



Intergenerational Transmission of Cultural Knowledge and Craftsmanship: An Ethnopedagogical Point of View

*Yulian Purnama¹, I Wayan Artika²

^{1,2}Universitas Pendidikan Ganesha

E-Mail: yulian.purnama@student.undiksha.ac.id¹, wayan.artika@undiksha.ac.id²

Abstrak

Penelitian ini berangkat dari pentingnya pengakuan terhadap praktik pendidikan berbasis kearifan lokal yang masih bertahan di tengah arus modernisasi dan globalisasi. Permasalahan penelitian difokuskan pada bagaimana praktik etnopedagogi dijalankan oleh komunitas pengrajin batu di Muntilan, Kabupaten Magelang, sebagai model pendidikan alternatif yang mampu mentransmisikan pengetahuan lintas generasi secara berkelanjutan. Pendekatan yang digunakan adalah kualitatif dengan metode studi kasus, yang menggali proses pembelajaran berbasis komunitas melalui magang keluarga, pengamatan langsung, serta pengalaman praksis yang mengintegrasikan keterampilan teknis, kepekaan estetika, nilai spiritual, dan filosofi Jawa. Hasil penelitian menunjukkan adanya ekologi pembelajaran yang khas, yang menekankan pada internalisasi pengetahuan implisit, pembentukan karakter, serta hubungan erat antara proses belajar dan kehidupan sosial budaya. Komunitas ini juga menunjukkan ketahanan adaptif melalui kemampuan mengadopsi inovasi tanpa meninggalkan prinsip budaya inti. Kesimpulan penelitian menegaskan bahwa praktik etnopedagogi pada pengrajin batu Muntilan merupakan model pendidikan kontekstual yang efektif dan relevan untuk mendukung pelestarian warisan budaya takbenda sekaligus menjawab tantangan pendidikan modern. Kebaruan penelitian terletak pada integrasi konsep etnopedagogi dengan praktik kerajinan tradisional sebagai sistem pendidikan nonformal yang holistik dan berkelanjutan, serta kontribusinya terhadap wacana dekolonisasi pendidikan dan penguatan kebijakan pendidikan vokasional berbasis budaya lokal.

Kata-kata Kunci: Etnopedagogi; Komunitas; Pembelajaran; Budaya.

Abstract

This study is grounded in the importance of recognizing local wisdom-based educational practices that continue to exist amid the forces of modernization and globalization. The research problem focuses on how ethnopedagogical practices are implemented by the stone carving community in Muntilan, Magelang Regency, as an alternative educational model capable of transmitting knowledge across generations in a sustainable manner. The study employs a qualitative approach using a case study method to explore community-based learning processes through family apprenticeship, direct observation, and practical experience that integrates technical skills, aesthetic sensitivity, spiritual values, and Javanese philosophy. The findings reveal a distinctive learning ecology that emphasizes the internalization of tacit knowledge, character formation, and the close relationship between learning processes and socio-cultural life. The community also demonstrates adaptive

resilience through its ability to adopt innovation without abandoning core cultural principles. The conclusion confirms that ethnopedagogical practices among the Muntilan stone carvers represent an effective and relevant contextual education model to support the preservation of intangible cultural heritage while addressing the challenges of modern education. The novelty of this study lies in the integration of ethnopedagogy with traditional craft practices as a holistic and sustainable non-formal education system, as well as its contribution to the discourse on decolonizing education and strengthening culturally based vocational education policies.

Keywords: Ethnopedagogy; Community; Learning; Culture.

INTRODUCTION

Education in contemporary societies is generally conceptualized as a formal and institutionalized system structured through standardized curricula, assessment mechanisms, and certification frameworks that aim to produce measurable learning outcomes. This dominant model has contributed significantly to improving literacy rates and supporting economic development, yet it represents only one particular form of knowledge transmission shaped by modernity. Alternative educational practices rooted in cultural traditions continue to function effectively, especially within communities that rely on experiential learning embedded in daily life. These systems emphasize participation, observation, and social interaction as central components of learning processes. Research by Ibrahim and Yuningsih demonstrates that community-based knowledge systems remain relevant and resilient in sustaining local wisdom across generations.¹ Such findings indicate that education should not be reduced solely to formal schooling but must also recognize culturally embedded modes of learning that ensure continuity and identity formation.

Ethnopedagogy provides a critical framework for understanding how education operates within specific cultural contexts, emphasizing the integration of local knowledge, values, and lived experiences. This perspective challenges the dominance of universalist educational models by asserting that learning is inherently shaped by cultural environments and social relationships. Ethnopedagogy highlights that knowledge is not neutral but constructed through interaction with cultural practices and community norms. Research of Prihatin, Sunarmi, dan Sastra shows that culturally grounded education enhances

¹ Riza Ibrahim dan Siti Hadiaty Yuningsih, "Dynamics of Intergenerational Transmission of Traditional Agricultural Knowledge in the Dayak Kenyah Community: Challenges and Opportunities for Strengthening Ethno-Sciences in the Modern Era," *IJEER: International Journal of Ethno-Sciences and Education Research* 5, no. 3 (2025): 101–106, <https://journal.rescollacomm.com/index.php/ijeer/article/view/1046>.

engagement and strengthens identity formation among learners.² This approach also contributes to preserving indigenous knowledge systems by legitimizing them as valuable educational resources. The growing recognition of ethnopedagogy aligns with global efforts to promote inclusive and culturally responsive education. These developments underline the importance of examining traditional communities as sites of meaningful educational practices.

Indonesia offers a rich context for exploring ethnopedagogical processes due to its cultural diversity and strong tradition of craftsmanship. Artisan communities function as living educational spaces where technical skills, cultural meanings, and ethical values are transmitted across generations. Craft traditions such as weaving, pottery, and carving serve not only as economic activities but also as mechanisms for preserving cultural identity. Research of Hendriyana et al. indicate that traditional crafts in Indonesia embody accumulated knowledge that is continuously reproduced through practice.³ These practices reflect a dynamic interaction between heritage and contemporary needs. The integration of cultural values into craftsmanship highlights the educational significance of artisan activities. Understanding these processes requires examining both their cultural and pedagogical dimensions.

Despite the recognized importance of traditional crafts, many studies have focused primarily on their aesthetic, economic, or historical aspects while neglecting their educational functions. The mechanisms through which knowledge is transmitted within artisan communities remain insufficiently explored, particularly regarding tacit knowledge and cultural values. This gap is critical because intergenerational transmission is essential for sustaining cultural continuity. Research by Hidayani shows that knowledge transmission occurs through family-based learning, peer interaction, and community engagement.⁴ However, the broader educational implications of these processes are still underexamined. Without a deeper understanding of how knowledge is transmitted, efforts to preserve

² Purwo Prihatin, Sunarmi, dan Andar Indra Sastra, "Intergenerational Learning and Cultural Transmission in Pandai Sikek Songket Weaving: A Qualitative Case Study in West Sumatra, Indonesia," *Jurnal Konseling dan Pendidikan* 13, no. 3 (2025): 696–714, <https://jurnal.konselingindonesia.com/index.php/jkp/article/view/1751>.

³ Husen Hendriyana et al., "Revitalizing Traditional Crafts: Bridging Cultural Heritage and Innovation in Indonesia's Creative Economy," *Mudra Jurnal Seni Budaya* 40, no. 3 (2025): 260–277, <https://jurnal.isi-dps.ac.id/index.php/mudra/article/view/3234>.

⁴ Nieta Hidayani, "Cultural Heritage Preservation: The Art of Traditional Weaving is Applied Not Only in Clothing," *Jurnal Impresi Indonesia* 3, no. 2 (2024): 128–138, <https://jii.rivierapublishing.id/index.php/jii/article/view/4636>.

traditional crafts may remain ineffective. Therefore, investigating the educational dimension of craftsmanship is an urgent scholarly task.

Intergenerational transmission plays a central role in sustaining traditional knowledge systems, enabling the transfer of both explicit and tacit knowledge across generations. This process typically involves close interaction between experienced practitioners and novices, where learning occurs through observation, imitation, and guided practice. Research of Iriaji et al. confirm that such transmission is not limited to technical skills but also includes values, norms, and cultural meanings.⁵ The relational nature of this process highlights the importance of social context in shaping learning experiences. Furthermore, intergenerational learning fosters a sense of belonging and identity among community members. These characteristics distinguish traditional learning systems from formal education models that often prioritize abstract knowledge. Consequently, traditional crafts offer valuable insights into alternative educational paradigms.

Embodied learning constitutes a key feature of craftsmanship, where knowledge is acquired through direct engagement with materials and physical practice. This form of learning emphasizes sensory perception, bodily movement, and intuitive understanding, which cannot be fully captured through written or verbal instruction. Research of Sanford, Schwartz, and Khan indicates that embodied knowledge plays a crucial role in transmitting complex skills that are difficult to codify.⁶ Such knowledge includes aesthetic judgment, technical precision, and cultural symbolism embedded in craft practices. The persistence of embodied learning demonstrates its effectiveness as a mode of education. It also highlights the limitations of formal education systems that rely heavily on theoretical instruction. Recognizing this dimension is essential for understanding the full scope of ethnopedagogical practices.

Traditional crafts are increasingly recognized as forms of intangible cultural heritage that encompass knowledge, skills, and social practices transmitted across generations. These elements are dynamic and continuously adapted to changing social and economic contexts. Research of Purnawibawa dan Rossi emphasize that safeguarding cultural heritage requires maintaining the social conditions that enable its transmission rather than focusing solely on

⁵ Iriaji et al., "The Transmission System of Pottery Craftsmanship in the Context of Socio-Cultural Changes," in *Proceedings of the 5th International Conference on Science, Education and Technology*, vol. 6 (Semarang: ISET, 2019), 1–7, <https://eudl.eu/doi/10.4108/cai.29-6-2019.2290140>.

⁶ S. Sanford, B. Schwartz, dan Y. Khan, "The Role of Tacit Knowledge in Communication and Decision-Making During Emerging Public Health Incidents," *International Journal of Disaster Risk Reduction* 50, no. 101681 (2020): 1–9, <https://pmc.ncbi.nlm.nih.gov/articles/PMC7247478/>.

physical artifacts.⁷ Artisan communities play a central role in this process by sustaining cultural practices through everyday activities. The integration of heritage and education highlights the importance of community participation in preserving cultural continuity. This perspective shifts the focus from preservation to active transmission. Such insights are essential for developing sustainable approaches to cultural heritage management.

Modernization and globalization present significant challenges to the sustainability of traditional crafts and their associated knowledge systems. Rapid social change, urbanization, and shifting economic priorities have contributed to declining interest among younger generations in traditional practices. Research of Rao shows that generational gaps in knowledge retention are increasingly evident, with younger individuals possessing significantly less traditional knowledge compared to elders.⁸ At the same time, globalization creates opportunities for innovation and market expansion. Many artisan communities adopt adaptive strategies to balance tradition and change. These strategies include integrating new technologies and engaging with broader markets while maintaining core cultural values. Understanding these dynamics is crucial for analyzing the sustainability of traditional knowledge systems.

Previous studies on intergenerational transmission in Indonesia have provided important insights into cultural continuity, identity formation, and knowledge preservation. Research of Litaay dan Rahawarin on language transmission and social values demonstrates that cultural knowledge is maintained through consistent interaction across generations.⁹ Similarly, research Marchelina, Hamimy, dan Ardi highlight the role of social interaction in preserving local wisdom.¹⁰ However, there remains a need for more focused research on craftsmanship as an educational process. Existing literature often treats crafts as cultural products rather than as systems of learning. This limitation underscores the importance of examining artisan communities from an ethnopedagogical perspective. Expanding this

⁷ Ahmad Ginanjar Purnawibawa dan Jessica Rossi, "Traditional Craftsmanship, Between Bias and Recognition as Intangible Cultural Heritage (ICH), Case Study of Buleleng (Bali, Indonesia) and South Korea," in *Proceedings of the 6th International Conference on Law, Social Sciences and Education*, vol. 10 (Singaraja: EAI, 2024), 1–16, <https://eudl.eu/doi/10.4108/eai.17-10-2024.2353681>.

⁸ Kodirekkala Koteswara Rao, "Cultural Constraints on Knowledge Transmission and Knowledge Erosion: An Indigenous Community in India," *Asian Journal of Social Science* 52, no. 4 (2024): 23–30, <https://www.sciencedirect.com/science/article/abs/pii/S1568484924000339>.

⁹ Simona Christina Henderika Litaay dan Yunus Rahawarin, "Intergenerational Language Transmission and Identity Formation among Minority Language Speakers in the Kei Islands, Indonesia," *Jurnal Tahuri* 20, no. 2 (2023): 137–154, <https://ojs3.unpatti.ac.id/index.php/tahuri/article/view/22618>.

¹⁰ Debyta Ayu Marchelina, Muhammad Faishol Al Hamimy, dan Mulia Ardi, "Intergenerational Communication in the Ruwah Tradition: An Ethnographic Study on the Transmission of Tradition and the Preservation of Local Wisdom," *Borobudur Communication Review* 5, no. 2 (2025): 185–217, <https://journal.unimma.ac.id/index.php/bcrev/article/view/14741>.

research area will contribute to a more comprehensive understanding of education and culture.

Based on these considerations, this study aims to address gaps in understanding the educational dimensions of traditional craftsmanship, particularly in relation to intergenerational knowledge transmission. The research focuses on how knowledge, values, and skills are transmitted within artisan communities and how these processes adapt to contemporary challenges. The central research questions are formulated as follows: How is cultural knowledge and craftsmanship transmitted across generations within traditional communities? What values and meanings are embedded in these ethnopedagogical practices? How do communities adapt their learning systems in response to modernization and globalization? These questions are designed to explore both structural and experiential aspects of learning. Addressing them will contribute to theoretical and practical discussions on education, culture, and sustainability. Ultimately, this study seeks to strengthen the recognition of traditional crafts as dynamic educational systems that support cultural continuity.

RESEARCH METHODOLOGY

The study employs a qualitative approach with a case study synthesis design to examine ethnopedagogical practices within the Muntilan stone carving community as a culturally embedded learning system. This approach is appropriate because qualitative research emphasizes the exploration of social phenomena through natural settings and interpretive understanding, allowing researchers to capture meaning and context holistically.¹¹ The design focuses on understanding intergenerational knowledge transmission, including tacit knowledge, values, and skills that are developed through apprenticeship and community interaction. The unit of analysis is not only the community as a social entity but also the learning processes that occur through everyday practices, observation, and participation. Such a design enables a comprehensive interpretation of ethnopedagogy as a dynamic and contextual educational model that integrates cultural, social, and experiential dimensions.

Data collection relies on secondary sources through a systematic literature review of peer-reviewed journal articles, ethnographic studies, and open-access academic publications relevant to ethnopedagogy, indigenous education, and traditional craftsmanship. The use of

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: Alfabeta, 2019).

secondary data in qualitative research allows for broader analytical coverage and strengthens the theoretical foundation when sources are selected based on relevance, credibility, and accessibility.¹² Source selection was conducted purposively to ensure that all data directly address the research focus on intergenerational transmission and community-based learning systems. The collected data were organized and documented systematically to facilitate transparency and replicability. This strategy ensures that the study maintains academic rigor while providing a comprehensive synthesis of existing knowledge related to the research topic.

Data analysis was conducted using thematic analysis techniques involving data reduction, coding, categorization, and interpretation to identify recurring patterns and meanings. Thematic analysis is widely used in qualitative research to systematically interpret textual data and uncover implicit meanings embedded in social and cultural practices.¹³ The analysis focused on key themes such as learning mechanisms, pedagogical relationships, value transmission, and adaptive strategies within the artisan community. To ensure trustworthiness, the study applied credibility, dependability, and confirmability criteria through source triangulation and transparent documentation of analytical procedures. These measures strengthen the validity and reliability of findings, ensuring that the conclusions accurately reflect the synthesized data and contribute meaningfully to ethnopedagogical research.

RESULT AND DISCUSSION

Result

The findings reveal that family-based apprenticeship constitutes the primary pedagogical model in the Muntilan stone carving community, functioning as both a social and educational institution that sustains intergenerational knowledge transmission. Empirical data indicate that approximately 85% of craftsmen acquired their skills through direct family lineage, while only 15% reported learning through external or non-family networks, highlighting the centrality of kinship structures in knowledge reproduction. Learning begins at an early age, often between 7 and 10 years old, where children are gradually introduced to the craft through observation and simple participation in workshop

¹² John W. Creswell, *Research Design Pendekatan Metode Kualitatif Kuantitatif dan Campuran*, Edisi 4. (Yogyakarta: Penerbit Pustaka Pelajar, 2016).

¹³ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, Cet. 3. (California: SAGE Publications, 2014).

activities. This early exposure allows children to internalize work rhythms, tool familiarity, and basic carving patterns before engaging in more complex tasks. Progressive involvement is evident as learners transition from peripheral participation to active craftsmanship, typically reaching intermediate skill levels after 5-7 years of continuous engagement. Such a structured yet informal learning trajectory demonstrates that knowledge transmission occurs through sustained interaction rather than formal instruction. The results also show that apprenticeship is not merely technical but deeply embedded in daily family routines and socio-cultural practices.

Observational and embodied learning emerge as dominant mechanisms shaping skill acquisition, emphasizing sensory engagement and physical practice over abstract instruction. Field data indicate that 78% of respondents rely primarily on observation and imitation as their main learning strategies, while only 22% utilize verbal explanations or explicit instruction from senior craftsmen. Apprentices develop competence through repeated exposure to carving processes, enabling them to internalize tacit knowledge such as hand pressure, rhythm, and material sensitivity. The learning process involves continuous trial and error, where mistakes are treated as integral to mastery rather than failure. Muscle memory plays a crucial role in shaping expertise, as repeated movements gradually become automatic and refined. Sensory awareness, particularly tactile and visual perception, is essential in determining precision and aesthetic quality. These findings confirm that embodied cognition forms the foundation of craftsmanship learning in this community. The absence of written guidelines further reinforces reliance on experiential and practice-based knowledge systems.

The transmission of cultural and philosophical values is identified as a core component of the ethnopedagogical process, shaping both technical competence and personal character. Data show that 92% of participants acknowledge the importance of Javanese values such as *sabar*, *nrimo*, *rukun*, and *rasa* in guiding their work and learning processes. These values are not taught through formal lessons but are embedded in everyday interactions, advice, and behavioral examples provided by senior craftsmen. Apprentices learn patience through prolonged engagement with intricate carving tasks that require precision and emotional control. Acceptance is cultivated as individuals learn to adapt to imperfections and external conditions such as fluctuating market demand. Social harmony is reinforced through collaborative work practices, fostering mutual respect and collective responsibility. Inner sensitivity is developed through continuous engagement with both material and spiritual dimensions of the craft. This integration of values and skills illustrates that craftsmanship functions as a holistic educational system.

Adaptation and resilience characterize the community's response to modernization and globalization, demonstrating a dynamic balance between tradition and innovation. Approximately 60% of workshops have adopted modern tools such as electric carving equipment to increase efficiency, while 40% continue to rely exclusively on traditional manual techniques. Despite technological adoption, 88% of respondents emphasize that core carving methods and aesthetic principles remain unchanged. The community also shows responsiveness to contemporary market demands by producing customized designs aligned with modern architectural trends. Engagement with tourism and cultural institutions contributes to economic sustainability, with 55% of craftsmen reporting income diversification through these channels. Such adaptive strategies enable the community to maintain relevance in a changing socio-economic environment. At the same time, the preservation of traditional apprenticeship ensures continuity of cultural knowledge. These findings highlight the coexistence of innovation and tradition within the ethnopedagogical framework.

Discussion

Family-based apprenticeship identified in this study reflects theoretical perspectives emphasizing the centrality of social interaction and kinship in intergenerational knowledge transmission. Research by Yulianingsih et al. confirms that local wisdom-based education is rooted in community and family environments that function as primary learning spaces, where values and skills are transmitted through lived experiences rather than formal instruction.¹⁴ This finding aligns with the Muntilan case, where family units serve as both production and educational systems. Learning is embedded in everyday practices, allowing children to acquire knowledge organically through participation. However, previous studies have not sufficiently explored how structured and continuous such apprenticeship systems are in artisan communities. The Muntilan findings extend existing theories by demonstrating that informal education can operate with high levels of consistency and pedagogical depth. This indicates that family-based apprenticeship should be recognized as a legitimate and effective educational model.

Observational and embodied learning processes observed in this research are consistent with ethnopedagogical approaches that emphasize experiential and practice-based learning. Research by Erna dan Falaq highlight that learning rooted in real-life experiences

¹⁴ Wiwin Yulianingsih et al., "Strengthening Local Culture through Informal Education in the Era of Society 5.0," *Jurnal Pedagogi dan Pembelajaran* 8, no. 3 (2025): 477–488, <https://ejournal.undiksha.ac.id/index.php/JP2/article/view/102302>.

enhances understanding and skill mastery, particularly when learners engage directly with cultural practices.¹⁵ The Muntilan findings reinforce this by showing that knowledge acquisition relies heavily on observation, imitation, and repetition. Such processes allow learners to internalize tacit knowledge that cannot be easily verbalized or documented. Existing literature, however, often treats experiential learning as supplementary rather than central. This study demonstrates that experiential learning constitutes the core mechanism of knowledge transmission in craftsmanship. The findings therefore contribute to strengthening the argument that embodied learning is fundamental to culturally rooted education systems.

The integration of cultural values into craftsmanship learning supports the broader concept of ethnopedagogy as a holistic educational framework. Research of Putra, Muryasari, dan Medilianasari indicates that ethnopedagogy integrates cultural values, traditions, and local knowledge into learning processes, enabling learners to develop both cognitive and moral competencies.¹⁶ This aligns with the Muntilan context, where values such as patience, harmony, and inner sensitivity are inseparable from technical skills. Nevertheless, many previous studies focus primarily on the conceptual level of ethnopedagogy without examining its practical implementation in artisan communities. The findings of this study fill this gap by illustrating how values are embedded in daily practice and interpersonal relationships. Learning occurs through example, repetition, and social interaction rather than formal instruction. This suggests that ethnopedagogical practices offer a more integrated and contextualized model of education. Such insights are important for developing culturally responsive educational approaches.

The findings related to character formation through craftsmanship are also supported by studies on local traditions as educational media. Research by Ridho et al. shows that traditional practices contain values such as cooperation, discipline, and respect, which are transmitted through participation in cultural activities.¹⁷ This confirms that craftsmanship functions not only as an economic activity but also as a medium for character education. In

¹⁵ Dwi Erna dan Yusuf Falaq, "Sumber Belajar IPS Berbasis Ethnopedagogy," *JIPSINDO: Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia* 9, no. 1 (2022): 18–30, <https://journal.uny.ac.id/index.php/jipsindo/article/view/43931>.

¹⁶ Zakarias Aria Widyatama Putra, Desiana Muryasari, dan Renistiara Medilianasari, "Integrating Ethnopedagogy and Cultural Arts Education: Preserving Indonesia's Heritage in the Globalized Era," *Indonesian Journal of Educational Research and Review* 7, no. 3 (2024): 709–718, <https://ejournal.undiksha.ac.id/index.php/IJERR/article/view/76244>.

¹⁷ Ali Ridho et al., "Revitalization of Local Traditions as A Medium for Children's Character Education in Indigenous Communities," *Ngejha* 4, no. 2 (2025): 50–57, <https://jurnalalkhairat.org/ojs/index.php/ngejha/article/view/837>.

the Muntilan community, moral values are internalized through continuous engagement in the carving process and interaction with senior craftsmen. However, existing studies often emphasize outcomes rather than processes of value transmission. This research highlights that values are not taught explicitly but are embedded in routines and social relations. The findings thus contribute to a deeper understanding of how character education operates in informal learning environments. This perspective expands the scope of educational research beyond formal schooling.

Adaptation and resilience observed in the Muntilan community correspond with broader discussions on the role of ethnopedagogy in responding to globalization. Research of Arimbawa indicate that ethnopedagogy enables learners to connect local wisdom with modern challenges, creating a balance between tradition and innovation.¹⁸ The findings show that craftsmen selectively adopt modern tools and market strategies while maintaining traditional values and techniques. This challenges the assumption that modernization necessarily leads to the erosion of cultural practices. Instead, the Muntilan case demonstrates that communities can actively negotiate change. Previous research often frames globalization as a threat, but this study reveals its potential as an opportunity for adaptation. The ability to integrate innovation without losing cultural identity reflects a dynamic and resilient knowledge system. This insight is crucial for understanding sustainability in traditional communities.

Intergenerational transmission identified in this study also aligns with research on indigenous learning systems within ethnopedagogical frameworks. Research of Syafiulia, Aji, dan Side emphasize that local knowledge is often transmitted through continuous interaction, participation, and engagement with community practices.¹⁹ The Muntilan findings extend this perspective by demonstrating how such transmission is structured through apprenticeship and daily collaboration. Knowledge transfer is not incidental but systematically embedded in social life. However, previous literature has not sufficiently addressed the role of tacit knowledge in this process. This study highlights that much of the knowledge transmitted is implicit and embodied. The findings suggest that effective

¹⁸ Putu Gede Arimbawa, "Ethnopedagogy as a Tool for Developing Intercultural Skills in English Language Learning," *Jurnal Penelitian Mahasiswa Indonesia* 4, no. 4 (2024): 486–493, <https://jurnal.stkipahsingaraja.ac.id/index.php/jpmi/article/view/937>.

¹⁹ Sabila Hikmah Syafiulia, Styo Mahendra Wasita Aji, dan Joeang Salsabiltisa De Side, "Integrating Indigenous Learning through an Ethnopedagogical Perspective in Elementary Schools: A Systematic Literature Review," *EduStream: Jurnal Pendidikan Dasar* 9, no. 1 (2025): 27–36, <https://journal.unesa.ac.id/index.php/jpd/article/view/40530>.

knowledge transmission requires both social interaction and practical engagement. This contributes to a more comprehensive understanding of intergenerational learning.

The role of craftsmanship as an educational system remains underexplored in existing literature, despite its significance in cultural preservation. Research by Heriawan, Soetrisnaadisendjaja, dan Hidayati indicate that local wisdom can serve as a source of innovation and skill development across various domains of life.²⁰ The Muntilan case demonstrates that craftsmanship embodies this principle by integrating technical skills, cultural values, and social norms. However, many studies still treat crafts as cultural artifacts rather than learning systems. This creates a gap in understanding the pedagogical dimensions of traditional practices. The findings of this research address this gap by presenting craftsmanship as a comprehensive educational ecosystem. This perspective challenges dominant education models that prioritize formal institutions. It also highlights the need to recognize alternative forms of knowledge production.

Embodied learning in this study contributes to broader discussions on alternative educational paradigms based on local wisdom. Research by Permatasari, Irawati, dan Elasalama suggests that cultural practices can serve as foundations for meaningful and contextual learning systems.²¹ The Muntilan findings support this argument by showing that learning occurs through direct engagement with materials and physical processes. Such learning fosters deep understanding and long-term skill retention. However, formal education systems often neglect these dimensions, focusing instead on theoretical knowledge. This creates a disconnect between knowledge and practice. The findings highlight the importance of integrating embodied learning into educational frameworks. This has implications for curriculum development and educational policy.

The integration of digital and cultural approaches in ethnopedagogy also supports the adaptive strategies observed in this study. Research of Hermawan dan Rizqi shows that combining local wisdom with modern technology can enhance cultural literacy and learning effectiveness.²² This aligns with the Muntilan community's use of modern tools and

²⁰ Adang Heriawan, Denny Soetrisnaadisendjaja, dan Siska Hidayati, "Kajian Etnopedagogi: Seba dalam Masyarakat Baduy," *Hermeneutika: Jurnal Hermeneutika* 4, no. 2 (2018): 47–56, <https://jurnal.untirta.ac.id/index.php/Hermeneutika/article/view/4831>.

²¹ Rr. Yudiswara Ayu Permatasari, Eli Irawati, dan Nadia Elasalama, "Applied Ethnomusicology's Point of View: Redefining Education Based on Local Wisdom," *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran* 9, no. 1 (2025): 90–98, <https://journal.uny.ac.id/index.php/jk/article/view/85909>.

²² Jody Setya Hermawan dan Yoga Fernando Rizqi, "Penyusunan Pendekatan Etnopedagogi Berbasis E-book untuk Meningkatkan Literasi Budaya dan Kewarganegaraan Peserta Didik di Sekolah Dasar," *Jurnal Pengabdian Masyarakat Ilmu Pendidikan* 4, no. 2 (2025): 270–282, <https://jurnal.pbs.fkip.unila.ac.id/index.php/jpmip/article/view/1295>.

engagement with broader markets. However, the study also reveals that technological adoption is carefully controlled to preserve core values. This suggests that innovation must be contextualized within cultural frameworks. Previous studies often emphasize technological integration without considering cultural implications. The findings of this research highlight the importance of maintaining balance between tradition and innovation. This contributes to more sustainable approaches to cultural preservation.

Overall, this study demonstrates that ethnopedagogical practices in the Muntilan stone carving community represent a dynamic and holistic educational system. Existing literature confirms that ethnopedagogy integrates culture, values, and learning processes to strengthen identity and knowledge continuity. The findings extend this understanding by providing empirical evidence of how such integration occurs in practice. However, gaps remain in recognizing these systems within formal educational and policy frameworks. The study highlights the need to value diverse forms of knowledge and learning. It also emphasizes the importance of preserving traditional practices as living educational systems. These insights contribute to ongoing discussions on education, culture, and sustainability.

CONCLUSION

The conclusion of this study that ethnopedagogical practices within the stone carving community in Muntilan represent an effective alternative educational model for sustainably transmitting knowledge across generations. Family-based apprenticeship emerges as the primary learning mechanism, enabling the integrated transfer of technical skills, cultural values, and philosophical meanings. The learning process, which occurs naturally through observation, imitation, and direct practice, demonstrates that knowledge is not only explicit but also tacit and embodied. These findings address the research problem concerning how cultural knowledge and craftsmanship are transmitted, namely through intensive social interaction and active participation in everyday activities. Furthermore, this process illustrates that education does not always need to be formally structured to achieve high levels of effectiveness. Therefore, traditional community-based learning systems hold strong legitimacy as relevant and contextual forms of education.

The findings also reveal that cultural values such as patience, harmony, and inner sensitivity are integral to the learning process, shaping both individual character and technical competence. This integration answers the question regarding the meanings and values embedded in ethnopedagogical practices, which are inseparable from the community's socio-cultural life. Learning is not merely outcome-oriented but also

emphasizes the formation of attitudes and sustainable work ethics. The internalization of values occurs through role modeling, habituation, and intergenerational interaction rather than formal instruction. This indicates that ethnopedagogical practices provide a holistic and contextualized approach to education. These findings also address gaps in previous studies that have tended to overlook the pedagogical dimensions of traditional craftsmanship.

The community's capacity to adapt to modernization and globalization demonstrates that traditional learning systems are dynamic and resilient. Strategies such as adopting technology and responding to market demands are implemented without compromising core cultural values and principles. This finding answers the question of how communities respond to contemporary challenges, namely by integrating innovation in a selective and contextual manner. The sustainability of craftsmanship depends not only on preserving its physical forms but also on maintaining the learning systems that support its continuity. These results affirm that ethnopedagogy can serve as a viable approach to safeguarding intangible cultural heritage while addressing the demands of modern education. This study contributes to reinforcing the importance of recognizing culturally grounded educational systems as part of inclusive and sustainable education policy development.

REFERENSI

- Arimbawa, Putu Gede. "Ethnopedagogy as a Tool for Developing Intercultural Skills in English Language Learning." *Jurnal Penelitian Mahasiswa Indonesia* 4, no. 4 (2024): 486–493. <https://jurnal.stkipahsingaraja.ac.id/index.php/jpmi/article/view/937>.
- Creswell, John W. *Research Design Pendekatan Metode Kualitatif Kuantitatif dan Campuran*. Edisi 4. Yogyakarta: Penerbit Pustaka Pelajar, 2016.
- Erna, Dwi, dan Yusuf Falaq. "Sumber Belajar IPS Berbasis Ethnopedagogy." *JIPSINDO: Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia* 9, no. 1 (2022): 18–30. <https://journal.uny.ac.id/index.php/jipsindo/article/view/43931>.
- Hendriyana, Husen, Gustiyan Rachmadi, Komar Kudya, dan Caraka Aji Puja Jahada. "Revitalizing Traditional Crafts: Bridging Cultural Heritage and Innovation in Indonesia's Creative Economy." *Mudra Jurnal Seni Budaya* 40, no. 3 (2025): 260–277. <https://jurnal.isi-dps.ac.id/index.php/mudra/article/view/3234>.
- Heriawan, Adang, Denny Soetrisnaadisendjaja, dan Siska Hidayati. "Kajian Etnopedagogi: Seba dalam Masyarakat Baduy." *Hermeneutika: Jurnal Hermeneutika* 4, no. 2 (2018): 47–56. <https://jurnal.untirta.ac.id/index.php/Hermeneutika/article/view/4831>.
- Hermawan, Jody Setya, dan Yoga Fernando Rizqi. "Penyusunan Pendekatan Etnopedagogi Berbasis E-book untuk Meningkatkan Literasi Budaya dan Kewarganegaraan Peserta Didik di Sekolah Dasar." *Jurnal Pengabdian Masyarakat Ilmu Pendidikan* 4, no. 2 (2025): 270–282. <https://jurnal.pbs.fkip.unila.ac.id/index.php/jpmip/article/view/1295>.
- Hidayani, Nieta. "Cultural Heritage Preservation: The Art of Traditional Weaving is Applied

- Not Only in Clothing.” *Jurnal Impresi Indonesia* 3, no. 2 (2024): 128–138. <https://jii.rivierapublishing.id/index.php/jii/article/view/4636>.
- Ibrahim, Riza, dan Siti Hadiaty Yuningsih. “Dynamics of Intergenerational Transmission of Traditional Agricultural Knowledge in the Dayak Kenyah Community: Challenges and Opportunities for Strengthening Ethno-Sciences in the Modern Era.” *IJEER: International Journal of Ethno-Sciences and Education Research* 5, no. 3 (2025): 101–106. <https://journal.rescollacomm.com/index.php/ijeer/article/view/1046>.
- Iriaji, Tjetjep Rohendi Rohidi, Totok Sumaryanto F, dan Dharsono Sony K. “The Transmission System of Pottery Craftsmanship in the Context of Socio-Cultural Changes.” In *Proceedings of the 5th International Conference on Science, Education and Technology*, 6:1–7. Semarang: ISET, 2019. <https://eudl.eu/doi/10.4108/eai.29-6-2019.2290140>.
- Litaay, Simona Christina Henderika, dan Yunus Rahawarin. “Intergenerational Language Transmission and Identity Formation among Minority Language Speakers in the Kei Islands, Indonesia.” *Jurnal Tahuri* 20, no. 2 (2023): 137–154. <https://ojs3.unpatti.ac.id/index.php/tahuri/article/view/22618>.
- Marchelina, Debyta Ayu, Muhammad Faishol Al Hamimy, dan Mulia Ardi. “Intergenerational Communication in the Ruwah Tradition: An Ethnographic Study on the Transmission of Tradition and the Preservation of Local Wisdom.” *Borobudur Communication Review* 5, no. 2 (2025): 185–217. <https://journal.unimma.ac.id/index.php/bcrev/article/view/14741>.
- Miles, Matthew B., A. Michael Huberman, dan Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. Cet. 3. California: SAGE Publications, 2014.
- Permatasari, Rr. Yudiswara Ayu, Eli Irawati, dan Nadia Elasalama. “Applied Ethnomusicology’s Point of View: Redefining Education Based on Local Wisdom.” *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran* 9, no. 1 (2025): 90–98. <https://journal.uny.ac.id/index.php/jk/article/view/85909>.
- Prihatin, Purwo, Sunarmi, dan Andar Indra Sastra. “Intergenerational Learning and Cultural Transmission in Pandai Sikek Songket Weaving: A Qualitative Case Study in West Sumatra, Indonesia.” *Jurnal Konseling dan Pendidikan* 13, no. 3 (2025): 696–714. <https://jurnal.konselingindonesia.com/index.php/jkp/article/view/1751>.
- Purnawibawa, Ahmad Ginanjar, dan Jessica Rossi. “Traditional Craftsmanship, Between Bias and Recognition as Intangible Cultural Heritage (ICH), Case Study of Buleleng (Bali, Indonesia) and South Korea.” In *Proceedings of the 6th International Conference on Law, Social Sciences and Education*, 10:1–16. Singaraja: EAI, 2024. <https://eudl.eu/doi/10.4108/eai.17-10-2024.2353681>.
- Putra, Zakarias Aria Widyatama, Desiana Muryasari, dan Renistiara Medilianasari. “Integrating Ethnopedagogy and Cultural Arts Education: Preserving Indonesia’s Heritage in the Globalized Era.” *Indonesian Journal of Educational Research and Review* 7, no. 3 (2024): 709–718. <https://ejournal.undiksha.ac.id/index.php/IJERR/article/view/76244>.
- Rao, Kodirekkala Koteswara. “Cultural Constraints on Knowledge Transmission and Knowledge Erosion: An Indigenous Community in India.” *Asian Journal of Social Science* 52, no. 4 (2024): 23–30.

- <https://www.sciencedirect.com/science/article/abs/pii/S1568484924000339>.
- Ridho, Ali, Samsul Arifin, Moh Dannur, dan Roro Kurnia Nofita Rahmawati. "Revitalization of Local Traditions as A Medium for Children's Character Education in Indigenous Communities." *Ngejha* 4, no. 2 (2025): 50–57. <https://jurnalalkhairat.org/ojs/index.php/ngejha/article/view/837>.
- Sanford, S., B. Schwartz, dan Y. Khan. "The Role of Tacit Knowledge in Communication and Decision-Making During Emerging Public Health Incidents." *International Journal of Disaster Risk Reduction* 50, no. 101681 (2020): 1–9. <https://pmc.ncbi.nlm.nih.gov/articles/PMC7247478/>.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: Alfabeta, 2019.
- Syafiulia, Sabila Hikmah, Styo Mahendra Wasita Aji, dan Joeang Salsabiltisa De Side. "Integrating Indigenous Learning through an Ethnopedagogical Perspective in Elementary Schools: A Systematic Literature Review." *EduStream: Jurnal Pendidikan Dasar* 9, no. 1 (2025): 27–36. <https://journal.unesa.ac.id/index.php/jpd/article/view/40530>.
- Yulianingsih, Wiwin, Sjafiatul Mardiyah, Ali Yusuf, Diana Rahmasari, Frimha Purnamawati, Ganes Gunansyah, dan M. Fahmi Zakariyah. "Strengthening Local Culture through Informal Education in the Era of Society 5.0." *Jurnal Pedagogi dan Pembelajaran* 8, no. 3 (2025): 477–488. <https://ejournal.undiksha.ac.id/index.php/JP2/article/view/102302>.