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SYNTHESIZING WETU TELU ISLAMIC VALUES WITHIN CONTEXTUAL TEACHING AND LEARNING FOR STRENGTHENING RELIGIOUS MODERATION

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ABSTRAK

Penelitian ini meneliti ketidaksejajaran antara kurikulum Pendidikan Agama Islam normatif (Pendidikan Agama Islam/PAI) dan realitas sosial budaya siswa dalam tradisi Wetu Telu Islam di Desa Tradisional Bayan, Lombok Utara. Pemutusan seperti itu dapat menghambat komunikasi pendidikan yang efektif dan melemahkan perkembangan moderasi agama. Penelitian ini bertujuan untuk merumuskan model pembelajaran PAI yang didasarkan pada nilai-nilai sinkretik Islam Wetu Telu dan untuk menilai validitas dan efektivitasnya melalui kerangka Pengajaran dan Pembelajaran Kontekstual (CTL). Menggunakan desain Studi Konseptual-Empiris Terpadu kualitatif, penelitian ini menggabungkan Tinjauan Literatur Sistematis (SLR) untuk memetakan nilai-nilai inti Wetu Telu ke dalam tujuh komponen CTL dan studi kasus berdasarkan wawancara mendalam dengan guru PAI, kepala sekolah, dan pemimpin tradisional di SMPN 6 Bayan. Temuan menunjukkan bahwa nilai-nilai toleransi, kohesi sosial, dan kesadaran ekologis dapat diintegrasikan secara sistematis ke dalam instruksi PAI berbasis CTL dan diimplementasikan melalui Program T5. Model ini secara efektif menjembatani ajaran Islam normatif dan praktik budaya lokal, khususnya dalam komunitas pembelajaran dan komponen pemodelan, sehingga memperkuat moderasi agama siswa. Studi ini menyimpulkan bahwa mengintegrasikan kearifan lokal Wetu Telu ke dalam PAI berbasis CTL menawarkan model pedagogis yang responsif terhadap konteks, meskipun keberlanjutannya membutuhkan dukungan kurikulum yang konsisten dan peningkatan kompetensi budaya guru.

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ABSTRACTS

This study examines the misalignment between the normative Islamic Religious Education (Pendidikan Agama Islam/PAI) curriculum and the socio-cultural realities of students within the Islamic Wetu Telu tradition in Bayan Traditional Village, North Lombok. Such disconnection may hinder effective educational communication and weaken the development of religious moderation. The study aims to formulate a PAI learning model grounded in the syncretic values of Islam Wetu Telu and to assess its validity and effectiveness through the Contextual Teaching and Learning (CTL) framework. Employing a qualitative Integrated Conceptual-Empirical Study design, this research combines a Systematic Literature Review (SLR) to map core Wetu Telu values onto the seven CTL components and a case study based on in-depth interviews with PAI teachers, the school principal, and traditional leaders at SMPN 6 Bayan. The findings demonstrate that values of tolerance, social cohesion, and ecological awareness can be systematically integrated into CTL-based PAI instruction and implemented through the T5 Program. The model effectively bridges normative Islamic teachings and local cultural practices, particularly within the learning community and modeling components, thereby strengthening students' religious moderation. The study concludes that integrating Wetu Telu local wisdom into CTL-based PAI offers a context-responsive pedagogical model, although its sustainability requires consistent curriculum support and enhanced teacher cultural competence.

A. INTRODUCTION

Islamic Religious Education (PAI) in Indonesia is designed normatively to transmit doctrinal Islamic teachings. However, in multicultural communities such as the Wetu Telu tradition in Bayan, North Lombok, the implementation of this curriculum often overlooks students' socio-cultural realities. This misalignment may create pedagogical disconnection and tensions in the formation of religious identity. Islam Wetu Telu in Bayan Traditional Village, North Lombok, represents one of the most distinctive cases of cultural religious syncretism in Indonesia (Faiz 2025), combining Islamic teachings with local traditions as well as Hindu-Buddhist and animistic elements (Kaltsum 2022). Traditional rituals such as *Maulid Adat* and *Lebaran Tinggi* embody educational values that are conveyed indirectly, shaping the community's spiritual awareness and sense of togetherness (Habiburrahman 2021). However, social dynamics and the emergence of modern Islamic preaching movements, which emphasize the textual application of Islamic teachings, that have influenced the sustainability of Wetu Telu (Fawaizul Umam et al. 2024), creating new dialectics and challenges in communicating religious values to the younger generation .

In the context of formal education, major challenges arise when the nationally standardized and normative Islamic Education (PAI) curriculum must be taught to students who are culturally rooted in the syncretic Wetu Telu tradition (Akil and Arifudin 2024; Mulyadi et al. 2024). This tension may lead to pedagogical misalignment that hinders the learning process and may even create identity conflicts among students. Therefore, PAI teachers are required to possess adequate local cultural competence to bridge the communication gap

between curricular standards and the socio-religious realities of the learners (Nasihin et al. 2024). Therefore, there is a need to develop a culturally responsive PAI model that bridges normative Islamic teachings and local cultural realities.

To address this tension, the Contextual Teaching and Learning (CTL) approach is considered the most relevant. CTL is a model that places learning materials within the real-life context of students and encourages them to construct knowledge through direct experience (Ambariyanto and Utama 2020; Dewi et al. 2019; Sukardi et al. 2023). In the context of Wetu Telu, CTL functions as a communication strategy is to develop local cultural practices and Wetu Telu values such as harmony and communal solidarity that enables teachers to relate Islamic Education (PAI) concepts such as discussions on ethics (Kahfi et al. 2025), tolerance (Watra et al. 2020), or ecological awareness (Hidayat and Hadori 2021). Thus, CTL facilitates the integration of Wetu Telu cultural values into PAI instruction, making the learning material more meaningful and contextually relevant.

Although anthropological studies on Wetu Telu are extensive (Sukardiman 2022) and CTL-based research has demonstrated its effectiveness, studies that systematically integrate these values into an Islamic Education (PAI) learning model at the junior high school level and empirically evaluate its effectiveness remain very limited. This study seeks to fill that gap by employing a dual methodology: first, a Systematic Literature Review (SLR) to synthesize Wetu Telu values using the CTL framework; and second, In-Depth Interviews (Case Study) with PAI teachers, the school principal, and local traditional leaders to validate the conceptual model at SMPN 6 in the Bayan Traditional Village.

This research is grounded in the urgent need to bridge the gap between the normative PAI Curriculum and the socio-cultural realities of Wetu Telu students, whose identity is shaped by a syncretic tradition thus preventing potential pedagogical and identity conflicts. Previous studies have identified contextual approaches as a viable solution; however, no systematic framework has yet been developed to operationalize Wetu Telu values within the components of a contemporary learning model. Based on this need, the central research question is directed toward theoretical formulation and implementation validation: First, how can the syncretic values of Islam Wetu Telu be transformed into the development of a CTL model for PAI?

Furthermore, the successful adoption of this contextual model is highly dependent on the educational ecosystem in the Bayan Traditional Village. Sustained implementation will inevitably encounter both internal and structural challenges. Therefore, the second research question seeks to identify the systemic and practical dimensions, namely: What are the supporting and inhibiting factors in implementing the Wetu Telu-based CTL PAI model?. Finally, to assess the substantive impact of the model implemented through the T5 Program, this study also asks: To what extent is the effectiveness of the Wetu Telu-based CTL PAI model reflected in improvements in students' religious understanding, tolerance, and ecological awareness?

Based on this background, this study addresses the three research questions:

- (1) How can Wetu Telu syncretic values be operationalized within the CTL framework for PAI instruction?
- (2) What supporting and inhibiting factors influence its implementation?
- (3) To what extent does the model strengthen students' religious moderation?

Aligned with these questions, the primary objective of this study is to describe the conceptual model of Wetu Telu-based PAI that was produced through the SLR-CTL synthesis and to analyze its empirical validity and effectiveness in order to formulate implementable strategies for strengthening religious moderation and multicultural education. This article contributes to mapping the dialogue between local traditions and the formal education system.

A review of previous studies serves as a crucial foundation for positioning this research and identifying conceptual gaps that remain underexplored in the academic domain. Several studies have examined Islam Wetu Telu from historical, anthropological, and educational perspectives. Fudhul (2022) explored the dialectic between Islamic teachings brought by Sunan Giri and the local Boda tradition in Bayan, Lombok, finding that the Wetu Telu religious system emerged through a syncretic process between the two (Fudhul et al. 2022). However, this study remains limited to historical and cultural dimensions and does not extend to the realm of formal PAI instruction. Meanwhile, Habiburrahman (2021) examined the *Lebaran Tinggi* traditional ritual as a medium of Islamic education that reinforces the community's religious identity. This study highlights the potential of local cultural values as an educational tool, yet its focus remains within the sphere of non-formal learning (Habiburrahman 2021).

Another study by Irfan, Ruslan, and Nasaruddin (2025) highlights the integration of local wisdom into PAI learning at SMP Insan Kamil in Bima City. Their findings indicate that the incorporation of cultural values and community participation can strengthen students' Islamic identity (Irfan et al. 2025). However, the cultural context they examined differs from the Wetu Telu tradition in Bayan, indicating the need for further research to understand the dynamics of integrating syncretic values into formal instruction. A different approach was taken by Hadzik et al. (2025), who developed a PAI module based on the Kenduren Wonosalam tradition using a Research and Development (R&D) method. Their results demonstrate improved student understanding through a contextual, local wisdom-based approach (Hadzik et al. 2025). Nevertheless, this study focuses more on module development rather than formulating a conceptual model grounded in theoretical synthesis. Meanwhile, Gunawan dan Daulay (2024) affirm the effectiveness of CTL in enhancing students' social skills, but they do not connect it with the transformation of local values or the dimension of religious moderation (Gunawan and Daulay 2024).

From these studies, two major research gaps become evident. First, conceptually, no study has systematically synthesized the philosophical values of

Islam Wetu Telu into the CTL framework through a SLR approach. Second, empirically, there is no research that evaluates the effectiveness of a contextual learning model based on Wetu Telu values in enhancing modern variables such as religious moderation, tolerance, and ecological awareness among junior high school students. Therefore, this study is designed to address both gaps by combining SLR with field validation through case-study interviews, thereby producing a contextual PAI learning model that is rooted in Wetu Telu local wisdom and relevant to contemporary Islamic educational challenges.

Although previous studies have discussed contextual learning and local wisdom integration in Islamic education, none have provided a structured conceptual–empirical synthesis that operationalizes Wetu Telu syncretic values within the CTL framework and validates its impact on religious moderation at the junior high school level. Therefore, this study offers a novel contribution by integrating theoretical synthesis with field-based validation.

B. METHOD

This study employs a qualitative approach with an Integrated Conceptual–Empirical Study design. This approach combines systematic analysis of secondary data with the validation of primary data collected in the field (Dini and Pencarelli 2022; Brown et al. 2022). The main focus is to gain an in-depth understanding of the syncretic values of Islam Wetu Telu and to formulate a model for transforming these values into PAI instructional practices at SMPN 6 in the Bayan Traditional Village. Primary data are used to provide a comprehensive understanding of the meanings, experiences, and perspectives of research subjects within their socio-cultural context.

The design of this study adopts an integrated model consisting of two main stages:

- Stage I: Conceptual Study through a SLR using the CTL Framework (Deductive). This stage focuses on analyzing the literature on Wetu Telu values and mapping them onto the seven components of CTL, namely: constructivism, inquiry, questioning, learning community, modeling, reflection, and authentic assessment. The outcome of this stage is a Conceptual Wetu Telu–Based PAI Learning Model. This conceptual model subsequently functioned as the analytical framework for validating and interpreting the empirical findings obtained in Stage II.
- Stage II: Qualitative Case Study (Empirical). This stage involves collecting primary data through in-depth interviews at SMPN 6 in the Bayan Traditional Village to validate the relevance and effectiveness of the conceptual model (from Stage I) and to identify supporting and inhibiting factors in its field implementation.

Fieldwork was conducted at SMPN 6 in the Bayan Traditional Village, North Lombok Regency. This location was chosen because the Bayan Traditional Village is one of the centers that actively preserves the Islamic Wetu Telu tradition, making it a rich and relevant context for examining the interaction between local traditional values and the PAI curriculum within a formal educational institution.

The focus of the in-depth interviews was directed toward key informants who possess comprehensive understanding and direct involvement in issues related to cultural integration and religious education. The primary research subjects were PAI teachers, as the main actors in the teaching-learning process who are responsible for delivering normative religious material to students living within a syncretic cultural environment.

This study draws on two main types of data sources: secondary data and primary data. Secondary data were obtained through a SLR of scholarly publications relevant (Delamontano et al. 2025; Winoto et al. 2024) to the theme of Islam Wetu Telu. These sources include journal articles and conference proceedings that discuss the values, philosophy, socio-religious practices, and mechanisms of knowledge transmission within the Wetu Telu tradition. Additionally, supporting literature on CTL and studies highlighting the integration of local wisdom into PAI were also utilized.

Meanwhile, primary data were obtained directly from the field through in-depth interviews with the research subjects (Baitulloh et al. 2025). The interviews were conducted with PAI teachers who have teaching experience within communities that continue to practice Wetu Telu cultural values. The informants were selected using purposive sampling, based on their direct involvement in Islamic Religious Education (PAI) instruction and their active engagement within the Wetu Telu socio-cultural environment. The participants consisted of one PAI teacher, one school principal, and one traditional leader. They were chosen due to their strategic roles in mediating religious instruction and local customary practices within the school context. These data aim to explore teachers' understanding of instructional methods, their perceptions of local syncretic values, and school policies in managing cultural diversity within the educational setting.

Data collection was carried out using two main approaches: the Systematic Literature Review and in-depth interviews. In the SLR stage, the researcher conducted a search of academic literature using Publish or Perish connected to the CrossRef database with the search string “Islam Wetu Telu” (Figure 1). A screening and selection process was then conducted based on inclusion criteria, namely publications within the 2015–2025 timeframe and document types limited to published scholarly articles. Articles that met these criteria were subsequently extracted to answer the SLR research questions.

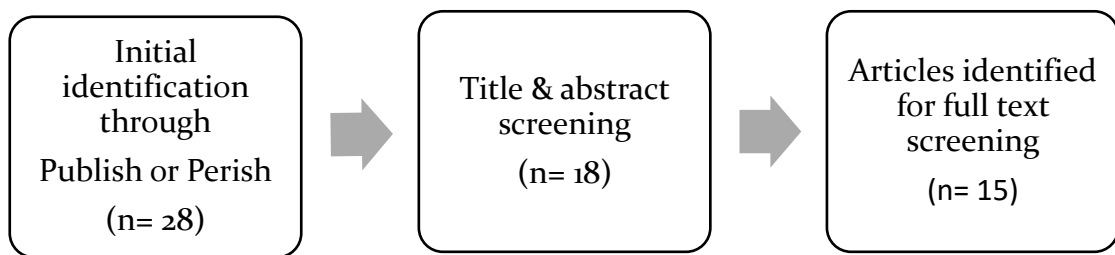


Figure 1. Data Collection Process

Primary data collection was conducted through in-depth interviews using a semi-structured interview guide. This approach allows the researcher to direct the conversation according to the research focus while still providing flexibility for informants to elaborate on their experiences and perspectives. Through these interviews, contextual data were obtained regarding teaching practices, the integration of local values, and the effectiveness of applying Wetu Telu principles within the context of religious education in the field.

Data analysis was carried out in two stages, corresponding to the types of data used. The first stage involved analyzing secondary data obtained through the SLR. This analysis was conducted deductively using the CTL framework (Mouta et al. 2024). The analytical steps included: (1) identifying and categorizing the core values of Wetu Telu, such as ecological harmony, communal solidarity, and respect for nature; (2) mapping these values onto the seven components of CTL to formulate contextual PAI learning activities; and (3) constructing a conceptual model of PAI instruction based on Wetu Telu values.

The second stage is the analysis of primary data obtained from the interviews, conducted using the interactive model of Miles and Huberman. This analysis consists of three main steps: data reduction, data display, and conclusion drawing and verification. In the data reduction stage, the researcher selects and condenses the interview transcripts by focusing on the application of Wetu Telu values, the effectiveness of the learning model, and the supporting and inhibiting factors affecting its implementation (Miles et al. 2014). The reduced data are then presented in narrative form, matrices, or tables to demonstrate the alignment

between empirical practices and the conceptual model generated from the SLR. The final stage involves drawing conclusions, which is carried out continuously and verified through source triangulation by comparing perspectives from PAI teachers, the school principal, and traditional leaders, as well as technique triangulation by cross-checking interview data with school documents and field observations to ensure credibility and trustworthiness.

C. RESULT AND DISCUSSION

1. Conceptual Model of Wetu Telu Value Transformation (SLR-CTL Synthesis)

1) Constructivism

The initial stage of this study involved synthesizing the philosophical values and socio-religious practices of Islam Wetu Telu into the seven components of CTL. This synthesis produced a Conceptual Learning Model that maps how local wisdom can be operationalized within PAI instruction in formal educational settings.

The principle of Constructivism in CTL is reflected through the inherent dialectic between Custom (*Adat*) and Religion embedded in the syncretic beliefs of Wetu Telu, in which practitioners internally interpret the symbolism of ritual practices. A PAI learning model must take advantage of this by encouraging students to construct their own religious understanding through reflection on the customary practices they engage in daily. For example, a PAI teacher may ask students to interpret the *Maulid Adat* ritual as an expression of *Mawaddah* (compassion) or *silaturahmi* in Islam, allowing religious knowledge to be actively constructed rather than passively received (Faiz 2025).

2) Inquiry

The Inquiry component is integrated through the exploration of the symbolic meanings of Wetu Telu rituals such as *Lebaran Tinggi* or *Pesta Alip*. These values serve as case studies that stimulate deep questioning (inquiry) in PAI classes (Habiburrahman 2021). PAI teachers can assign students to investigate the historical and philosophical connections between Islamic teachings (*syariat*) and these local traditions. The aim is to develop students' critical thinking skills and help them understand that religious values can be manifested within different cultural frameworks rather than being seen as oppositional.

3) Questioning

The *Questioning* component is modeled after the practices of Musyawarah Adat, such as *Gundem*, *Selabar*, or *Dulang Penamat*, which demonstrate the importance of dialogue and consensus within the Sasak community (Nasihin et al. 2024; Sami'uddin 2024). In its implementation, PAI

teachers should apply group discussion and deliberation methods in the classroom (for example, discussions on social or ethical issues) as a replica of these traditional forums. This approach not only encourages active interaction but also teaches students the values of local democracy and mutual cooperation, which align with Islamic teachings on *shura* (consultation) (Fawaizul Umam et al. 2024).

4) Learning Community

The principle of the Learning Community is strengthened through the collective participation found in Wetu Telu traditions, such as gotong royong, *Dulang Penamat*, and the customary practice of mutual assistance (*Adat Hidup Tolong-Menolong*) (Nasihin et al. 2024). The implications for the PAI model include the necessity of establishing structural collaboration with Traditional Leaders/Kiai and involving the community in school projects (community-based PAI projects), as well as synchronizing school-home activities (such as the T5 Program) (Syahrijar et al. 2023). This strong network ensures that the educational process takes place holistically across the entire ecosystem of students' lives.

5) Modelling

The *Modeling* component is grounded in the charisma and central roles of the Kiai, *Pemangku Adat*, and religious leaders as guardians of ethics and as connectors between multiple dimensions (Dian et al. 2024), religious and cultural. PAI teachers may invite these figures as guest speakers in the learning process, enabling students to directly emulate the character and manners exemplified by traditional leaders in maintaining community and environmental harmony (Irfan et al. 2025; Aziza et al. 2024). This form of modeling provides a concrete representation of how PAI values can be implemented by respected figures within their own environment.

6) Reflection

Reflection is encouraged by the cosmological philosophy of Wetu Telu concerning Environmental Awareness, particularly the concepts of *Jagad Cilik* and *Jagad Beleq* (the balance of the micro and macro cosmos). PAI teachers can guide students to reflect on Islamic values (such as *khalifah fil ardh*) in relation to adherence to *Aweq-Aweq* (customary laws) of Wetu Telu (Zakaria 2025). This process helps students understand that environmental stewardship is not only a civic duty but also an expression of spiritual obedience, making it an effective means of cultivating ecological consciousness (Hidayat and Hadori 2021).

7) Authentic Assessment

The *Authentic Assessment* component is adapted from the customary practices of Adat Compliance and Social Sanctions, particularly the enforcement of *Aweq-Aweq*, which includes fines or social exclusion for individuals who violate communal norms (Burhani 2025; Fudhul et al. 2022). Within the PAI instructional model, this principle is operationalized by ensuring that assessment extends beyond theoretical evaluations to include project-based assessments and evaluations of students' attitudes as they participate directly in customary community activities (for example, observing adherence to environmental regulations). This approach guarantees that students' religious understanding is not merely cognitive but is also internalized through concrete social and moral practices.

In this study, the Contextual Teaching and Learning (CTL) framework functions as a practical strategy for translating normative Islamic teachings into students' socio-cultural realities. By integrating its seven components, CTL enables the systematic transformation of Wetu Telu values into meaningful classroom practices at SMPN 6 Desa Adat Bayan. Thus, CTL operates as an educational communication bridge between formal Islamic instruction and local tradition.

The implementation of CTL as a strategy for cultural integration has been proven effective in various multicultural contexts across Indonesia. Beyond Lombok, research shows that CTL aligned with local wisdom successfully strengthens students' Islamic identity and attitudes of tolerance. For example, a study conducted in Bima City demonstrated that integrating local cultural values through CTL significantly contributed to reinforcing students' Islamic identity (Irfan et al. 2025). Similarly, the development of an Islamic Education (PAI) module based on the Kenduren Wonosalam tradition was found to enhance students' understanding and active engagement through a contextual approach (Hadzik et al. 2025). These findings indicate that CTL is one of the most suitable frameworks for communicating Islamic Education within socioculturally diverse settings. However, although these studies validate the effectiveness of local-wisdom-based education, none have specifically targeted or synthesized the syncretic values of Wetu Telu Islam, nor evaluated the impact of such a model on religious moderation variables (tolerance and ecological awareness) empirically at the junior high school level. Therefore, this study aims to enrich the body of comparative research by offering a transformative model grounded in the syncretic characteristics of Wetu Telu.

The table below (table 1) presents the synthesis of primary data from in-depth interviews at SMPN 6 Bayan Traditional Village, validating and mapping the findings onto the seven core components of Contextual Teaching and Learning (CTL).

Table 1. Empirical Synthesis of Interview Results Mapped to CTL Components

No.	CTL Component	Empirical Implementation at SMPN 6 Desa Adat Bayan	Key Data Linkages
1	Constructivism	Religious education synchronization between school and family, where students actively connect formal PAI teachings with local customary practices.	Students continue Quran recitation (<i>mengaji</i>) at home to align with school lessons, ensuring religious knowledge is actively constructed within their daily context.
2	Inquiry	PAI teachers implicitly use syncretic religious practices (three daily prayers, three main rituals) as a <i>starting point</i> for instruction to stimulate deep questioning.	Teachers must balance normative Islamic teachings and local cultural values to guide students' critical inquiry.
3	Questioning	Dialogue and discussion are implied through religious guidance activities; however, the lack of explicit data suggests this component is potentially weak in daily practice.	Teachers implement religious guidance programs (reciting Yasin, <i>Iqra'</i> practice) that create space for students to ask questions and engage in dialogue.
4	Learning Community	Materialized through the T5 Program and continuous spiritual habituation connecting three pillars: school, home, and customary community.	The T5 Program integrates local cultural/religious values. Students' participation in Maulid Adat and school recognition strengthens the learning network.
5	Modeling	The highly central role of the Kiai as a spiritual figure who bridges orthodox Islamic values and local culture, serving as an ethical role model for students.	The Kiai's role is a symbol of tradition continuity and an indicator of adaptive Islamic moderation for students to emulate.
6	Reflection	Students reflect on religious values through active involvement in customary rituals (e.g., Maulid Adat), which are then connected to PAI lessons at school.	Participation in Maulid Adat ensures school lessons are 'aligned' (<i>nyambung</i>) with home/community life, fostering contextual reflection.

7	Authentic Assessment	PAI assessment includes contextual aspects and is quantitatively measured through the T5 Program (with grading scale A, B, or C).	The T5 Program remains part of the curriculum and is quantitatively assessed, demonstrating the school's effort to evaluate students' non-cognitive aspects in a cultural context.
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Source: In-depth interview with PAI Teacher (author)

Based on the synthesis above, the Conceptual CTL Model grounded in Wetu Telu values is substantially validated at the SMPN 6 Desa Adat Bayan level, albeit with identified gaps. The Learning Community and Modeling components are most strongly validated through the T5 Program implementation and the Kiai's Role, successfully fostering religious moderation rooted in local culture. However, the effectiveness of this model faces structural constraints. A gap in formal collaboration between the school and Traditional Leaders hinders the optimization of the Learning Community. Furthermore, systemic constraints related to curriculum changes and limited teacher training suggest that the sustainability of the CTL components is impeded by non-pedagogical and structural issues, necessitating stable policy support.

2. Empirical Findings and Field Validation

This subsection presents the empirical findings derived from in-depth interviews conducted at SMPN 6 in Desa Adat Bayan and validates the conceptual model of Wetu Telu Value Transformation within the Contextual Teaching and Learning (CTL) framework synthesized from the literature. The empirical data consistently support the model, particularly in relation to the components of the Learning Community and Modeling, while also highlighting enabling factors and systemic constraints encountered during its implementation.

a) The T5 Program as a Manifestation of Contextualized CTL

The implementation of local cultural and religious values at SMPN 6 in Desa Adat Bayan is materialized through the T5 Program. This program represents a curricular innovation that integrates Wetu Telu values into the formal education system, although conducted outside the main instructional hours. The T5 Program can be viewed as a form of cultural value transformation within contextual Islamic Education (PAI), emphasizing the importance of embedding local cultural values in the learning process, in line with the concept of local wisdom-based education.

The T5 Program explicitly validates the CTL components of the Learning Community and Constructivism. The Islamic Education (PAI) teacher explained that religious moderation is implemented through continuous spiritual

habituation that connects activities at school, at home, and within the customary community (Zakaria 2025). Students' participation in traditional Maulid celebrations and the recognition provided by the school ensure that the religious teachings delivered in the classroom remain aligned with the values they encounter at home and in the community. This alignment of religious education between school and family demonstrates effective Cultural Communication, in which the educational process engages families, schools, and customary places of worship—fully consistent with the CTL principle of the Learning Community. This reconciliation stands in stark contrast to the findings of the SLR, which indicate that interactions between *Wetu Telu* and *Waktu Lima* are often dichotomous or confrontational and marked by negative stigma. Such contrast reinforces that the school's strategy has successfully created a moderate and inclusive learning environment.

b) The Role of *Kiai* and Customary Values in Validating Modeling and Assessment

The interview findings highlight the highly central role of the *Kiai* as a figure who bridges orthodox Islamic values with local cultural traditions, functioning both as a spiritual teacher and as an indicator of an adaptive form of Islamic moderation. This role validates the CTL component of Modeling, in which the *Kiai* or customary leaders serve as key stakeholders whose presence—though informal—provides ethical and spiritual modeling that cannot be fully supplied through the formal curriculum.

Conceptually, the integration of *Wetu Telu* values also contributes uniquely to the component of Cultural Authentic Assessment. The concept of *Aweq-Aweq* (Customary Law), identified in the SLR and characterized by the imposition of social sanctions on those who violate environmental rules (such as a fine of one buffalo for cutting down a tree), functions as one of the strongest forms of authentic assessment within the community (Thontowi and Ru'iyah 2023; Burhani 2025). Instruction in Islamic Education (PAI) regarding environmental responsibility (*khalifah fil ardh*) becomes relevant and meaningful to students because they are aware that violations of customary norms—aligned with *Wetu Telu* ecological ethics—carry direct consequences for their social status (such as social and administrative exclusion). Therefore, CTL grounded in *Wetu Telu* effectively utilizes social sanctions as a mechanism for value validation.

However, field validation also reveals a significant gap in collaboration. Although the role of the *Kiai* is informally strong, formal cooperation between the school and customary leaders remains limited, with the school relying more heavily on social support from the school committee. This gap presents a challenge for optimizing the CTL components of the Learning Community and Modeling.

c) Analysis of Inhibiting Factors and Systematic Recommendations

The primary inhibiting factors identified by the Islamic Education (PAI) teacher are directly related to the stability of the support system required for CTL implementation: Curriculum Changes and Limited Teacher Competence. The rapid shifts in national curricula (from K13 to the Merdeka Belajar Curriculum) constitute a top-down communication barrier that disrupts the flow of Cultural Communication at the school level (Kamila et al. 2024; Ananda et al. 2023), making it difficult for teachers to align instructional materials with the sociocultural context of their students (Mulyadi et al. 2024; Kahfi et al. 2025). The teacher explicitly emphasized the need for professional training and continuous mentoring to ensure that national curriculum implementation remains synchronized with the local context of the customary community.

These findings offer a theoretical contribution by showing that the success of CTL based on Wetu Telu local wisdom requires not only internal support (teachers and *Kiai*) but also stable and flexible national education policies capable of adapting the curriculum to sustain culturally rooted religious moderation strategies. The challenges identified indicate that sustainable transformation necessitates binding systemic support, as the obstacles are non-pedagogical and structural in nature.

d) Wetu Telu Transformation for Religious Moderation

Overall, the implementation of Islamic Education (PAI) at SMPN 6 in Desa Adat Bayan through the T5 Program demonstrates the successful transformation of Wetu Telu values into an effective educational communication strategy. The success of this value integration is attributed to the school's ability to leverage the core inclusive values of Wetu Telu—namely tolerance, social cohesion, and environmental awareness—which were consistently identified in the SLR. The T5 Program, which engages students in traditional Maulid rituals, aligns with the principles of Constructivism and the Learning Community, effectively reconciling the two variants of Islam. This strategy reinforces the perspective that integrating local culture into PAI can serve as a means to strengthen religious moderation and Islamic identity. Consequently, the model makes a theoretical contribution to the field of Cultural Communication by offering an implementation framework that successfully maps dialogue between local traditions and the formal education system.

Overall, these findings successfully confirm the research objectives (RQ) by formulating a CTL-based conceptual model of Islamic Education (PAI) that integrates the syncretic values of Wetu Telu Islam and validating this model through empirical data. The model is operationalized in practice through the T5 Program at SMPN 6 in Desa Adat Bayan, effectively bridging normative Islamic teachings with Wetu Telu local wisdom, particularly in the CTL components of the Learning Community and Modeling. This success not only demonstrates that Wetu Telu values such as tolerance, social cohesion, and ecological awareness can be transformed into an educational communication strategy, but also

provides evidence that integrating local culture into PAI is a vital means of reinforcing religious moderation and cultivating a contextualized Islamic identity. Nevertheless, structural and non-pedagogical constraints, such as curriculum changes and limited teacher training, indicate that the sustainability of this model requires strong systemic support.

Despite the positive validation of the model, this study has certain limitations. The empirical research was conducted in a single educational institution in the Bayan Traditional Village, which may limit the generalizability of the findings. In addition, the qualitative approach emphasizes contextual depth rather than statistical measurement. Future studies are recommended to examine this model in different socio-cultural contexts or apply quantitative designs to further test its impact on religious moderation.

CONCLUSION

This study concludes that the transformation of Wetu Telu Islamic syncretic values can be effectively operationalized within the Contextual Teaching and Learning (CTL) framework to strengthen religious moderation. The conceptual model, synthesized through a Systematic Literature Review (SLR), successfully maps the seven core Wetu Telu values from the dialectics of Customary-Religion (Constructivism) to the enforcement of *Aweq-Aweq* (Authentic Assessment) into the CTL components. Empirical validation at SMPN 6 in Desa Adat Bayan demonstrates that the model is implemented through the T5 Program, which functions as a Learning Community and leverages the role of *Kiai*/customary leaders as charismatic Modeling figures. This educational communication strategy has proven capable of reconciling PAI teachings with students' cultural realities, fostering tolerance, social cohesion, and ecological awareness foundational elements of contextual religious moderation. Accordingly, the study confirms that local wisdom constitutes a crucial pedagogical asset.

Strategic recommendations are directed at policymakers to address structural obstacles that hinder the sustainability of the contextual model. The Education Office and policymakers must respond to findings regarding curriculum instability by formulating more stable and flexible curriculum policies, explicitly allowing schools in customary areas to develop teaching modules based on Wetu Telu local wisdom. Simultaneously, teacher capacity-building programs are necessary. Therefore, the Education Office should implement Continuous Teacher Training programs that not only focus on the technical aspects of the national curriculum but also substantially enhance PAI teachers' local cultural competence. This aims to enable teachers to manage normative PAI content while aligning it with Wetu Telu values without creating dichotomies, thereby strengthening culturally grounded religious moderation strategies.

At the school level, optimizing the CTL model requires stronger formalized collaboration. PAI teachers and school authorities must reduce reliance on informal community support and strengthen formal collaboration with *Kiai* and customary leaders. This cooperation should evolve from social support to structured curricular partnership programs. In practice, this could involve establishing a local curriculum development team that includes *Kiai* to review and create Contextual PAI Modules that are both culturally and religiously legitimate. Such formalization is crucial for optimizing the CTL components of the Learning Community and Modeling, ensuring sustainable synergy between formal educational sources (schools) and sources of local wisdom (customary communities).

This study paves the way for further research to strengthen the validity of the Wetu Telu-based CTL model. Future researchers are recommended to conduct follow-up studies focusing on the quantitative impact of the T5 Program. Such testing could employ a pre-test/post-test design to statistically measure the effects of the T5 Program on students' tolerance and character indices, thereby complementing the qualitative findings of this study. Furthermore, the potential of Cultural Authentic Assessment values inspired by Wetu Telu *Aweq-Aweq* warrants exploration. Research specifically analyzing the effectiveness of customary sanction mechanisms as an alternative PAI evaluation approach is recommended, which could provide new theoretical contributions on integrating customary law into modern pedagogy.

Beyond its local application, this study offers a broader contribution to the development of culturally responsive Islamic education in Indonesia and other multicultural societies. By demonstrating that syncretic local traditions can be systematically integrated into formal religious instruction without compromising doctrinal integrity, this research reinforces the importance of adaptive pedagogy in strengthening religious moderation. Thus, the Wetu Telu-based CTL model may serve as a reference framework for educational institutions seeking to harmonize religious teachings with diverse socio-cultural realities.

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