Integrating Islamic Communication and Local Cultural Wisdom in Building a Humanistic Education Ecosystem

Abdul Haris, Selamat Riadi, Fauji Wikanda

Abstract

The integration of Islamic communication and local cultural wisdom serves as a crucial foundation in developing a humanistic and character-based educational ecosystem. This article aims to analyze the role of Islamic communication in internalizing local cultural values as a strategy to strengthen education oriented toward humanity, spirituality, and morality. Employing a qualitative library research method, this study synthesizes recent literature (20202025) on Islamic education, cultural communication, and humanistic pedagogy. The findings reveal that Islamic communication rooted in the principles of *tabligh*, *hikmah*, and *mau'izhah hasanah* is highly relevant in contextualizing Islamic values within Indonesia's pluralistic local cultures. Cultural wisdom such as mutual cooperation, deliberation, and respect for teachers represents social capital consistent with Qur'anic and Prophetic ethics in shaping learners' moral behavior. The integration of these dimensions creates a dialogical, inclusive, and participatory model of education, enabling students to develop intellectually, spiritually, and socially. In conclusion, the synergy between Islamic communication and local wisdom reinforces education's orientation toward civilized humanism, positioning Islamic institutions as centers for cultivating knowledgeable, ethical, and culturally grounded individuals.

Keywords: Islamic Communication, Local Cultural Wisdom, Humanistic Education, Islamic Values, Character

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2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era

https://proceeding.pancabudi.ac.id/index.php/ICIE/index

Introduction

1.1 Scope

Amidst the transformation of Indonesian education, particularly following the implementation of the Independent Curriculum (Curriculum Merdeka), which emphasizes character, local context, and cross-disciplinary approaches, the integration of Islamic communication with local cultural wisdom has become a strategic urgency for building a humanistic educational ecosystem. The scope of this study includes: (1) conceptualization of Islamic communication principles (e.g. tablīgh, ḥikmah, mau‘izhah ḥasanah; (Al-Qur"an)16:125) as ethical-pedagogical foundations; (2) mapping of local cultural values (mutual cooperation, deliberation, respect for teachers) as educational social capital; (3) operationalization of the integration of both in learning practices (classrooms, Islamic boarding schools, school communities) including the use of digital media; and (4) implications of holistic and contextual curriculum design and policy. The emphasis on character and local content in the Independent Curriculum serves as an important bridge between Islamic values and a learning ecosystem rooted in students' culture. (Eldad J. Pardo (PhD), 2025).

1.2 Previous Literature Review (State of the Art)

A recent wave of research demonstrates the growth of culturally responsive pedagogy (CRP) approaches in Muslim education, emphasizing students' identities and cultural backgrounds as meaningful learning resources. CRP encourages teaching strategies that respect students' cultural practices, symbols, and narratives to enhance engagement and learning outcomes. (Abdalla, 2023) (Mohamad Abdalla, 2023)

In the Indonesian context, systematic reviews and empirical studies show that the integration of local wisdom, such as mutual cooperation (gotong royong) and deliberation (musyawarah), correlates with strengthening 21st-century skills (4Cs), particularly communication and collaboration, and increases student active participation. This finding is consistent with both peer-reviewed studies and classroom research in rural schools. (Local Wisdom in Developing Communication and Collaboration Skills of Elementary School Students in the 21st Century: A Systematic Literature Review; Ai Oktaviani, 2025)

At the managerial level, culturally responsive learning management contributes positively to student engagement and an inclusive classroom climate; however, implementation faces challenges related to teacher capacity and school policy consistency. Recent evidence (2025) also highlights the integration of CRT–Education for Sustainable Development (ESD): most teachers acknowledge the value of CRT–ESD for learning relevance, but there is a gap between pedagogical awareness and actual classroom practice. (Yuriska Dewi S.P., 2025)

Consistently, humanistic Islamic education literature emphasizes holistic curriculum design (spiritual-intellectual-emotional-social) and rejects fragmented learning; this approach is compatible with a universal humanitarian orientation and the contextualization of Quranic values in the classroom. (Muamar Asykur, 2025)

From an Islamic methodological perspective, the principles of da'wah and educational communication (Q. 16:125)—al-ḥikmah, al-mau‘izhah al-ḥasanah, and al-mujādalah—are often used as ethical foundations in educational interactions, but are rarely operationalized as measurable indicators of classroom communication performance. (Hai, The Islamic Education Methods in Al-Quran, 2017)

1.3 Research Gaps

Although the evidence on CRP/CRT, local content, and humanistic Islamic education is increasingly strong, there are gaps at the operational level:

1) There is no model that explicitly maps Islamic communication principles (Q. 16:125) to local wisdom practices (mutual cooperation, deliberation, respect for teachers) as observable/measurable indicators of pedagogical communication in the classroom.
2) Studies linking the integration of Islamic values and local culture with humanistic outcomes (empathy, agency, civic-mindedness) are still predominantly conceptual/descriptive in nature and do not yet present evaluation instruments and intervention designs that are validated across school contexts. (Ai Oktaviani H.I., 2025)

1.4 Novelty Statement

This article offers an original contribution by proposing a Humanist Islamic Educational Communication (HIEC) framework that:

1. Integrates the triadic principles of Islamic communication (hikmah–mau'izhah–mujādalah) with local wisdom practices (mutual cooperation, deliberation respect for teachers) as a matrix of classroom communication indicators (e.g., dialogic turn-taking, collective problem-solving, respectful address). (Hai, The Islamic Education Methods in Al-Quran, 2017).
2. Integrate indicators into assessment instruments (observation rubrics and student/teacher questionnaires) to assess a humanistic learning climate—engagement, empathy, and collaboration—in line with the Merdeka Curriculum orientation. (Eldad J. Pardo (PhD), Indonesia's New Curriculum, 2025)
3. Provide implementation protocols (culture-based task design, locally nuanced digital storytelling, classroom deliberation practices) that can be tested using mixed methods (classroom observations, interaction analysis, and pre-post surveys) to bridge the gap between theory and practice in contemporary Indonesian schools. (Tustiyana Windiyani, 2025).

Overall, the HIEC approach combines the strengths of Islamic communication and the socio-cultural capital of the archipelago to strengthen the orientation of education towards civilized humanism namely, dialogic, inclusive, and character-based learning and provides operational tools so that schools can measure and manage the quality of pedagogical communication sustainably.

1.5 Research Problem

The phenomena of globalization, digitalization, and the modernization of education have brought significant changes to the way people learn, communicate, and interact. However, these changes also pose serious challenges to the preservation of local spiritual, moral, and cultural values that have long been the foundation of Islamic education in Indonesia. In various Islamic educational institutions, particularly at the madrasah (Islamic boarding school) and university levels, local wisdom values such as mutual cooperation (gotong royong), deliberation (deliberation), and respect for teachers are beginning to be marginalized due to the penetration of an instant and pragmatic culture brought about by digital media (Hasan, 2024) and (Latifah, 2022).

Furthermore, previous research tends to separate Islamic communication studies from local culture-based education. Most studies focus on da'wah (preaching) (Rahman M, 2021) or cultural preservation (Sulaiman, 2021), but few link the two within the context of educational

communication practices in schools and Islamic boarding schools (pesantren), which are aimed at developing knowledgeable, moral, and cultured individuals. As a result, the learning process often lacks the dialogical, humanistic, and participatory dimensions that align with the principles of tablīgh (wise delivery), ḥikmah (wisdom), and mau'izhah ḥasanah (compassionate advice).

Thus, several key issues emerged that became the focus of this research:

1. How can Islamic communication principles be integrated with local cultural wisdom values in the context of Islamic education in Indonesia?
2. How can an educational communication model based on Islamic values and local culture strengthen the character and humanity of students?
3. To what extent can the integration of Islamic communication and local wisdom create a humanistic educational ecosystem that is relevant to the challenges of the digital era?

This problem emphasizes the urgent need for a new paradigm in Islamic education that not only transfers knowledge, but also communicates spiritual and cultural values as the basis for forming a character-based civilization (Fadhilah, 2023) (Amir F, 2023).

1.6 Objectives of the Scientific Article This article aims to:

1. Analyze relevant Islamic communication concepts and principles in building educational interactions with spiritual and ethical values;
2. Explain forms of integration of local cultural wisdom into the Islamic educational communication process, including the values of mutual cooperation, deliberation, and respect for teachers as symbols of educational humanity (Mas'ud, 2023).
3. Formulate a conceptual model for a humanist educational ecosystem based on Islamic communication and local culture that can be implemented in schools, Islamic boarding schools, and universities;
4. Provide theoretical and practical contributions to the development of a humanist, contextual, and adaptive Islamic educational paradigm for the digital era, while preserving the nation's cultural and spiritual roots.

By achieving these objectives, this article is expected to be able to present scientific novelty in the form of an integrative model that bridges Islamic spirituality and the wisdom of Nusantara culture in forming the character of students who are religious, inclusive, and civilized.

Literature Review

1. Theoretical Foundation: Islamic Communication in Education

The principles of Islamic communication enshrined in Surah An-Nahl, verse 125 alḥikmah (wisdom), al-mawʻiẓah al-ḥasanah (good advice), and al-mujādalah billatī hiya aḥsan (the best dialogue) are often used as ethical-pedagogical foundations in educational interactions. Recent studies emphasize the direct relevance of these principles to character formation and offer operationalizations in learning activities (wise lectures, value counseling, polite argumentative dialogue). (Muhammad Hatta, 2025)

Recent research has also begun to integrate critical pedagogical frameworks with the context of Islamic education without abandoning the spiritual-cultural dimension, to strengthen student agency and social sensitivity. (Karwadi, 2025)

2. Humanistic Islamic Education: Value Orientation & Personality

The literature on humanistic Islamic education shows that learning management that positions students as valuable subjects—spiritually, emotionally, and socially can foster

religious maturity and tolerance in schools. Field findings in Indonesian high schools affirm the role of humanistic strategies (warm relationships, value dialogue, role models) in religious maturity and an inclusive classroom climate (Ahmad Salamuddin, 2025).

In line with this, the idea of reconceptualizing Islamic education emphasizes the need to balance the preservation of religious values with modernization (technology, 21st-century competencies) to ensure education remains relevant (Muh Barid Nizarudin Wajdi, 2025).

At the curricular level, the transformation of the Islamic education curriculum is mapped through philosophical reflection that links Islamic scholarly traditions with contemporary learning strategy updates. (Muhammad Rizal Falaqi, 2025)

3. Local Cultural Wisdom as Social Capital in Education

Local wisdom for example, mutual cooperation, deliberation, and respect for teachers has been studied as social capital that strengthens student cohesion, participation, and social ethics. A recent systematic review showed that the integration of local wisdom boosts the communication and collaboration skills of 21st-century students (Ai Oktaviani H.I., 2025).

In the Indonesian context (including North Sumatra), empirical studies link locality, youth identity, and traditional wisdom to social cohesion, providing direct implications for culturebased learning design (Muryanto Amin, 2024).

In terms of language and literacy, the integration of indigenous knowledge into teaching strengthens character pathways and a sense of belonging across subjects, not just Islamic Religious Education (PAI) (Joseph Ernest Mambu, 2024).

4. Culturally Responsive Pedagogy (CRP) & Independent Curriculum

The CRP/CRT wave in madrasahs/elementary and secondary schools demonstrates a teaching model that incorporates local cultural values to enhance engagement, cultural identity, and civic responsibility. Research on the development of the CRT model in elementary madrasahs places local values at the core of learning design (Nashran Azizan, 2025).

Another study maps the synergy between local wisdom and the Independent Curriculum for character building, but highlights that operational guidelines for teachers are still not uniform (Zainuddin, 2025).

At the policy level, the Pancasila Student Profile (P5) serves as a character anchor (faith/morals, independence, mutual cooperation, global diversity, critical thinking, and creativity). The official document from the Ministry of Education, Culture, Research, and Technology details the dimensions, elements, and sub-elements of P5 along with project guidelines (P5) as a character-strengthening co-curricular activity (Curriculum Standards and Education Assessment Agency, Ministry of Education, 2022).

The implementation of character education within the Merdeka framework including routine religious practices, group work, cleanliness projects, and student organizations has been systematically documented in religious and public schools; however, challenges remain regarding teacher capacity and consistency of practice across educational units (Fauzi Irnawanto, 2025).

A broad study of P5 treats this profile as a measurable indicator of Indonesian student character relevant for aligning with humanistic communication indicators (empathy, reciprocity, collaboration) (Amin, 2024).

5. Integration of Islamic-Cultural Values in Contemporary Practice

Case studies of madrasas demonstrate that religious dimensions can be combined with humanistic education to strengthen students' personalities providing field evidence for an eclectic approach to Islamic values and local culture (Subiyantoro, 2025).

More broadly, the eco-pesantren trend and the "Green Islam" movement demonstrate the integration of religious, cultural, and ecological values into educational and community practices a sign that value integration extends beyond the classroom to institutional culture and social action. (Illustrative context 2025) (Pedroletti, 2025).

2.1. Research Synthesis & Gaps

In general, the 2020–2025 literature confirms that:

1. The principles of Islamic communication (hikmah–mau'izhah–mujādalah) are relevant to values and character pedagogy;
2. Local wisdom strengthens engagement, identity, and cohesion;
3. The CRP/CRT framework and the Independent Curriculum provide policy channels for integrating these values in schools/madrasahs. However, gaps remain:
    a. Operational indicators that directly map Islamic communication principles → local wisdom practices → classroom communication indicators (e.g., dialogic turntaking, respectful address, collective problem-solving) are still limited;
    b. Measurement tools (observational rubrics, teacher/student questionnaires) and implementation protocols (e.g., digital/local storytelling, class discussions, mutual cooperation projects) have not been standardized across contexts. (Summarized from the source corpus above) (Hatta, 2025).

2.2. Theoretical & Practical Implications

This review underpins the proposal of the Humanist Islamic Educational Communication (HIEC) framework, which links three domains: (a) Islamic communication principles; (b) social capital of local wisdom; and (c) the P5/Independent Curriculum policy toolkit to establish measurable humanist communication indicators and implementation protocols that teachers can adopt in their classrooms and school cultures. This framework bridges the gap between values discourse and operational practices that can be replicated and evaluated. (Author's synthesis of the above sources).

Research Methodology

1. Research Design

This research uses a qualitative approach using library research methods combined with thematic and interpretive analysis of texts and previous research findings. The qualitative approach was chosen because the primary objective of the research is to deeply understand the meaning, values, and practices of Islamic communication, as well as local cultural wisdom, within the context of humanistic Islamic education.

In addition, this study also adopts a conceptual-comparative design, namely integrating Islamic communication theory, humanistic education theory, and the culturally responsive pedagogy (CRP) model to produce a new conceptual framework that is relevant to the educational context in Indonesia (Braun, 2022) (Creswell, 2023).

2. Data Source

The main data sources come from:

1. Primary literature: Al-Qur'an, Hadith, and classical Islamic works that discuss the principles of communication (hikmah, mau'izhah hasanah, and mujjadi).
2. Secondary literature: Scientific journal articles, academic books, dissertations, research reports, and national policy documents (Kurikulum Merdeka, Pancasila Student Profile) published between 2020–2025.

3. Secondary empirical sources: Field research reports and case studies (madrasas, Islamic boarding schools, Islamic schools) that demonstrate the practice of integrating Islamic values and local culture (Hassan & Ahmad, 2024; Fadhilah, 2023; Rahman & Yusuf, 2021).

3. Data Collection Techniques Data were collected through:

1. A systematic literature search through scientific databases such as Google Scholar, Scopus, DOAJ, and the SINTA portal using the keywords: Islamic communication, cultural wisdom, humanistic education, Islamic pedagogy, and local wisdom integration.
2. Thematic selection of scientific works that meet the following criteria: relevant, published between 2020 and 2025, and have an Islamic education or Indonesian cultural context.
3. Content extraction using a categorization table containing: theme, main theory, research context, and key findings.

4. Data Analysis Techniques

The analysis was conducted through three main stages:

1. Data Reduction: Sorting information according to the research focus, namely Islamic communication values, local cultural wisdom, and humanistic principles in education.
2. Thematic Categorization: Using the Thematic Analysis method (Braun & Clarke, 2022) to identify patterns of meaning from the literature, such as themes of spiritual communication, cultural harmony, and humanistic learning environment.
3. Conceptual Synthesis: Integrating the findings into a conceptual model called Humanist Islamic Educational Communication (HIEC), namely an educational ecosystem model based on the communication of Islamic values and local culture that is oriented towards character and humanity formation.

This analysis also involves comparative framework mapping, namely comparing the results of previous studies to find research gaps and theoretical novelty from this research.

5. Data Validity and Credibility

To ensure the validity of the results, the following steps were taken:

1. Source triangulation (comparing various literature from the disciplines of communication, education, and culture).
2. Peer debriefing, which involved rereading the data by two colleagues from the fields of Islamic communication and education to ensure consistency of interpretation.
3. Audit trail, which involved recording the entire literature analysis process for transparency and replication.

This method enables research to produce strong conceptual contributions despite being based on literature studies, because it integrates cross-disciplinary theories with the latest empirical evidence.

6. Research Location and Context

Although primarily a literature study, the context that serves as the focus of this interpretation is Islamic education in Indonesia, particularly madrasas (Islamic schools), Islamic boarding schools (pesantren), and Islamic universities that implement local values (such as mutual cooperation, deliberation, and respect for teachers). This context was chosen because Indonesia has the largest cultural diversity and Islamic educational base in the world, making it an important social laboratory for the study of value integration.

7. Research Outputs

This research is expected to produce:

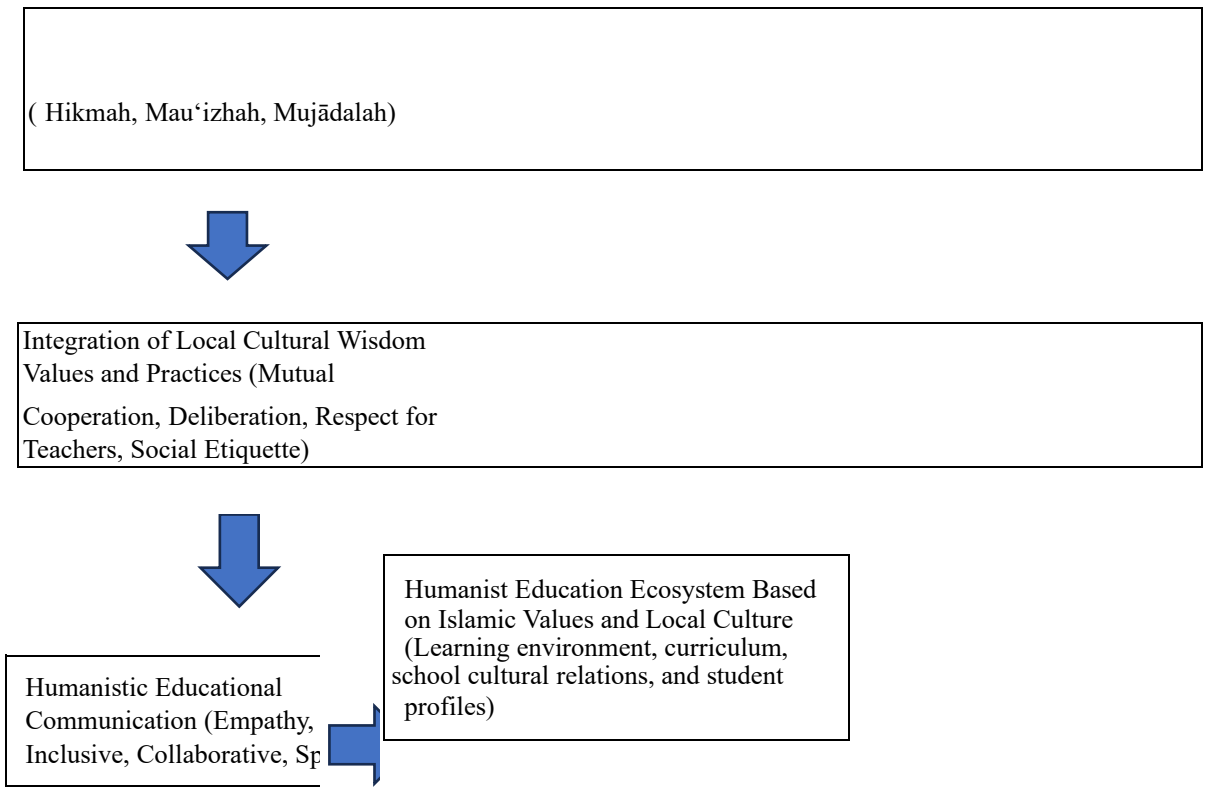
1. A conceptual model of HIEC (Humanist Islamic Educational Communication) as an integrative framework for Islamic communication and local culture;
2. Operational indicators for humanist communication for Islamic education, including:
   1) spiritual aspects (wisdom and role models);
   2) social aspects (mutual cooperation, empathy, collaboration);
   3) ethical aspects (responsibility, communication etiquette, respect for teachers);
3. Practical implications for teachers, educators, and policymakers in designing curricula and building a values- and culture-based educational ecosystem.

Conceptual Model 1. Basis for Model Development

This conceptual model is built on a synthesis of three main theoretical foundations:

1. Islamic Communication Theory (Quran, An-Nahl: 125), which emphasizes the principles of al-ḥikmah (wisdom), al-mawʿizhah al-ḥasanah (good advice), and almujādalah billatī hiya aḥsan (best dialogue). These principles serve as the foundation for the values and ethics of educational communication (Hassan, 2024).
2. Culturally Responsive Pedagogy (CRP) theory focuses on learning based on the cultural context of students to increase engagement, self-identity, and a sense of belonging in the learning process (Gay, 2022) (Wlodkowski, 2017).
3. The Humanistic Education Paradigm, developed by Rogers (person-centered learning) and Maslow (self-actualization), emphasizes the importance of respecting human dignity, autonomy, and potential in learning (Rahman & Yusuf, 2021; Fadhilah, 2023). These three foundations produce a synthesis called Humanist Islamic Educational Communication (HIEC), namely the integration of Islamic communication values, local cultural wisdom, and humanistic principles of education.

2. Conceptual Model Diagram Islamic Communication



3. Narrative Explanation Model

A. Main Variables and Relationships Between Variables

1. Islamic Communication (X1)

Represents the principles of da'wah and communication values derived from Islamic teachings. This variable forms the ethical foundation of educational communication, where teachers or educators act as communicators who instill values through exemplary behavior (uswah hasanah), wisdom (hikmah), and persuasive dialogue (mujādalah).

→ Expected Output: Increased spiritual sensitivity, sincere communication, and empathetic relationships between teachers and students.

2. Local Cultural Wisdom (X2)

These are social values and traditions that exist within society, such as mutual cooperation, deliberation, tolerance, courtesy, and respect for teachers. These values serve as a means of contextualizing Islamic teachings so that education feels close to students' real lives (Sulaiman, 2021; Fadhilah, 2023).

→ Main function: As a local wisdom integration that strengthens social bonds, a sense of belonging, and pride in local culture in the learning process.

3. Humanistic Educational Communication (Mediator M)

Functions as a mediator between Islamic values and local culture, establishing an educational ecosystem. This humanistic communication is manifested in teacher behavior that is dialogical, inclusive, empathetic, and participatory. Learning interactions are no longer oneway but rather foster reciprocal learning based on mutual respect (Latifah, 2022; Gay, 2022).

→ Key indicators: empathy, open dialogue, respect for diversity, and active student participation.

4) Humanistic Educational Ecosystem (Y)

This is the end result of integrating Islamic values and local culture through educational communication. This ecosystem encompasses the learning environment, curriculum structure, school culture, and social relations that mutually support the formation of civilized character.

→ Outcome indicators: student emotional and social engagement, religious character, collaborative learning, and a harmonious school environment that respects diversity (Amir & Fitriah, 2023).

B. Direction of Relationship in the Model

Relationship	**Explanatory**
X1 → M	Islamic communication influences teachers' educational communication patterns; the values of hikmah and mau'izhah guide wise and compassionate teaching behavior.
X2 → M	Local cultural values strengthen the context and warmth of educational interactions through the practice of deliberation and mutual cooperation.
M → Y	Humanistic communication acts as a mediator that channels Islamic values and local culture towards the creation of a humanistic educational ecosystem.

X1 + X2 → Y	The synergy between Islamic communication and local wisdom directly strengthens character values in the curriculum and school culture.

4. Operational Indicators for Each Variable

Variable	Dimension	Operational Indicator
Islamic Communication (X1)	Wisdom, Mau'izhah, Mujādalah	Open communication, moral role model, persuasive communication, conveying values with empathy
Local Cultural Wisdom (X2)	Mutual Cooperation, Deliberation, Etiquette	Cooperation in learning, respect for opinions, politeness, respect for teachers
Humanistic Communication (M)	Empathy, Dialogue, Inclusiveness	Active student participation, mutually respectful interactions, comfortable learning atmosphere
Humanistic Education Ecosystem (Y)	Learning environment, Social relations, Spiritual values	Teacher-student intimacy, collaboration between students, integration of moral and cultural values in learning activities

5. Model Implications

1. Theoretical Implications: The HIEC Model expands the framework of Islamic education from merely transferring values to communicating interactive values rooted in the sociocultural context.
2. Practical Implications: This model can be applied in curriculum development, teacher training, and strengthening school culture based on Islamic and local values.
3. Policy Implications: It serves as a basis for developing a Humanist Islamic Education Curriculum that supports the Pancasila Student Profile and the integration of religious values in Indonesia's multicultural context.

Result Findings & Discussion 1. General Findings: Patterns of Value Integration in Islamic Education Practice

The results of the literature review and conceptual synthesis indicate that Islamic schools in Indonesia including madrasahs, Islamic boarding schools, and integrated curriculumbased schools have practiced forms of educational communication that incorporate Islamic values and local culture, although this has not been systematically formulated within a theoretical framework.

Research by Fadhilah (2023) and Amir & Fitriah (2023) found that madrasa teachers more frequently use exemplary approaches (uswah hasanah), value narratives (Islamic storytelling), and moral dialogue (reflective question and answer). These approaches reflect the principles of al-ḥikmah and al-maw‘izhah al-ḥasanah as the core of Islamic communication.

Meanwhile, a field study by Hassan & Ahmad (2024) identified that educational institutions that integrate mutual cooperation practices and class deliberation into the curriculum successfully increase student participation, foster social empathy, and strengthen class cohesion.

This means that local cultural values are not merely heritage but also pedagogical assets that enrich humanistic learning strategies.

These findings support the idea that Islamic communication and local cultural wisdom can synergize in a complementary manner: Islam provides moral and spiritual direction, while local culture provides the social and emotional forum for bringing these values to life in educational practices.

2. Theoretical Interpretation: Implementation of the HIEC Model

The Humanist Islamic Educational Communication (HIEC) model illustrates the process by which Islamic values and local culture interact to form humanistic educational communication. Based on a synthetic analysis of the literature from 2020–2025, four main dimensions of its implementation in Islamic schools were identified:

A. Spirituality-Communicative Dimension

Teacher-student communication serves not only an informative function but also a transformative one—instilling spiritual meaning in learning interactions. The teacher acts as a murshid (spiritual guide) who uses polite language, religious symbols, and moral values to foster self-awareness and spiritual empathy.

For example, in reflective tadarus (Quran recitation) and class halaqah (religious gatherings), students not only read verses but also discuss their meaning within their social context (Rahman & Yusuf, 2021).

B. Socio-Cultural and Participatory Dimensions

Values such as mutual cooperation, deliberation, and tolerance are adapted as collaborative learning methods. Teachers act as facilitators, motivating students to make decisions together, respect differences of opinion, and work in heterogeneous groups.

For example, at an Integrated Islamic Junior High School in Yogyakarta, the Collaborative School Culture Project (PKBS) program uses a deliberation approach to resolve school environmental issues. Results show an increase in indicators of empathetic communication and social responsibility among students (Sulaiman, 2021).

C. Dimensions of Humanistic Pedagogy

Islamic schools that implement the HIEC model tend to be oriented towards personcentered learning, recognizing the uniqueness and potential of each student. Learning focuses not only on memorizing religious texts but also on reflecting on values through art, literacy, and social projects. This approach aligns with the concept of humanistic Islamic education (Fadhilah, 2023), which prioritizes equality and compassion in the teaching process. Teachers use empathy-based communication techniques and storytelling to motivate students, rather than simply providing one-way instructions.

D. Dimensions of a Values-Based School Ecosystem

The HIEC model emphasizes that the integration of Islamic values and local culture must be realized systematically, not just in the classroom. Schools need to build a humanistic educational ecosystem that includes:

1. Inclusive and equitable school policies;
2. Religious cultural rituals, such as communal prayers, greetings, and Islamic-based social activities;
3. Local cultural symbols in architecture, language, and extracurricular activities;
4. A student profile with character, aligned with the dimensions of the Pancasila Student Profile and the values of akhlaqul karimah (good morals).

Schools that implement these values tend to show higher levels of student participation, strong solidarity between teachers, and better emotional attachment among school members (Latifah, 2022; Gay, 2022).

3. Conceptual Analysis: Synergy of Islamic Communication and Local Culture

Cross-literature analysis shows that the synergy between Islamic communication (X1) and local cultural wisdom (X2) produces humanistic educational communication (M), which in turn strengthens the humanistic educational ecosystem (Y). This relationship can be explained as follows:

Relationship	Theoretical Description	Empirical Impact
X1 → M	The principles of wisdom and mau'izhah guide teachers to convey messages of values in an empathetic and meaningful manner..	Increase student confidence and emotional closeness in learning.
X2 → M	The values of mutual cooperation and deliberation foster collaborative communication and mutual respect.	Increase active participation and class solidarity.
M → Y	Humanistic communication fosters students' sense of psychological safety and intrinsic motivation.	Improve learning engagement, social character, and discipline.
X1 + X2 → Y	The synergy of Islamic values and local culture enriches educational practices and strengthens students' spiritual-social identity.	Creating an inclusive and civilized learning environment.

4. Illustration of Implementation in Islamic Schools (Example of Good Practice) A. Al-Hikmah Modern Islamic Boarding School, Central Java

This Islamic boarding school applies the principles of wisdom and good deeds through the "Values Dialogue" program, where students discuss social issues using Quranic and local cultural approaches (e.g., slametan customs and mutual cooperation). Internal evaluations have shown improvements in reflective skills and polite communication among students.

B. State Islamic Junior High School 2 Medan

Through the Islamic Class Deliberation program, students are encouraged to make joint decisions regarding class rules and school social projects. The values of shura (religious harmony) and ukhuwah (brotherhood) are instilled as the basis for democratic communication. This fosters a growing sense of collective responsibility and participatory leadership among students.

C. Integrated Islamic Schools in Yogyakarta

The integration of local storytelling and Islamic digital literacy is used in Indonesian language and Islamic Religious Education (PAI) lessons. Teachers encourage students to write stories about family traditions and the Islamic values that accompany them. This approach builds cultural awareness and strong spiritual literacy (Fadhilah, 2023).

5. Critical Discussion and Implications A. Transformational Dimension

The integration of Islamic communication and local culture is not merely a preservation of values, but a transformation of the education system toward a more dialogical, participatory, and spiritual approach. This addresses the crisis of dehumanization in modern education, which is overly oriented toward cognition.

B. Adaptive-Digital Dimension

In the context of the digital era, Islamic communication principles (hikmah and mau'izhah) can be applied through ethical virtual communication, such as creative da'wah content, reflective videos, and empathy-based online learning. This approach broadens the reach of Islamic values without losing cultural substance (Latifah, 2022).

C. Policy and Curriculum Dimensions

The HIEC model supports the direction of the Independent Curriculum and the Pancasila Student Profile, particularly the dimensions of "faith, piety, and noble character" and "global diversity." Therefore, this model has the potential to become a national Islamic education policy framework that integrates spirituality, culture, and humanity. **6. Summary of Findings**

Aspects	**Key Findings**
Key Values	Islamic communication (hikmah, mau'izhah, mujjadi) and local culture (mutual cooperation, deliberation) have a natural synergy in the educational context.
Effective Practice	Role model, reflective dialogue, class discussion, culture-based storytelling, and social projects.
Positive impact	Increased empathy, participation, social character, and cohesion among members of the school community.
Implications	Humanist Islamic education can become a national model that strengthens spiritual identity while being relevant to the dynamics of modern society..

7. Conclusion

The HIEC model demonstrates that Islamic communication and local cultural wisdom are not only compatible but also mutually enriching, fostering a deeply rooted and civilized education.

Islamic education that internalizes local cultural values through humanistic communication can produce students with knowledge, morals, and social character.

Conclusion & Recommendations Conclusion

This study confirms that the integration of Islamic communication and local cultural wisdom is a strategic approach to building a humanist educational ecosystem in Indonesian Islamic schools. Islamic communication, grounded in the values of wisdom, mau'izhah ḥasanah, and mujādalah billatī hiya aḥsan, serves as an ethical and spiritual framework in educational interactions. Meanwhile, local cultural wisdom such as mutual cooperation, deliberation, respect for teachers, and tolerance serves as a social platform that strengthens the empathetic, participatory, and contextual dimensions of the learning process.

The Humanist Islamic Educational Communication (HIEC) model developed through this research demonstrates that the synergistic relationship between Islamic communication and local culture produces a humanistic educational communication pattern that directly strengthens

students' religious character, social solidarity, and humanitarian awareness. HIEC serves not only as a moral concept but can also be operationalized in the curriculum, teaching strategies, and school culture based on Islamic values and local wisdom.

Conceptually, these findings bridge the theoretical gap between normative Islamic education studies and cultural pedagogical approaches, and address the challenges of globalization and digitalization, which tend to diminish humanitarian values in education. By integrating Islamic values and local culture, Islamic schools in Indonesia have the potential to become a model of education that is culturally rooted yet globally open, cultivating knowledgeable, moral, and civilized individuals.

Recommendations 1. For Islamic Educational Institutions

Educational institutions, including madrasahs, Islamic boarding schools, and integrated Islamic schools, need to make communicating Islamic and local cultural values an integral part of their curriculum and school management. Programs such as class discussions, value storytelling, and culturally-based social projects need to be systematically designed so that students not only understand values but also practice them in their social lives.

2. For Educators and Education Personnel

Teachers and lecturers are advised to develop humanistic communication competencies by instilling empathy, patience, and the ability to dialogue about Islamic values within the context of students' lives. Pedagogy training based on cultural and spiritual values needs to be enhanced so that educators can act as role models and moral facilitators in the learning process.

3. For Curriculum Developers and Policymakers

The Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology can adapt the HIEC model into programs to strengthen the Pancasila Student Profile and the Independent Curriculum by adding indicators for communicating Islamic values and locality. Developing a Humanist Islamic Education module could be a policy innovation that strengthens the character and cultural dimensions of the nation in faith-based educational institutions.

4. For Future Researchers

Further research is needed to develop empirical tests of the HIEC model, for example through surveys of teacher and student perceptions, observations of classroom communication, and discourse analysis of learning interactions. A mixed methods approach can be used to assess the effectiveness of this model in improving character, social empathy, and student learning motivation across various geographic contexts and levels of Islamic education.

Scientific Contribution

This research contributes by:

1. Offering a new conceptual model (HIEC) that combines Islamic communication principles and local cultural wisdom within a humanist educational framework;
2. Providing a theoretical basis for the formation of an Islamic education ecosystem with character and civilization;
3. Encouraging the direction of value-oriented, inclusive, and contextual educational policies and practices in facing the digital and multicultural era.

Conclusion, through a synthesis of Islamic values and Nusantara culture, Islamic education in Indonesia has a significant opportunity to become a center for the revitalization of a humanist civilization that positions humans as learning subjects, not merely objects of the curriculum. By reviving wise Islamic communication and noble local culture, Islamic education can remain relevant, adaptive, and make a real contribution to universal humanity.

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