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Applied ethnomusicology's point of view: Redefining education based on local wisdom

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Abstract:

This research examines the redefinition of education based on local wisdom through applied ethnomusicology perspectives using philosophical research methods and literature study approaches. Applied ethnomusicology offers a comprehensive theoretical framework for understanding how traditional music and arts can serve as foundations for more contextual and meaningful educational systems. This study analyses literature on local wisdom concepts, applied ethnomusicology, and alternative educational systems to construct a new understanding of local culture-based education. Through philosophical analysis, this research reveals that local wisdom-based education is not limited to learning and applying traditional objects or artistic artefacts from a particular region. The research findings demonstrate that local wisdom-based education provides a broader perspective on intellectual wealth values within cultures grounded in regional characteristics and problem-solving systems possessed by local communities. These findings theoretically contribute to developing more inclusive, contextual, and meaningful educational models for students' character development and cultural identity formation. This perspective transforms education from artefact-centred learning to value-based cultural understanding encompassing indigenous knowledge systems and community-based solutions.

Keywords: alternative educational system; applied ethnomusicology, local wisdom.

Introduction

In the rapidly advancing era of globalisation, education faces significant challenges in preserving local cultural identity (Karjalainen, 2020). Modern educational systems frequently adopt universal standards that tend to overlook local values, thereby creating a disconnect between academic knowledge and the lived experiences of local communities (Aryana, 2021). Applied ethnomusicology emerges as an innovative approach capable of bridging this gap through education grounded in local wisdom, particularly in music and cultural arts (Pettan & Titon, 2019b). As a subfield of ethnomusicology, it seeks to examine music within its cultural context (Nettl, 2015).

Education based on local wisdom plays a critical role in safeguarding cultural heritage, reinforcing community identity, and raising awareness of the importance of understanding tradition amidst the pressures of modernisation (Darmawati, 2021). People should view local wisdom not just as a historical value to preserve, but also as a relevant and applicable source of learning that can develop students' character and creativity (Rustam & Ichsan, 2020). It is closely tied to the essential nature of local wisdom as a community's best effort to resolve problems (Sairah et al., 2020), which has been tested and passed down through generations (Nugraha & Suyitno, 2022). In this context, "wisdom" reflects the collective intelligence of a community in interpreting and engaging with their lived realities.

Conversely, globally standardised education offers broad access to technology and innovation yet often neglects cultural and traditional dimensions (Hakim & Darajat, 2023). This imbalance can result in the erosion of local values in daily life and weaken individuals' sense of connection with their environment. Thus, a redefinition of education that fully integrates local wisdom into the core curriculum is essential so that learners not only acquire academic knowledge but also gain an understanding of and ability to apply the cultural values surrounding them.

Through the lens of applied ethnomusicology, education based on local wisdom is a cultural preservation tool and a practical pedagogical approach for creating meaningful learning experiences. This model aspires to foster a more inclusive, relevant, and empowering education system for future generations by adapting educational methods aligned with local cultures. Although local wisdom-based education is gaining more academic attention, research that uses explicitly applied ethnomusicology as a formal object of study remains limited. Most ethnomusicological inquiries still concentrate on the documentation and analysis of traditional music, with relatively few studies exploring its practical application in educational systems (Nettl, 2015).

Some academic institutions have started developing research that connects ethnomusicology with local wisdom-based education, but its scope remains narrow. Educators have yet to integrate it into mainstream educational policy. This approach holds considerable potential to strengthen students' cultural identity and enhance learning effectiveness through more contextual and experience-based methods. Therefore, further research on applied ethnomusicology within local wisdom-based education is essential to fill existing academic gaps and contribute meaningfully to developing a more inclusive, culturally rooted, and globally responsive educational framework.

Method

This study utilises a qualitative literature review as its methodological approach (Creswell, 2012), focusing on the role of applied ethnomusicology in redefining education through the lens of local wisdom. The data is drawn exclusively from academic books and peer-reviewed journal articles spanning the fields of ethnomusicology, education, and cultural studies. Through thematic analysis, the research identifies key perspectives and practices that position traditional music knowledge as content and method within culturally responsive educational models. This approach highlights the transformative potential of integrating local

epistemologies into pedagogical frameworks. It underscores applied ethnomusicology's interdisciplinary power in fostering community-rooted sustainable learning (Post, 2004; Kaelan, 2012).

Finding and Discussion

Findings

Music is often understood as organised sound, shaped by rhythm, melody, and harmony, but what qualifies as "organised" or even as "music" can vary across cultures (Swijghuisen Reigersberg et al., 2022). In some communities, music may be rooted in communal drumming or spiritual chants (Irawati, 2020), while others value complex melodies or solo expression (Atos & Hadi, 2024), reflecting distinct values (Russell, 2023) and social meaning (Sejati, 2023). This cultural diversity highlights the importance of education based on local wisdom, where students engage with their communities' music not just as sound (Norman, 2022) but as a rich expression of identity, heritage, and shared experience (Ali & Dwiprabowo, 2023).

Applied Ethnomusicology's Point of View

Education based on local wisdom in applied ethnomusicology blends traditional knowledge systems with formal and informal learning to support cultural preservation and community empowerment (Egan, 2021). This approach values *ethnopedagogy*, which focuses on nurturing students holistically, developing character, intellect, and social skills rooted in local values and traditions (Sugara & Sugito, 2022). Instead of separating learning into isolated subjects, it sees education as a unified process grounded in cultural context (McPherson, 2016).

Applied ethnomusicology plays a key role by promoting the transmission of traditional musical knowledge across generations (Pettan & Titon, 2015). Ethnomusicologists support local methods of teaching music in various communities, encouraging elders and youth to engage with musical traditions meaningfully (Post, 2018). They also bridge classroom education with lived musical experiences, connecting what students learn at school with the music they encounter daily (Pettan & Titon, 2019a).

This educational model emphasises hands-on and participatory learning. Students are encouraged to perform, observe, document, and reflect on musical practices through fieldwork, community music projects, or ensemble participation (Pettan & Titon, 2019a). These experiences deepen their understanding of cultural identity and promote what is sometimes called "bi-musicality", that is, the ability to move between multiple musical worlds with skill and sensitivity (Post, 2018).

At the same time, education rooted in local wisdom addresses contemporary challenges such as declining interest in traditional arts among younger generations and the pressures of modernisation (Pettan & Titon, 2019b). Rather than rejecting new influences, applied ethnomusicology encourages respectful innovation, blending traditional practices with modern expression (Harrison, 2012). It also supports decolonisation by promoting equal, horizontal dialogue between educators, researchers, and local communities (Selasih & Sudarsana, 2018).

Lastly, this approach embraces broader forms of knowledge, including traditional ecological knowledge (TEK), to show how music connects people to nature and place. Music becomes more than performance (Post, 2018). It carries environmental wisdom, social responsibility, and cultural resilience. In this way, education based on local wisdom and applied ethnomusicology creates a dynamic exchange between academia and community life, empowering both to grow together (Post, 2018).

Several key figures in applied ethnomusicology have explicitly articulated the strong connection between traditional music and education, emphasising that traditional musical practices are not merely cultural legacies but dynamic tools for meaningful learning. Susan Oehler Herrick, for instance, underscores the importance of community engagement in music education, advocating for dialogic and context-sensitive learning

environments where traditional music becomes a medium for shaping students' identities and values (Pettan & Titon, 2019b).

John Morgan O'Connell introduces a humanistic framework through his "humanism" concept, which places empathy and cross-cultural understanding at the core of education. He views music as a bridge that connects human experiences, particularly in post-conflict settings, thus positioning applied ethnomusicology as a strategic tool for social dialogue and reconciliation (Pettan & Titon, 2019b). Patricia Shehan Campbell and Lee Higgins emphasise the role of community music and cultural democracy in educational spaces. They demonstrate how music education can foster inclusivity, empowerment, and social growth through participatory and collaborative learning models involving educators, local musicians, and communities. Their approach promotes curriculum development that reflects cultural diversity and local lived experiences (Pettan & Titon, 2019b).

How Far is the wisdom?

Permatasari and Sartini (2022), based on Ahimsa (2009), interpret local wisdom as an integral element of the cultural framework inherent within specific communities, serving as a means for survival and adaptation. Local wisdom reflects cultural values and illustrates how communities respond to environmental and social challenges (Ahimsa-Putra, 2009; Permatasari & Sartini, 2022). As such, it constitutes a knowledge system organically developed through the interaction between humans, nature, and their social surroundings. Permatasari and Sartini (2022) affirm that local wisdom is deeply intertwined with how societies address everyday problems, which is anchored in experiential learning, inherited values, and generational practices that evolve (Permatasari & Sartini, 2022; Sartini, 2004).

Within this conceptual framework, local wisdom-based education can be understood as an educational model rooted in the ethical and cultural values (Rustam & Ichsan, 2020) passed down through generations (Rosmalah, 2021). Universal standards do not guide such an approach but are instead contextual and distinctive to each community. In this context, the notion of "wisdom" varies according to each group's experiences, challenges, and problem-solving traditions (Siswanto & Wikandaru, 2017). Therefore, local wisdom-based education encapsulates cultural diversity and heritage as adaptive (Hilman & Sunaedi, 2016), place-based sources of learning (Sarifuddin, 2021). Notably, this form of wisdom is also characterised by openness to innovation (Mulyaningsih, 2020), given its inherent purpose in addressing real-life issues. This characteristic aligns with the ethos of applied ethnomusicology, which emerges from problem-driven, solution-oriented, and practical engagement.

Discussion

Findings on the definition of local wisdom-based education from the perspective of applied ethnomusicology demonstrate that this approach accommodates local values and encourages the application of contextual knowledge through living cultural practices within communities. This understanding aligns with Ahimsa's view that local wisdom results from a community's historical and functional interaction with its social and natural environment (Hermina et al., 2022). Such a relationship implies that education grounded in local wisdom is not static, but dynamic and rooted in lived communal experiences.

Ahimsa-Putra's (2009) concept of local wisdom resonates with the pragmatism of applied ethnomusicology by offering a more transparent framework for understanding education that integrates cultural knowledge (Ahimsa-Putra, 2009). It also sheds light on the boundaries that ethnomusicology may encounter in educational practice. While current definitions describe local wisdom-based education as a model that uses local life values as teaching foundations (Mislikhah, 2020), they often lack clarity on how these values are to be integrated into pedagogy. Similarly, although ethnopedagogy is frequently used as the theoretical foundation for this educational approach (Sugiarto et al., 2025), it has yet to explicitly differentiate which cultural aspects should be emphasised to achieve specific learning outcomes. This opens space for critical

questions: What cultural values are meant to be preserved or transformed? How should educators interpret and transmit these values responsibly?

In the ethnopedagogical learning framework, Sugiarto et al. (2025) identify four core components: the learner, the learning content, the pedagogical aspect gained, and learning activities guided by artisans (Sugiarto et al., 2025). These components form the basis of educational development rooted in local wisdom. However, applied ethnomusicology can enrich this model by introducing a fifth crucial element, the role of the ethnomusicologist. This aligns with Campbell's (2020) assertion that applied ethnomusicology contributes to education by integrating local knowledge into curricula. This involves designing learning processes honouring diverse musical practices, including traditional and local knowledge systems. Ethnomusicologists can facilitate the presence of cultural bearers and artists within schools or university settings and bridge institutions with community spaces where music organically emerges. This creates tangible connections between academic learning and lived cultural experience. Such an approach promotes cultural democracy and bottom-up teaching methods, enabling musical communities to retain agency over their expressive forms. By blending local knowledge with culturally resonant popular music, applied ethnomusicology amplifies student identity and creates inclusive and equitable learning environments. At its core, the approach prioritises musical intervention to generate social, cultural, economic, and artistic outcomes, while remaining sensitive to human rights and cultural equity (Campbell, 2020).

Building on the central role of ethnomusicologists in advancing applied ethnomusicology, Ahimsa's thinking (Hermina et al., 2022) is highly relevant to developing conceptual and methodological boundaries for local knowledge-based education (Sartini & Ahimsa-Putra, 2017). It is essential to ensure that local cultural values are acknowledged symbolically (Sartini, 2020) and authentically embedded in teaching practice. This aligns with the applied ethnomusicological emphasis on transmitting culture without premature interpretation by educators. It supports an educational experience that allows students the freedom to interpret cultural phenomena through direct engagement from bodily gestures to sound vibrations and beyond (Graber & Sumera, 2020). In this way, learners gain cultural understanding from real involvement rather than passive instruction (Pettan & Titon, 2015).

This constructivist approach (Sugrah, 2020) highlights the need for ethnomusicologists to realign the discipline more deeply with the essence and meaning of local wisdom. Consequently, music education grounded in local knowledge serves not only as a tool for cultural preservation but also as a means of empowerment and critical reflection on contemporary cultural dynamics (Nasution et al., 2024). Schuiling (2019) aptly notes that the broader the musical understanding, the broader the spectrum of creative expression (Schuiling, 2019).

Education Based on Local Wisdom and Globality

Education rooted in local wisdom holds a strategic role in addressing contemporary global challenges. Values such as communal cooperation (*gotong royong*), harmony with nature, and consensus-based decision-making (*musyawarah*) are not only locally relevant but also aligned with global agendas such as environmental sustainability, community empowerment, and the Sustainable Development Goals (SDGs). Interestingly, these values have the potential to be studied across cultures. For example, traditional practices like *gamelan* or *tembang* from Yogyakarta may serve as international case studies within intercultural exchange and global dialogue (Poplawska, 2025). The adaptability of local knowledge is also evident in its integration with digital technology, particularly when framed as a context-specific solution to community challenges. When presented creatively, local wisdom can reach global audiences through social media and online platforms. Furthermore, amid the strong currents of globalisation, local wisdom-based education serves as a foundation for strengthening students' cultural identity, enabling them to remain confident and

competitive globally. This aligns closely with the shift from conventional to digital cultural expressions (Kaun, 2021).

Within this framework, Marzanna Popławska underscores the significance of policy and institutional initiatives in transforming traditional performing arts within educational systems. She illustrates how programs—such as those affiliated with UNESCO's Intangible Cultural Heritage framework—impact how cultural expressions are taught in schools, emphasising the necessity of active community involvement to preserve the meaning and value of local culture (Popławska, 2025). This perspective highlights that developments in applied ethnomusicology are not merely academic discourses (Morales et al., 2024) but a transformative force within education grounded in local knowledge, intercultural dialogue, and a firm commitment to cultural equity and sustainability.

Conclusion

The applied ethnomusicological approach in redefining education based on local wisdom offers significant contributions not merely as a medium connecting students with the ethnic music being studied, but also as a reinforcement of the very foundations of education based on local wisdom. Within this framework, applied ethnomusicology functions as a transformative bridge between learners and musical traditions while simultaneously strengthening the integration of local values into the broader educational process. Furthermore, applied ethnomusicology introduces a renewed interpretation of local wisdom, viewing it as inclusive and pragmatic. It moves beyond perceiving local wisdom as a static cultural artefact, framing it as dynamic, contextual knowledge that is negotiable and responsive to contemporary societal needs. This facilitates an educational model that is adaptable and sensitive to cultural diversity and societal transformation. Applied ethnomusicology is also responsible for mediating an understanding that local wisdom manifests differently across cultural contexts, including those shaped by digital culture. It plays a vital role in ensuring that education grounded in local wisdom remains sustainable, relevant, and meaningful across diverse and evolving settings.

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