to Indonesian contexts, addressing how they enhance broader goals, including improving quality and ultimately reinforcing socio-capital ties, counteracting pressures induced by globalization phenomena. Filling this gap proves vital when rethinking innovative approaches that balance globally competitive outcomes alongside locally grounded ethos by weaving together customs embedded in genuinely reflecting authentic identity formation and resilience among youth facing contemporary realities surrounding them today can be achieved effectively. This ensures holistic growth, nurturing future generations responsibly equipped to meet the demands ahead without compromising the historical legacies carried forth by previously established communities, intact and moving forward positively, contributing to society collectively, evolving enrichingly along the way. These endeavors must be fulfilled successfully hereafter."

2. Literature Review

Bernstein [6] asserts that the role of educators in contemporary education transcends mere dissemination of factual information. Teachers increasingly serve as cultural agents who influence students' values, attitudes, and identities. This function is especially significant within the context of ethnopedagogy, where educators act as intermediaries between formal educational curricula and community-based knowledge systems. For instance, incorporating indigenous viewpoints into history education enables students to link abstract historical accounts with their personal cultural identities and heritage. This concept resonates with global research on culturally responsive teaching practices; Gay [7] contends that effective education harnesses students' cultural knowledge, experiences, and performance styles. Similarly, Ladson-Billings [8] champions "culturally relevant pedagogy," which not only acknowledges students' diverse backgrounds but also cultivates critical awareness and academic success. Both viewpoints reinforce Bernstein's assertion that teachers should adopt a transformative role connecting educational content with local wisdom.

However, despite its robust theoretical foundation, putting ethnopedagogy into practice poses considerable challenges. Dominikus [9] notes that many educators lack a clear understanding of what ethnopedagogy involves; this ambiguity hinders its implementation in classrooms. Such findings mirror trends identified in broader discussions on culturally responsive pedagogy, wherein teachers often express enthusiasm for integrating culture yet struggle to develop practical strategies for doing so [10]. A recurring issue is teacher preparedness; in Indonesia specifically, limited access to professional development focusing on ethnopedagogical methods restricts teachers' ability to incorporate local cultural resources effectively. Similar patterns have been observed elsewhere: Sleeter [11] points out that instructors frequently depend on broad generalizations about culture without engaging deeply with specific community practices. This indicates that without focused training programs geared towards targeted skills acquisition, ethnopedagogy risks being superficially or symbolically applied rather than serving as an integral educational approach.

The application challenges associated with ethnopedagogy are further complicated by globalization influences such as advancements in communication technology and economic liberalization, leading to increased cultural homogenization. Alwasilah, et al. [3] caution against globalization potentially undermining traditional values, ethical standards, and moral frameworks, making it challenging for younger generations to sustain connections with their local heritages. Internationally recognized scholars share similar apprehensions; Banks [12] argues that globalized education tends to prioritize dominant narratives while marginalizing minority or indigenous knowledges. This situation is particularly acute in Indonesia, where

national curricula standardize learning objectives according to international norms, at times compromising regional diversity. Ethnopedagogy thus emerges not merely as an instructional strategy but rather acts counteractively against hegemonic tendencies, placing significance upon integrating localized wisdom directly within pedagogical processes.

A wealth of literature underscores the necessity for enhancing teacher development initiatives aimed at fulfilling the aims set forth by ethnic pedagogies. Dominikus [9] emphasizes both conceptual clarity alongside applicable skills as foundational requirements necessary for successful execution. Developmental programming must extend beyond just providing theoretical insights, equipping practitioners instead through hands-on techniques, enabling seamless infusion of locally based material across various subjects to enhance effectiveness considerably. Global studies echo this sentiment; Gay [7] advocates for continuous educator training regarding culturally attuned approaches, arguing that competence requires sustained commitment rather than isolated events. Additionally, scholars stress that involving communities actively participating serves critical roles. McCarty and Lee [13] researching Indigenous schooling models across the United States, illustrate how collaborations among elders/cultural experts enrich course offerings, ensuring authenticity. In Indonesian contexts, analogous partnerships could empower faculty members, leveraging oral histories, local artistry, and communal rituals, transforming them into legitimate didactic resources.

Beyond generalized exploration, localized investigations showcase the potential embedded within particular cultures. Riau Malay societies utilize these methodologies, maintaining native tongues and literary traditions alongside preserving customary habits; infusing these aspects into the curriculum fortifies student identity while simultaneously aiding in revitalizing endangered legacies facing threats from growing globalization pressures. Research conducted in other Indigenous settings corroborates the above conclusions; Bishop and Berryman [14] demonstrate the importance of grounded pedagogic principles in Māori communities in New Zealand, promoting scholarship attainment coupled with a sense of pride. Likewise, Dei's work advocates for the inclusion of African-centered epistemologies in schools to counter colonial impacts, affirming alternative worldviews. These instances imply that Riau Malay realities align with wider movements establishing ethnopedagogical facets essential to a dual purpose encompassing both delivery of instruction and safeguarding rich ancestral heritage.

2. Methods

This study utilizes literature review methodologies, specifically employing the critical evaluation approach. Critical evaluation is a method of analyzing journals that serves as the theoretical foundation concerning the distinctions, resemblances, and limitations found in the selected journals. Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). The assessment of journals aims to choose those whose findings align with the research topic. A total of 16 pertinent articles spanning from 2014 to 2023 were identified through a search on Google Scholar. Initially, an online database search yielded 94 articles, which were then filtered, resulting in the identification of 16 articles relevant to the keywords. For a comprehensive overview, refer to the accompanying chart.

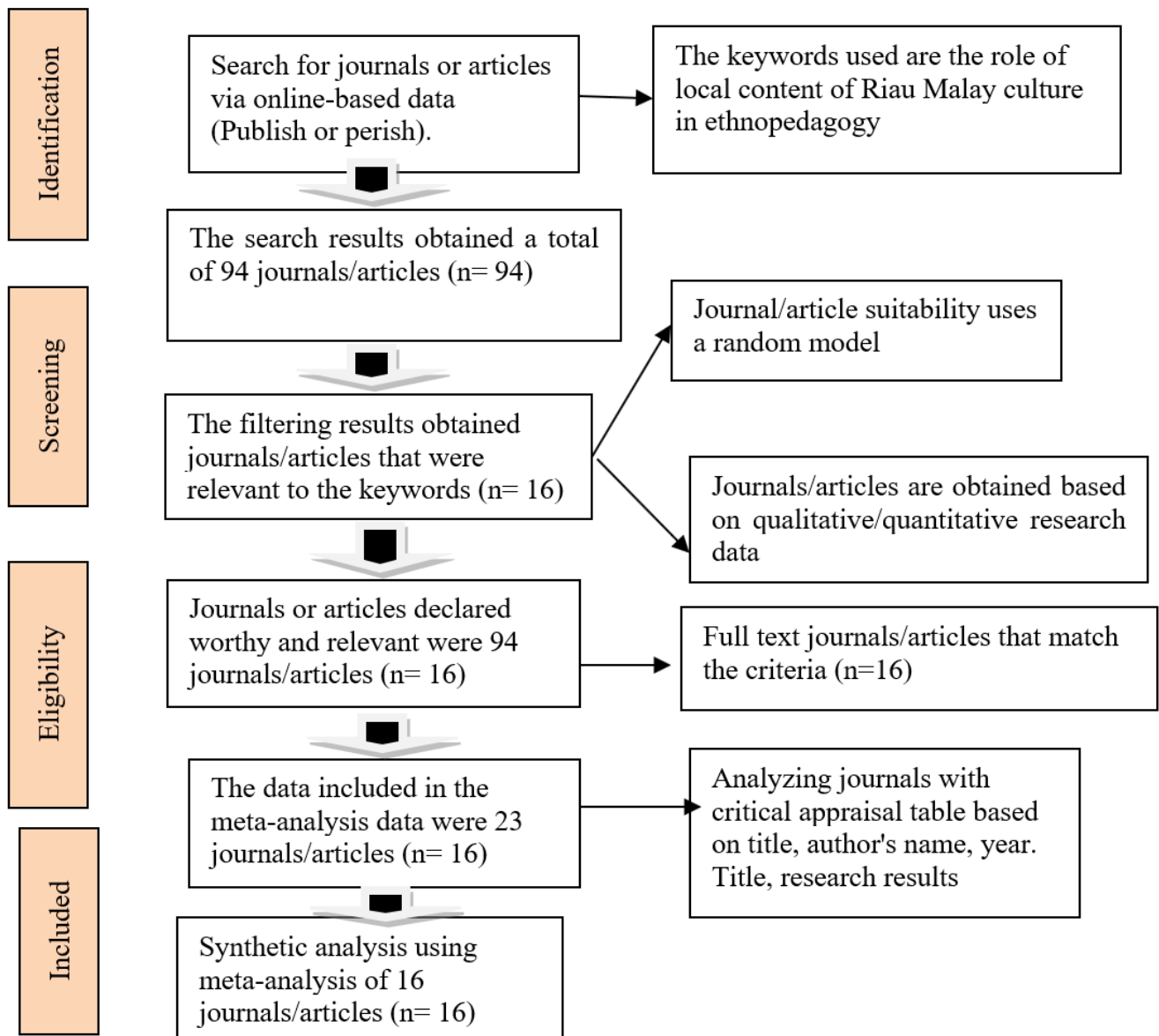


Figure 1.
Model Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA)

This research uses bibliometric analysis with several steps, namely positioning contributions, obtaining new thoughts, identifying knowledge gaps, and presenting stage. There are five steps for bibliometric analysis, as explained in the literature review [15].

2.1. Defining Search Keywords

A literature search was conducted in October 2023 with the keyword "local wisdom-based writing skills" using Google Scholar. Keywords are written in subsections of the document, and the format "article title, abstract, and keywords" is selected.

2.2. Initial Search Results

Initial search results found 94 articles (2010-2023) compiled in RIS format. The RIS format is used to enter important information such as article title, author's name, affiliation, abstract, keywords and references [16].

2.3. Refinement of Search Results

Appropriate journal articles indexed in Google Scholar were screened. Proceedings, books, newspapers, and book chapters are not included. RIS files were used for data analysis after appropriate correction.

2.4. Compiling Initial Data Statistics

Data is collected in RIS format. Checking the completeness of the journal article document is carried out, and additional information is added. Data analysis was carried out to classify articles based on year, publication source and publisher.

2.5. Data Analysis

This literature review applies a critical evaluation method (critical appraisal). Critical evaluation is a journal analysis process that forms the basis of theory regarding the differences, similarities and shortcomings of the journals used. Journals are evaluated to select those whose measurement results are appropriate to the research topic. A total of 23 articles from 2014 to 2023 that were relevant to the research topic were found through a search on Google Scholar..

3. Results

Fakhiroh, et al. [17] Ethnopedagogy reflects indigenous content in education, commonly referred to as learning based on local wisdom. Local wisdom generally has characteristics and functions as a marker of community identity, an element of social glue, a cultural element that grows from society, provides a color of togetherness, can change individual and group thinking patterns, and encourages togetherness and appreciation to maintain group solidarity. The guidance for incorporating local wisdom into education is guided by four principles, which include alignment with student development, competency requirements, form, flexibility in the type then timing of implementation, as well as utility for national interests in addressing global challenges. This research focuses on the application of these four principles in learning. Based on the results of bibliographic mapping, the following image is obtained. Based on online journal search results, 16 articles were obtained that were related to the research topic.

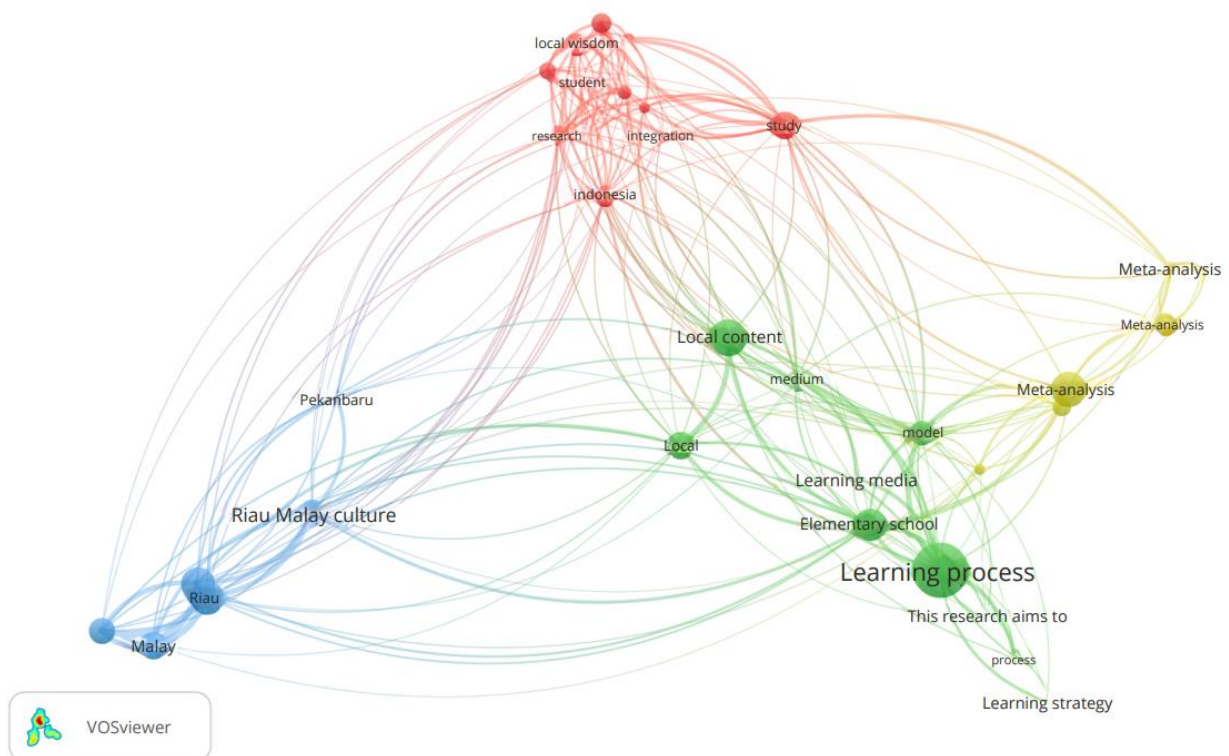


Figure 2.
Meta Analysis of Learning with Local Content of Riau Malay Culture.

Based on the mapping results above, it can be concluded that the red line shows research based on meta-analysis of Riau culture with regions in Indonesia, the blue color depicts research on Riau Malay culture and the green color research on learning Riau Malay culture.

Local wisdom is wise ideas originating from the local environment, containing good values that are recognized and followed by community members. It is important to include learning about local wisdom from an early age so that students can overcome global challenges. Local wisdom needs to be adapted to the times so that it can be flexible in facing change. Fakhiroh, et al. [17] state Its characteristics include being based on experience, empirical testing over many years, adaptation by modern culture, integral in the lives of individuals and institutions, commonly practiced by individuals and groups, dynamic, and related to belief systems.

Table 1.
Results of Previous Research.

Writer	Result of Result
Hafid [18]	Ethnopedagogy emphasizes the importance of local wisdom in education and views it as an essential aspect of the cultural development process. Furthermore, in the intricate dynamics of social interaction arising from various issues that may lead to conflicts, ethnopedagogy is acknowledged as a learning model that prioritizes diversity to attain unity.
Hastuti and Ramadan [19]	Malay language teaching involves displaying essential information on school walls for students to see, read, and remember. Ethnopedagogy-based learning at SDN 115 Pekanbaru aims to cultivate religious, honest, diligent, disciplined, and caring/responsible characters. SDN 115 Pekanbaru encounters challenges such as instilling environmental love in students, aligning perspectives between students and parents, ensuring punctuality, and a shortage of teaching materials like BMR material. The school addresses these issues through consistent efforts, setting examples, offering advice, and providing guidance. The implementation of ethnopedagogy in elementary schools is crucial for maintaining students' cultural connections, aligning with the vision of Riau Province 2020 as the Malay culture center
Hasan, et al. [20]	The research findings indicate that applying an ethnopedagogical approach, using cloves as a cooking spice in North Maluku, is an effective alternative rooted in local wisdom for elementary schools in Ternate. Integrating cloves in ethnopedagogy enhances scientific literacy and learning motivation among students. The recommendation is to implement an ethnopedagogical approach with innovative learning activities based on local wisdom.
Nurohmah, et al. [4]	The research results indicate: first, ethnopedagogy in history learning triggers the formation of national identity and character. Second, local wisdom arises from those sensitive to change, also known as <i>titen science</i> . Third, incorporating local knowledge in learning enhances anticipatory efforts in alignment with national culture.
Dominikus [9]	Mathematics has roots in culture, is inherent in cultural life, is closely connected to cultural values, and has a significant impact on cultural development
Djumala [21]	This article aims to depict Indonesian children's awareness and understanding of Malay culture through their engagement with Upin & Ipin and In Ancient Times. Through this analysis, potential challenges in revitalizing culture, particularly Malay culture, in Indonesian children's reading can be identified. Using a descriptive and qualitative approach, the study focuses on two Malaysian animated films, Upin & Ipin.
Ramadan [22]	Learning is carried out by studying the history of the Riau Malay kingdom and Malay culture. Learning is carried out for character formation
Oktavianti and Ratnasari [23]	Research findings affirm the effectiveness of implementing ethnopedagogy through local wisdom-based media. The inclusion of play activities enhances learning, making it active, effective, creative and enjoyable. In summary, ethnopedagogy has proven successful in elementary schools through an innovative approach employing media rooted in local wisdom.
Lestari and Bahri [24]	The application of an ethnopedagogical approach in social studies learning with a focus on the <i>tajhin pheddis</i> tradition has succeeded in increasing student learning achievement in class VII MTs AL-Ikhlas Kuala Mandor B. Research findings confirm the effectiveness of this method as a meaningful approach in social studies learning.
Syamsijulianto, et al. [25]	Research indicates that instilling traits such as religiosity, independence, responsibility, social concern, and a love of reading is grounded in the local wisdom of the community. Integrating these values into character education for elementary school students aligns their personalities with the community's values
Syaifulloh and Wibowo [26]	The Syair Gulung in Ketapang Regency, West Kalimantan, represents the local wisdom of the Malay Community with inherent value in disaster education.
Ridwan [27]	Until now, the integration of education and local wisdom values has not formed a unified and potent force within Indonesian education.
Tilaar [28]	The pedagogical value of local wisdom lies in its ability to regulate behavior that benefits the common interests of society. It reflects a system of knowledge that provides practical guidance in managing interactions and individual contributions to the common good
Tambak and Sukenti [29]	This research concludes that around 18.9% of Riau Malay culture has been accommodated and implemented in the Madrasah Ibtidaiyah curriculum in Riau Province. The implementation of Malay culture involves various aspects of the curriculum, including core, extracurricular, local content, and eccentric at Madrasah Ibtidaiyah in Riau Province
Muzakkir [30]	Teachers as learning intermediaries need to have more understanding of local culture or local wisdom so they can easily integrate it into teaching. Students who continue to know their own culture will develop a sense of love and appreciation for local traditions, such as the

Writer	Result of Result
	application of seudati in mathematics, jeuki in science, and geude-geude in physical education, which is a small part of our cultural heritage.
Zuriah [31]	Ethnopedagogy employs local knowledge and wisdom as a foundation for innovation and skills, with the goal of enhancing the well-being of the community

4. Discussion

Ethnopedagogy, as a culture-based educational approach, investigates the dimensions of pedagogy through the lens of the sociology of pedagogy [7]] situating itself firmly within the broader discipline of pedagogy. Gonzalez, et al. [32] conceptualizes pedagogy as a uniquely human mechanism for the production and reproduction of culture, emphasizing its central role in transmitting social values and knowledge across generations. Complementing this, Hafid [18] in *Culture and Pedagogy* elucidates the intrinsic connection between pedagogy and societal and cultural life, proposing an expansive understanding of pedagogy that transcends formal classroom boundaries to include cultural and social practices. Within this framework, ethnopedagogy emerges as a localized form of pedagogy that actively shapes and transmits local wisdom based on four foundational principles: first, it must align with the developmental stages of learners; second, it should address the competencies necessary for students' holistic growth; third, it requires flexibility in its implementation to adapt to diverse learning contexts; and fourth, it should serve national interests by equipping learners to navigate and respond effectively to global challenges. These principles position ethnopedagogy as both a culturally rooted and forward-looking educational approach, bridging local knowledge systems with broader societal needs.

As per Republic of Indonesia Minister of Education and Culture Regulation No. 79/2014, Article 2 paragraph (2), local content instruction is designed to equip students with regional attitudes, knowledge, and spirituality. It also aims to preserve and develop regional excellence and wisdom for personal and environmental benefit, supporting national development. Ethnopedagogy integrates local cultural elements and traditions into the teaching and learning process. When discussing Malay culture in the context of ethnopedagogy, it involves incorporating Malay values, norms, language, and traditions in education. (Sources are duly acknowledged.)

Empirically, not all of the local content of Riau Malay Culture (BMR) has been accommodated in the school curriculum. The phenomenon that synchronization of the BMR curriculum has not been implemented is a problem or problematic in itself. Tambak's research statistically proves that the BMR curriculum is inadequately accommodated. Tambak and Sukenti [29] research results regarding the implementation of a curriculum with local content on Riau Malay culture.

Table 2.
Assessment of Malay Cultural Aspects in the Curriculum.

No.	Aspects of Malay Culture	Accommodated in the Curriculum
1	Malay personality	30%
2	Malay social culture	30%
3	Malay language and literature	28%
4	Malay history	23%
5	Malay arts	5.7%
6	Malay symbol	27%
7	Folk games	37%
8	Malay Culinary	58%

Source: Tambak and Sukenti [29].

In fact, although efforts have been made to accommodate local content curriculum on Riau Malay Culture (BMR) into learning in schools, not all aspects of this culture and tradition are well covered in formal learning. Several reasons why the local Riau Malay Culture curriculum has not been fully accommodated in schools include: (1) Time and Subject Limitations. The school curriculum is generally set with many subjects that must be taught in limited learning time. These limitations make it difficult to cover all the complex aspects of Riau Malay culture without sacrificing other subjects; (2) Unavailability of Materials and Resources: Quality teaching materials and textbooks about Riau Malay culture are not always available. Teachers who want to teach this local content have difficulty finding adequate materials and resources to support teaching; (3) Limited understanding and skills of teachers: Teachers who teach local Riau Malay Culture content do not have a deep enough understanding or skills necessary to convey this material in an interesting and meaningful way. A teacher's lack of in-depth understanding can affect the quality of teaching; (4) Challenges in evaluation and assessment: The evaluation system used in formal education may not always be able to measure students' understanding of the local content of Riau Malay Culture as a whole. Teachers tend to focus on the material being tested, which does not always cover aspects of local content well; (5) Unclear Curriculum Integration Guidelines: Without clear guidance from education or the government regarding how to integrate the local content of Riau Malay Culture into the curriculum, schools find it difficult to design relevant and meaningful learning. To overcome this challenge, joint efforts need to be made between local governments, educational institutions and local communities to develop a curriculum that is more inclusive and supports the local content of Riau Malay Culture. This could involve textbook development, teacher training, and educational policy changes that support the integration of local content into learning in schools.

According to Kurniawan and Survani [33] and Lestari and Bahri [24] ethnopedagogy, when implemented through learning activities using local wisdom-based media, has proven to be more effective. The incorporation of play activities alongside this media fosters an active, creative, effective, and enjoyable learning environment. This underscores the successful implementation of ethnopedagogy in elementary schools through innovative learning activities, including the utilization of local wisdom-based media. Ethnopedagogy acknowledges the significance of local wisdom values in education and the acculturation process. In the context of dynamic and complex social interactions, ethnopedagogy becomes a difference-based learning model to achieve unity amidst diversity [34, 35].

Ethnopedagogy has several advantages that make it very relevant and effective in local content learning:

- a. **Relevant Cultural Context.** Ethnopedagogy integrates local values, traditions and culture into learning. This makes learning more relevant to students' everyday lives, enhancing their understanding of local cultural heritage and traditions.
- b. **Enhance Cultural Identity.** Through ethnopedagogy, students can strengthen their cultural identity. They learn to appreciate traditional values and understand their place in local society and culture.
- c. **Appreciation of Diversity.** Ethnopedagogy helps students understand and appreciate the cultural diversity in their society. This broadens their view of the world and promotes tolerance and appreciation for differences.
- d. **Encouraging Student Involvement.** Local content learning through ethnopedagogy involves students actively in the learning process. They engage in activities involving local traditions, folklore, or traditional arts, increasing interest and motivation to learn.
- e. **Strengthening Student Connections with the Community.** Ethnopedagogy can strengthen the relationship between the school and the local community. Students learn about their own culture and may become involved in community activities that support the preservation of local culture and traditions.
- f. **Holistic Learning.** Ethnopedagogy often integrates various aspects of learning, including language, art, history, and social values. It provides a holistic understanding of local culture, helping students see the connections between various cultural elements.
- g. **Strengthening Critical Thinking Skills.** Through local content learning using ethnopedagogy, students are invited to think critically about their own culture and traditions. They are invited to question, compare, and analyze, improving their critical thinking skills.
- h. **Deep Understanding.** Ethnopedagogy allows students to gain a deep understanding of their local culture, going beyond just general knowledge. They understand the values underlying these traditions and how they influence the daily lives of local people.

The statement above is in line with the statement of Muzakkir [30] and Oktavianti and Ratnasari [23] namely that the tajhin tradition applied in ethnopedagogy learning is meaningful learning in social studies lessons. By combining these advantages, ethnopedagogy creates meaningful, deep and constructive learning experiences for students in understanding and appreciating the local content of Riau Malay Culture. The following is a view of the ethnopedagogy of learning local content of Malay culture:

- a. A deep understanding of Malay culture in ethnopedagogy allows teachers and students to have a deep understanding of Malay culture, including values, customs, language, art, and history. This helps strengthen students' cultural identity and builds a sense of pride in their cultural heritage. This is in line with Lingard [34] namely that teachers, as intermediaries in imparting knowledge, need to have a deep understanding of local culture or local wisdom to facilitate its integration in classroom learning.
- b. **Relevance to the local context,** namely learning the local content of Malay culture through ethnopedagogy ensuring that the curriculum and teaching methods are relevant to the students' local context. Learning material can be taken from Malay folklore, traditional art, or social policy values originating from Malay culture, making it more meaningful for students. Majid and Ramadan [35] states that Ethnopedagogy considers local knowledge and wisdom as a source of innovation and skills that can improve community welfare.
- c. **Language and communication development.** ethnopedagogy enables the development of the Malay language and effective communication in an authentic cultural environment. Students can learn how to read, write and listen in selected Malay languages with real contexts, enriching their language skills.
- d. **Increasing understanding of multiculturalism,** namely learning local content of Malay culture through ethnopedagogy provides opportunities for students to understand cultural diversity in Malay society. This opens their horizons about cultural plurality and increases understanding of multiculturalism.
- e. **Strengthening moral and ethical values,** namely Malay culture is rich in moral and ethical values, such as respect, politeness and togetherness. Ethnopedagogy allows strengthening these values in the learning process, helping to shape students' character and preparing them to become responsible members of society. This is in line with [21, 22, 36].

Empowering local communities through the incorporation of local Malay cultural content in learning via ethnopedagogy facilitates active community involvement in the educational process. This approach encourages collaboration whereby teachers and students engage directly with cultural experts and community leaders, thereby fostering strong partnerships between schools and their surrounding communities. Ridwan [27] and Rusniati [37] notes, ethnopedagogy transforms local knowledge and wisdom into valuable sources of innovation and practical skills that contribute to improving community welfare. By integrating ethnopedagogical principles into the teaching of Malay cultural content, education transcends conventional learning to become a meaningful experience that not only enriches students'

understanding but also functions as a vital mechanism for preserving and honoring Malay cultural heritage. Moreover, this approach nurtures a younger generation imbued with deep knowledge, respect, and love for their cultural identity.

Despite these promising potentials, it can be concluded that the implementation of ethnopedagogy in local content learning has yet to fully meet expectations. Several key challenges continue to impede its effective application. First, teacher preparedness remains a significant barrier; many educators lack adequate training and competency in ethnopedagogical methods, limiting their ability to integrate local cultural knowledge meaningfully into their teaching practices. Second, resource availability poses constraints, including a shortage of culturally relevant teaching materials, insufficient access to cultural experts, and limited institutional support for developing ethnopedagogical content. Third, systemic factors such as rigid national curricula, centralized education policies, and limited community involvement often restrict the flexibility necessary for adapting ethnopedagogy to diverse local contexts. Addressing these challenges requires comprehensive efforts, including enhanced teacher professional development, increased investment in culturally appropriate resources, and policy reforms that promote decentralization and community participation in education. Only through such multifaceted support can the transformative potential of ethnopedagogy in preserving and revitalizing local cultures be fully realized.

5. Conclusion

The meta-analysis of ethnopedagogical learning in Riau Malay Culture demonstrates that this culturally grounded approach significantly enriches students' educational experiences by situating learning within their local cultural context. Ethnopedagogy foregrounds the importance of embedding education in the traditions, history, language, and values of the Riau Malay community, thereby fostering a deeper cultural understanding and relevance [38]. This aligns with broader educational discourses advocating for culturally responsive pedagogy, which counters the historical marginalization of indigenous and local knowledge systems in formal schooling [39]. Through ethnopedagogy, students engage with indigenous knowledge, traditional arts, and community practices, which cultivate respect for local wisdom and affirm cultural heritage as a living and dynamic resource [40]. However, the literature also acknowledges challenges in operationalizing ethnopedagogy effectively. Critics highlight the gaps in teacher preparedness and systemic support, which often limit the depth and consistency of implementation [26]. There is an ongoing debate about how to balance traditional cultural transmission with the demands of national curricula and globalized education standards, which can sometimes marginalize local content [25].

Moreover, ethnopedagogy empowers students as active agents in their learning, enhancing engagement through participatory, experiential methods that connect learners to their cultural roots [19]. This empowerment is fundamental to identity development, as students develop a strong sense of belonging and pride in their cultural heritage, contributing to holistic personal and social growth [41]. Nonetheless, scholars debate the extent to which ethnopedagogy can serve as a vehicle for decolonizing education and resisting cultural homogenization, with some cautioning that without adequate structural changes, such efforts risk being symbolic rather than transformative [42]. Additionally, ethnopedagogy's interdisciplinary potential to integrate local culture with other academic subjects supports a holistic learning experience; yet, this requires innovative curriculum design and teacher training to overcome compartmentalized and rigid education systems [31].

In sum, while the ethnopedagogical approach holds promising potential to create culturally relevant and empowering education for students within the Riau Malay cultural milieu, its success depends on addressing practical constraints and critically engaging with broader educational and sociopolitical contexts. This discourse invites ongoing research and policy attention to strengthen ethnopedagogical praxis as a meaningful pathway toward culturally sustaining education in diverse local settings. Thus, this meta-analysis offers a comprehensive and nuanced understanding of the significant contributions that ethnopedagogy makes to the learning of Riau Malay culture. By embedding cultural values, traditions, and local wisdom into educational practices, ethnopedagogy goes beyond mere knowledge transmission to actively engage students in the lived realities of their heritage. This approach not only deepens students' understanding of their local culture but also empowers them to become custodians of that culture by fostering respect, appreciation, and a sense of responsibility toward its preservation. Through this process, students develop a strong cultural identity and a sense of pride that strengthens their self-esteem and social cohesion within the community. Moreover, ethnopedagogy promotes cultural sustainability by bridging generational gaps and revitalizing indigenous knowledge systems that might otherwise be marginalized or forgotten in the face of globalization and modernization. Ultimately, the integration of ethnopedagogy in education creates culturally responsive learners who are better equipped to navigate both their local environments and broader societal contexts, ensuring that the rich heritage of Riau Malay culture continues to thrive in a rapidly changing world."

References

- [1] A. Abdurrahman, F. N. Nurulsari, H. Maulina, and I. Sukanto, "The prospective ethnopedagogy-integrated STEM learning approach: Science teacher perceptions and experiences," in *Journal of Physics: Conference Series (Vol. 1572, No. 1, p. 012082)*. IOP Publishing, 2020.
- [2] S. Akhmetova, "The ethnopedagogics of Kazakhstan: The formation and development," *World Applied Sciences Journal*, vol. 29, no. 8, pp. 1050-1054, 2014.

- [3] A. Alwasilah, Suryadi, and Karyono, *Ethnopedagogy: Foundations of educational practice and teacher education*. Bandung, Indonesia: Kiblat, 2009.
- [4] A. Nurohmah, H. Joebagio, and Sariyatun, "Ethnopedagogy: Using Local knowledge in historical learning," *International Journal of Education and Social Science Research*, vol. 4, no. 6, pp. 279–286, 2021.
- [5] M. Battiste, *Indigenous knowledge and pedagogy in First Nations education: A literature review with recommendations*. Canada: National Working Group on Education, 2002.
- [6] B. Bernstein, *Social class and pedagogic practice*, in *The Routledge Falmer Reader in Sociology of Education*, S. J. Ball, Ed. London, U.K: Routledge, 2004.
- [7] G. Gay, *Culturally responsive teaching: Theory, research, and practice*, 3rd ed. New York, USA: Teachers College Press, 2018.
- [8] G. Ladson-Billings, "Toward a theory of culturally relevant pedagogy," *American Educational Research Journal*, vol. 32, no. 3, pp. 465–491, 1995. <https://doi.org/10.3102/00028312032003465>
- [9] Dominikus, "Ethnomathematics of Flobamorata," presented at the Kuliah Umum Program Studi Pendidikan Matematika FKIP Undana, Kupang, Indonesia, 2019.
- [10] A. M. L. Villegas, T., *Educating culturally responsive teachers: A coherent approach*. Albany, NY: State University of New York Press, 2002.
- [11] C. E. Sleeter, "An agenda to strengthen culturally responsive pedagogy," *English Teaching: Practice and Critique*, vol. 10, no. 2, pp. 7–23, 2011.
- [12] J. A. Banks, *Cultural diversity and education: Foundations, curriculum, and teaching*, 6th ed. New York & London: Routledge, 2016.
- [13] T. L. McCarty and T. S. Lee, "Critical culturally sustaining/revitalizing pedagogy and Indigenous education sovereignty," *Harvard Educational Review*, vol. 84, no. 1, pp. 101–124, 2014.
- [14] R. Bishop and M. Berryman, *Culture speaks: Cultural relationships and classroom learning*. Wellington, New Zealand: Huia Publishers, 2006.
- [15] G. Z. Fahrudinova, "Ethno-pedagogical factor of polycultural training," *International Journal of Environmental and Science Education*, vol. 11, no. 6, pp. 1185–1193, 2016.
- [16] M. N. Hudha, I. Hamidah, A. Permanasari, A. G. Abdullah, I. Rachman, and T. Matsumoto, "Low Carbon Education: A Review and Bibliometric Analysis," *European Journal of Educational Research*, vol. 9, no. 1, pp. 319–329, 2020.
- [17] N. Z. Fakhiroh, A. Suprijono, and M. Jacky, "Ethnopedagogy of Reog Cemandi art to strengthen national character education for fifth grade elementary school students," *Jurnal Education and Development*, vol. 8, no. 3, pp. 231–231, 2020.
- [18] A. Hafid, "An analysis of Kalosora function as Ethnopedagogy media in nation character building in Shoutheast Sulawesi," *International Research Journal of Emerging Trends in Multidiciplinary*, vol. 1, no. 2, pp. 190–200, 2015.
- [19] T. Hastuti and Z. H. Ramadan, "The analysis of education based on ethnopedagogy in forming characters of 4th grade students in SDN 115 Pekanbaru," *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, vol. 3, no. 1, pp. 348–357, 2020.
- [20] S. Hasan, A. Mas'ud, and S. Sundari, "Etnopedagogy approach to science learning in SDN 50 City of Ternate based on the local wisdom of Rempah North Maluku," *Pedagonal: Jurnal Ilmiah Pendidikan*, vol. 5, no. 2, pp. 133–141, 2021.
- [21] R. Djumala, "The face of Malay culture in Indonesian children's readings," *International Journal of Malay-Nusantara Studies*, vol. 1, no. 1, pp. 26–39, 2018.
- [22] Z. H. Ramadan, "Ethnopedagogy at state elementary school 111, Pekanbaru City," *Elementary School Journal*, vol. 9, no. 3, pp. 190–200, 2019.
- [23] I. Oktavianti and Y. Ratnasari, "Ethnopedagogy in learning in elementary schools through local wisdom-based media," *Refleksi Edukatika: Jurnal Ilmiah Kependidikan*, vol. 8, no. 2, pp. 149–154, 2018. <https://doi.org/10.24176/re.v8i2.2353>
- [24] E. T. Lestari and S. Bahri, "Development of social studies learning outcomes with Tajhin peddhis-based etnopedagogy approach," *Al-Ishlah: Jurnal Pendidikan*, vol. 13, no. 3, pp. 2309–2318, 2021. <https://doi.org/10.35445/alishlah.v13i3.977>
- [25] T. Syamsijulianto, R. Rahman, M. Z. Sari, S. D. Ratumanan, and S. Solehun, "Character education based on local wisdom of border Malay community traditions for elementary school students," *DIDAKTIKA TAUHIDI: Jurnal Pendidikan Guru Sekolah Dasar*, vol. 9, no. 1, pp. 39–51, 2022. <https://doi.org/10.30997/dt.v9i1.4848>
- [26] M. Syaifulloh and B. Wibowo, "The educational values of Syair Gulung as a community-based disaster education effort for the Malay community in Ketapang Regency, West Kalimantan," *Jurnal Refleksi Edukatika*, vol. 8, no. 1, pp. 48–53, 2017.
- [27] M. Ridwan, "2013 Curriculum and local wisdom values education in elementary schools," in *Proc. Seminar Nasional Pendidikan Tema Implementasi*, 2014.
- [28] H. A. R. Tilaar, *New paradigm of national education*. Jakarta: Rineka Cipta, 2004.
- [29] S. Tambak and D. Sukenti, "Implementation of Malay culture in the elementary Madrasah education curriculum in Riau," *MIQOT: Jurnal Ilmu-ilmu Keislaman*, vol. 41, no. 2, pp. 361–383, 2018.
- [30] M. Muzakkir, "Ethnopedagogical approach as a medium for preserving local wisdom," *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian*, vol. 2, no. 2, pp. 28–39, 2021.
- [31] N. Zuriah, "A theoretical analysis of the ethnopedagogy of citizenship education as a vehicle for national culture and character education in higher education.," *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan*, vol. 7, no. 2, pp. 175–188, 2014.
- [32] N. Gonzalez, L. C. Moll, and C. Amanti, *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. New York, USA: Routledge, 2005.
- [33] I. S. Kurniawan and R. Survani, "Integration of ethnopedagogy in developing Biology learning models," *Jurnal Konseling dan Pendidikan*, vol. 6, no. 1, pp. 15–15, 2018.
- [34] B. Lingard, "Towards a sociology of pedagogies," presented at the 2nd Int. Seminar 2010, Practice Pedagogic in Global Education Perspective, PGSD UPI, Bandung, Indonesia, 2010.
- [35] A. S. Majid and Z. H. Ramadan, "Ethnopedagogy in the Riau Malay culture (BMR) subject in elementary schools," *Jurnal Basicedu*, vol. 5, no. 3, pp. 1223–1230, 2021. <https://doi.org/10.31004/basicedu.v5i3.890>

- [36] Y. Rahmawati, A. Ridwan, U. Cahyana, and T. Wuryaningsih, "The integration of ethnopedagogy in science learning to improve student engagement and cultural awareness," *Universal Journal of Educational Research*, vol. 8, no. 2, pp. 662-671, 2020. <https://doi.org/10.13189/ujer.2020.080239>
- [37] R. Rusniati, "National education and the challenges of globalization: A critical study of the thoughts of A. Malik Fajar," *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan dan Pengajaran*, vol. 16, no. 1, pp. 105-128, 2015. <https://doi.org/10.22373/jid.v16i1.589>
- [38] S. Sartini, "Exploring the local wisdom of the archipelago: A philosophical study," *Jurnal filsafat*, vol. 14, no. 2, pp. 111-120, 2004.
- [39] L. T. Smith, *Decolonizing methodologies: Research and Indigenous peoples*, 2nd ed. London, U.K: Zed Books, 2012.
- [40] U. S. Sugara, "Ethnopedagogy: Ideas and opportunities for implementation in Indonesia," *Jurnal Pendidikan Dan Kebudayaan*, vol. 7, no. 2, pp. 93-104, 2022. <https://doi.org/10.24832/jpnk.v7i2.2888>
- [41] E. Y. Wijaya, D. A. Sudjimat, A. Nyoto, and U. Malang, "The transformation of 21st century education as a demand for human resource development in the global era," in *Proceedings of the National Seminar on Mathematics Education*, 2016.
- [42] U. Utari, I. N. S. Degeng, and S. d. Akbar, "Local wisdom-based thematic learning in elementary schools in facing the ASEAN Economic Community (AEC)," *Jurnal Teori dan Praksis Pembelajaran IPS*, vol. 1, no. 1, pp. 39-44, 2016. <https://doi.org/10.17977/um022v1i12016p039>