

## Paradigm Shift in Islamic Economic Education: Technological Inclusion of Local Wisdom in Indonesia

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### Abstract

This article proposes a cultural turn in Islamic economics education by integrating local wisdom through the strategic use of educational technology. While Islamic economics has witnessed remarkable global growth since the establishment of the Islamic Development Bank in 1975, its educational frameworks remain dominated by normative and centralized paradigms—often neglecting the social and cultural realities of local Muslim communities. In multicultural nations such as Indonesia, local wisdom represents more than cultural identity; it embodies ethical traditions, economic practices, and communal values aligned with Shariah principles. Drawing on a normative-conceptual approach, this study highlights the epistemological gap within Islamic economics education and argues for the incorporation of *kearifan lokal* (local wisdom) as a foundational element of curricular design. Technologies such as AI-driven content personalization, ethnographic digital archives, multimedia storytelling, and community-based learning simulations are explored as transformative tools to preserve, contextualize, and disseminate local economic knowledge. These tools enable a more inclusive and adaptive educational model that not only reinforces the objectives of *maqāṣid al-sharīʿah*, but also aligns with the lived realities and cultural imaginaries of diverse Muslim societies. By bridging the divide between global Islamic economic frameworks and local experiences, this article calls for a reorientation of pedagogy—one that is technologically inclusive, culturally grounded, and epistemologically restorative.

**Keywords:** Cultural Turn; Educational Technology; Epistemology; Islamic Economics Education; Local Wisdom; Maqāṣid al-Sharīʿah.

### Introduction

The United Kingdom pioneered the issuance of sovereign sukuk among Western nations. Germany followed by establishing KT Bank as a fully operational Islamic bank in 2015, while Japan is now drafting regulations for Shariah-compliant financial products. By 2024, global Islamic financial assets surpassed USD 5 trillion, reflecting a 12% increase from the previous year, with projections reaching USD 7.5 trillion by 2028 (Standard Chartered). Similarly, LSEG–FTSE Russell estimated these assets at USD 4.5 trillion in 2022, expected to grow to USD 6.7 trillion by 2027. These developments illustrate the rapid and widespread expansion of the Islamic economic industry beyond the borders of Muslim-majority countries since the founding of the Islamic Development Bank in 1975 (IDB, 2020).

In many Muslim-majority countries such as Indonesia, Malaysia, Pakistan, and throughout the Middle East, Islamic economics education has progressed significantly in recent decades (IRTI–IsDB, 2021). Curricula increasingly incorporate globally dominant Islamic economic theories, often grounded in Middle Eastern thought and shaped by modern economic paradigms. However, this development has been accompanied by challenges. The prevailing educational approach remains largely normative and centralistic, limiting responsiveness to diverse socio-cultural contexts (Hamsidar, 2020). The influence of mainstream economic discourse—rooted in capitalist and secular frameworks—has further marginalized local cultural values within curriculum design and teaching practices (Muʿarif, 2021; Shafrianto, 2023). As a result, Islamic economics education frequently presents a uniform narrative, failing to address the complex realities of Muslim communities across

different local settings. These patterns point to a crucial insight: the rapid expansion of Islamic economics is closely linked to how educational strategies have evolved—highlighting both their contributions and their limitations.

In this light, Islamic economics education based on local wisdom is not merely an optional alternative—it represents a vital cultural and intellectual strategy to root Islamic values in the lived social realities of society. This approach allows for a meaningful integration of Shariah principles with deeply embedded local cultural and social values, as long as these values do not contradict Islamic core teachings (Fauzi et al., 2024; Andini & Sirozi, 2024).

Indonesia is characterized by extraordinary ethnic, religious, linguistic, and cultural diversity, extending across thousands of islands from Sabang to Merauke. This rich pluralism is not merely a demographic feature but constitutes a valuable form of civilizational capital that shapes and sustains the nation's cultural and social legacy (Mu'arif, 2021). In such a context, Islamic economics education that acknowledges and integrates local values becomes essential. By doing so, it can reinforce Indonesia's cultural and ideological sovereignty and pave the way for a more inclusive, context-aware, and socially rooted Islamic economic system. The urgency of adopting this approach is particularly clear in multicultural societies like Indonesia, where education must reflect the realities of diverse communities it aims to serve.

The current disconnect between Islamic economics education and local cultural realities in Indonesia highlights the need for deliberate integration of indigenous values into the educational framework. Embedding Indonesian cultural wisdom into Islamic economics curricula offers an opportunity to make the discipline more responsive to local contexts without losing its global relevance. This integration not only enriches the academic discourse but also strengthens the discipline's ability to address both community-based and national challenges. Ultimately, such strategic and transformative efforts are essential to realizing the vision of Islam as *rahmatan lil 'ālamīn* and to reaffirming the relevance of Islamic epistemology in today's complex and plural societies.

This paper argues for the urgency of a *cultural turn* in Islamic economics education—a critical approach that reconstructs the epistemological foundations of the discipline and promotes a reconnection with local wisdom as a core element in curriculum development. This approach is believed to not only maintain the relevance of Islamic economics education to local contexts but also to reinforce its normative goals (*maqāṣid al-sharī'ah*), particularly in advancing social justice, economic equity, and cultural sustainability. In this context, the technological inclusion of local wisdom emerges as a strategic and transformative pathway to bridge the gap between the global framework of Islamic economics and the lived realities of diverse Muslim communities.

Rather than viewing technology as an external or Western construct, this paper positions technology as a facilitator in preserving, revitalizing, and disseminating local tradition-based economic values more effectively and contextually. Through the use of educational technologies—such as locally grounded e-learning platforms, multimedia storytelling, simulations based on local wisdom, ethnographic digital archives, and AI-driven content personalization—local wisdom can be meaningfully integrated into Islamic economics curricula. These technologies enable the development of community-based case studies, simulations of traditional economic practices (e.g., *arisan*, *maro*, or *pesantren cooperatives*), and interactive explorations of ethical concepts embedded in local languages, traditions, and belief systems.

This integration is not merely symbolic but epistemologically restorative. It challenges the dominance of singular narratives and fosters pluralism in Islamic economic thought by elevating moral imagination, ecological ethics, and social values embedded within local traditions. Moreover, the technological inclusion of local wisdom democratizes access to culturally relevant learning resources, especially for students in remote areas or underserved communities, thereby expanding the reach and inclusiveness of Islamic economics education.

In a multicultural nation such as Indonesia, where digital connectivity grows rapidly alongside a strong local identity, the culturally adaptive use of technology is not only possible but imperative. This initiative aligns with the broader agenda of decolonizing Islamic economics education—replacing imported frameworks with knowledge systems that organically emerge from within Muslim communities themselves. Such a process facilitates a dialogical encounter between Islamic epistemology and local rationalities, resulting in curricula that are not only normatively Islamic but also socially and culturally relevant.

Using a normative-conceptual approach, this article aims to: (1) identify epistemological gaps in the current framework of Islamic economics education, (2) explore the potential for integrating local wisdom into Islamic economic thought—particularly through the strategic use of educational technology, and (3) offer a culturally rooted curriculum framework that is more responsive to diversity and capable of fostering transformative learning processes grounded in both Islamic values and local wisdom.

## Method

This study adopts a **normative-conceptual** approach to examine the epistemological foundation of Islamic economics education and its potential integration with local wisdom through technological inclusion. Rather than relying on empirical or statistical data, the research emphasizes critical reflection, textual analysis, and synthesis of existing literature to construct a theoretical framework for a culturally grounded Islamic economics curriculum. The methodological steps undertaken include:

**Epistemological Review** A critical examination of contemporary Islamic economics education is conducted, particularly its reliance on dominant paradigms rooted in Middle Eastern-centric thought and modernist economic theories. The review aims to identify epistemological gaps and asymmetries that limit cultural inclusivity and contextual relevance.

**Literature Mapping and Thematic Synthesis** Relevant literature from Islamic economics, education, cultural studies, and educational technology is systematically mapped to explore the conceptual intersections between Islamic epistemology, local wisdom, and digital pedagogy. Key themes such as *maqāsid al-sharī'ah*, decolonial education, technological adaptation, and cultural contextualization are synthesized to build the normative argument.

**Analytical Integration of Local Wisdom and Technology** Drawing upon selected case examples and documented practices in Indonesia—such as *pesantren*-based cooperatives, *arisan* systems, and traditional economic rituals—the paper explores how local economic traditions can be integrated into curriculum content. This is complemented by a conceptual analysis of digital tools (e.g., AI personalization, ethnographic archiving, and local e-learning platforms) as enablers of pedagogical transformation.

**Framework Formulation** Based on the above steps, a culturally responsive curriculum framework is proposed. The framework outlines the philosophical foundations, pedagogical

strategies, and technological tools necessary to enhance the relevance, inclusivity, and sustainability of Islamic economics education in multicultural contexts.

This method aligns with the study's objective to reconceptualize Islamic economics education not as a static transmission of doctrine, but as a dynamic, culturally embedded process that upholds Islamic values while engaging with the socio-cultural realities of diverse Muslim societies.

## Result and Discussion

### Epistemological Disjunctions in Current Islamic Economics Education Discourse

In Indonesia, as of 2024, more than 120 undergraduate programs in Islamic Economics and Islamic Banking are offered by both public and private universities (PDDIKTI, 2024). Globally, over 200 universities provide academic programs in Islamic economics and finance, including institutions in non-Muslim majority countries such as the United Kingdom, the United States, and Japan (IRTI–IsDB, 2021). These developments reflect the significant progress Islamic economics education has made in recent decades—both in the expansion of academic institutions and the diversification of study programs offered.

Many Islamic economics curricula continue to rely heavily on adapting conventional economic theories, often rebranded with Shariah-compliant terminology but lacking deeper paradigm shifts (Asutay, 2012; Choudhury, 2019). This reliance has contributed to the marginal integration of normative Islamic values—particularly those rooted in *maqāṣid al-sharī'ah*—within economic reasoning and policy formulation. These tendencies point to a deeper concern: despite structural advancements, Islamic economics education still grapples with profound epistemological gaps that limit its transformative potential.

Across the Organisation of Islamic Cooperation (OIC) member states, most higher education institutions still rely on technocratic and formalistic-normative models that emphasize the commercialization of Islamic financial products over transformative learning. A 2021 survey by the Islamic Development Bank (IsDB) and the Islamic Research and Training Institute (IRTI) found that only 19% of institutions had developed Islamic economics curricula rooted in local values and the *maqāṣid al-sharī'ah* framework. These findings suggest a broader pattern: Islamic economics education in many OIC countries remains limited in its ability to foster critical, context-based, and value-driven economic thought.

In Indonesia, public understanding of Islamic economic principles remains low. The 2023 Sharia Economic and Financial Literacy Index by the National Committee for Sharia Economy and Finance (KNKS) reported that literacy stands at just 23.3%, while Islamic financial inclusion is stagnant at 9.63% (OJK, 2023). These figures highlight a critical gap between formal educational efforts and public comprehension. This disconnect can be attributed, in part, to the absence of contextualized educational approaches that meaningfully engage with local cultural and social realities.

For example, many Islamic economics curricula have yet to incorporate local economic systems such as *adat*-based Islamic cooperatives, village-level *musyawarah* (deliberative economic practices), or community-based productive zakat models. These practices embody core Islamic values—such as justice, balance, and solidarity—that could potentially be developed into a locally rooted Islamic economic theory (Faldiansyah & Hidayatullah, 2024).

Indonesia is home to more than 1,300 ethnic groups and over 700 local languages (BPS, 2020), representing an immense diversity of cultural perspectives and indigenous wisdom. Yet, Islamic economics education in the country continues to rely heavily on Arab-centric curricular models, often overlooking this local richness (Furqoni, 2012; Muliadi, 2018). This

neglect creates a growing disconnection between Islamic economics as a value-laden framework and its practical implementation. Such a gap not only weakens the relevance of Islamic economics in plural societies like Indonesia but also undermines Islam's universal mission to engage meaningfully with diverse sociocultural realities.

### **From Tradition to Transformation: Embedding Local Wisdom in Economic Systems**

Across various communities, people have long relied on inherited values, beliefs, and practices to maintain social harmony and uphold human dignity in response to their unique environmental, social, and economic realities. These deeply rooted principles, passed down through generations, form what is commonly referred to as local wisdom. Etymologically, the term consists of "local," which signifies cultural and geographical specificity, and "wisdom," denoting ethically grounded and valuable knowledge (Ridwan, 2007). Thus, local wisdom can be understood as a body of culturally embedded knowledge that guides collective behavior within a particular context.

In many traditional societies, cultural norms and ethical principles are not merely abstract ideas but function as practical guides for regulating daily life and ensuring social harmony. This normative role is deeply embedded in what is often referred to as local wisdom—knowledge systems shaped by generations of lived experience. Sibarani (2012) describes local wisdom as indigenous knowledge arising from noble cultural traditions, serving to guide communities through ethical and socially cohesive practices. It is through this lens that local wisdom reveals its broader significance: as a foundation for prudent decision-making and moral judgment rooted in enduring cultural values.

Communities across different cultural settings have long relied on locally rooted knowledge systems to address social and environmental challenges. These traditions—passed down through generations—function as living repositories of collective wisdom and practical strategies for problem-solving. Recognizing this, education that draws upon ethnic or local wisdom must be understood as inherently anthropological, sociological, and cultural in nature. Such an approach resists one-size-fits-all models of learning and instead emphasizes the importance of embedding education within the cultural frameworks of the learners. In doing so, it affirms that meaningful education must be responsive to cultural context and grounded in the richness of local traditions.

In many local communities, economic behavior is shaped not merely by market forces but by deep-rooted cultural norms, habitual practices, and customary values. These socio-cultural elements form what can be described as local economic wisdom—informal yet powerful mechanisms that foster social stability and collective well-being. Within the Islamic worldview, which is holistic and inclusive, such wisdom aligns with the ethical foundations of justice, balance, and *maslahah* (the common good). This alignment suggests that local wisdom should not only be preserved but actively integrated into Islamic economic thinking. As such, incorporating local wisdom into Islamic economics education becomes both a normative obligation and a strategic step toward building a more grounded and compassionate economic paradigm—one that truly embodies Islam's vision as *rahmatan lil 'ālamīn*.

In many Indonesian communities, economic life is guided by the deeply rooted cultural principle of cooperation and profit-sharing. This communal ethos is reflected in practices where individuals engage collectively and equitably in both the risks and benefits of economic activity. Such values are formally recognized in Article 33, Paragraph 1 of the 1945 Constitution of the Republic of Indonesia, which states that the national economy shall be organized as a collective endeavor based on the principle of kinship. This illustrates how

local wisdom promotes an inclusive and participatory economic model—one that naturally resonates with Islamic economic principles centered on justice, solidarity, and mutual benefit.

Indonesian local communities have long embraced cooperative traditions rooted in mutual trust, shared labor, and equitable distribution of outcomes—especially in agricultural, trading, and family-based enterprises. These traditional practices naturally embody values of fairness and collective responsibility. In Islamic economics, such a system finds a parallel in profit-sharing mechanisms framed within contractual partnerships, including *muḍārabah* (trust-based investment), *mushārah* (equity partnership), *muzāra'ah* (sharecropping), *musāqāh* (irrigation partnerships), and *mughārasah* (plantation cooperation). These contracts exemplify the Islamic emphasis on justice, cooperation, and shared benefit. As such, the convergence between local economic wisdom and Islamic principles offers a culturally resonant and ethically grounded model of community-based economic practice (Rustam, 2018).

### **Grounding Islamic Economics Education in Local Wisdom: A Framework for Culturally Inclusive Learning**

Efforts to improve Islamic economics education at the university level require a thorough understanding of existing curricular models across various institutions. In this regard, the study by Beik (2012) offers a valuable reference for formulating the direction and structure of Islamic economics curricula. Beik employed a comparative analysis of curriculum structures implemented in several public universities in Indonesia and Southeast Asia, specifically examining Bogor Agricultural University (IPB) and Airlangga University as representatives from Indonesia, as well as the International Islamic University Malaysia (IIUM) as a regional reference institution

Achieving consistent academic quality and graduate competencies in Islamic economics across Southeast Asia demands not only curriculum innovation but also regional standardization. Beik's study (2012), using an analytical-comparative approach, explored how various institutions structure their curricula, define core courses, and apply pedagogical strategies to equip students with the necessary competencies in Islamic economics. His findings highlighted both institutional variations and promising opportunities for harmonization, ultimately underscoring the need for a standardized Islamic economics curriculum at the Southeast Asian level.

Enhancing the relevance and impact of Islamic economics education requires robust academic collaboration and curriculum coherence across institutions. In response to these needs, Beik (2012) proposed the formation of an association of Islamic economics study programs as a collaborative platform for curriculum development, faculty and student exchange, and joint research. His analysis identified a major challenge: the inconsistency in integrating normative-theological principles with practical market demands in existing curricula. To overcome this, curriculum design must be strategically structured to ensure both academic rigor and graduate employability

Curriculum development in Islamic economics must not only consider structural and institutional coherence, but also the integration of local wisdom rooted in diverse socio-cultural contexts. While Beik's (2012) study offers significant contributions by analyzing and comparing curriculum structures across Southeast Asia—focusing on course composition, integrative knowledge, and standardization—it overlooks the vital dimension of indigenous values. The study does not explicitly address how local socio-economic realities and cultural

practices, particularly within Indonesia's pluralistic Muslim communities, could be embedded into curriculum design.

Islamic economics education in Indonesia must be context-sensitive, drawing from the lived realities and socio-cultural wisdom of its diverse Muslim communities. Rather than focusing solely on global or regional standardization, curriculum development should incorporate indigenous values such as **gotong royong** (mutual cooperation), **musyawarah** (deliberation), and local economic systems like **arisan**, rural cooperatives, and social **sadaqah**. These practices not only reflect the spirit of Islamic economic principles—justice, balance, and solidarity—but also offer authentic pedagogical resources aligned with community needs. As argued by Hasyim & Darmawan (2025), neglecting these elements risks producing elitist curricula that are disconnected from practical realities and incapable of empowering local economies.

The effectiveness of Islamic economics education depends not only on academic rigor but also on its capacity to resonate with the lived realities and cultural contexts of Muslim societies. In a diverse nation like Indonesia, where local values and communal practices shape economic behavior, educational frameworks must go beyond formal institutional concerns. Curriculum development should be informed by both normative Islamic objectives and the sociocultural uniqueness of local communities. This requires adopting a multicultural and *maqāsid al-sharīah*-oriented approach that prioritizes *maslahah* (public interest) in context-sensitive ways. In this light, Beik's study—despite its valuable structural insights—falls short of addressing how Islamic economics education in Indonesia can be made not only academically robust but also socially and culturally grounded.

Building upon the preceding literature, the integration of local wisdom into Islamic economics education emerges as both a timely and strategic imperative. This approach addresses more than just curricular innovation; it also tackles the persistent challenge of low Shariah financial literacy across various societal groups (Fathurrahman, 2023; Sudrajat et al., 2024). Indonesia's vast ethnic diversity, rich customary traditions, and community-based economic practices offer untapped epistemic resources that can inform a distinctive Indonesian paradigm of Islamic economics and finance. By incorporating these local knowledge systems into academic curricula and pedagogical strategies, Islamic economics education can become more inclusive, grounded, and responsive to real-world social contexts. Moreover, this localization process strengthens the discipline's alignment with the core principles of *maqāsid al-sharīah*—justice, sustainability, and social ethics—thereby enhancing its relevance and transformative potential (Iswanto et al., 2020).

There are at least two fundamental reasons why the integration of local wisdom into Islamic economics and finance education in Indonesia must be taken seriously. The first relates to the socio-cultural transformation driven by globalization and the rise of postmodern values. Globalization has not only restructured the global economic order, but also catalyzed a deep-seated shift in societal values—marked by the erosion of collective identity and the rise of individualism, consumerism, and materialism (Harianto, Zulfritri, & Amin, 2023; Usman, 2023; Zohriah et al., 2024). In the Indonesian context, these cultural changes have been further amplified by the aggressive penetration of neoliberal capitalism, particularly since the liberalization wave of the 1980s. This development has widened socio-economic disparities, undermining the fabric of communal solidarity. According to Statistics Indonesia (BPS), the Gini ratio in 2024 remained at 0.388—indicating a persistent level of economic inequality. Consequently, the ideal of social justice articulated in the fifth principle of Pancasila is increasingly marginalized by the logic of market liberalism and unequal capital accumulation (Ferdino & Sirozi, 2025). In this context, embedding local wisdom—such as *gotong royong*

and economic solidarity—into Islamic economics education becomes a normative imperative to restore ethical balance and reaffirm communal values.

Second, Indonesia's immense sociocultural diversity presents both a challenge and a rich epistemological resource for Islamic economics education. As of 2025, the archipelago comprises more than 17,000 islands, approximately 1,340 ethnic groups, and 718 local languages (Language Agency, Ministry of Education and Culture). With a population nearing 280 million, Indonesians adhere to various religions—including Islam, Christianity (both Catholic and Protestant), Hinduism, Buddhism, Confucianism, and a range of indigenous belief systems. This pluralism is not merely demographic but also reflects a mosaic of deeply rooted economic traditions that have sustained local communities for generations. Practices such as *gotong royong* (mutual cooperation) in production, *arisan* (rotating savings), *sedekah kampung* (village-based charity), and community-based Sharia cooperatives represent authentic forms of local economic organization. These practices are not only functionally effective but also embody ethical principles that resonate with Islamic economic values—particularly the objectives of *maqāṣid al-sharī'ah* such as justice, sustainability, and the promotion of public welfare (Kurniawan, 2020). Ignoring these indigenous forms of economic wisdom in the development of curricula risks perpetuating educational models that are disconnected from the lived realities of Muslim communities in Indonesia.

Thus, integrating local wisdom into Islamic economics education represents more than a pedagogical refinement—it constitutes an epistemological repositioning that seeks to construct an educational paradigm which is not only normatively grounded in Islamic principles but also culturally embedded and socially responsive. By embedding indigenous values and socio-economic practices into the learning process, this approach enables the alignment of Islamic ethical foundations with the lived realities of Indonesian society. Such integration fosters a contextualized, participatory, and socially transformative model of education—one that cultivates a holistic understanding of Islamic economics as both a moral framework and a practical tool for achieving distributive justice, community resilience, and sustainable development rooted in *maqāṣid al-sharī'ah*.

### **Technology as a Strategic Enabler of Local Wisdom Integration**

Rather than perceiving technology as a Western imposition, this study repositions it as a transformative enabler for the integration of local wisdom into Islamic economics education. When applied contextually, educational technologies can bridge the epistemological gap between global Islamic economic paradigms and indigenous knowledge systems. Tools such as AI-driven content personalization, immersive multimedia storytelling, geoculturally anchored e-learning platforms, ethnographic digital archives, and community-based learning simulations offer more than just pedagogical enhancements—they provide epistemic access to underrepresented socio-economic narratives.

For instance, local agricultural practices like *maro* in rural Java, traditionally transmitted orally, can be documented, digitized, and embedded into interactive case-based modules. Students could engage in scenario-based learning where they simulate profit-sharing negotiations, examine socio-ethical implications, and co-design digital cooperative models that reflect local Islamic values. Augmented reality (AR) or virtual field trips can immerse students in these real-life settings, allowing them to observe how Islamic economic principles are practiced organically within community life. Meanwhile, AI can be employed to curate adaptive learning paths, tailoring content to reflect students' regional dialects, customary norms, and socio-economic environments—thus enhancing relevance and engagement.

This approach is not merely symbolic or decorative. It represents an epistemological restoration—challenging the dominance of decontextualized, imported frameworks and re-centering Islamic economics education within the lived experiences, moral imagination, and cultural logic of Muslim societies. It positions technology as a means of decolonizing curricula while fostering inclusive, rooted, and future-oriented Islamic economic thinking.

## Conclusion

This study emphasizes the urgency of a cultural turn in Islamic economics education as an epistemological approach that challenges dominant narratives and promotes the integration of local wisdom into the curriculum. In a multicultural context such as Indonesia, local wisdom represents not only cultural identity but also embodies ethical values and economic practices that align with Islamic principles. However, contemporary Islamic economics education remains largely unresponsive to local realities, primarily due to its dependence on knowledge frameworks imported from outside the socio-cultural context of Muslim communities.

To address this gap, educational technology emerges as a transformative catalyst. Technological inclusion of local wisdom enables Islamic economics curricula to become not only normatively Shariah-compliant but also socially and culturally relevant. Through technology-enhanced approaches—such as digital archives, community-based learning simulations, AI-driven personalization, and context-aware learning platforms—local values can be revitalized and effectively transmitted to a new generation of Muslim learners.

This initiative does more than bridge the epistemological gap between theory and lived reality; it also advances the objectives of *maqāṣid al-sharīʿah* in education, such as social justice, cultural preservation, and community empowerment. Therefore, an Islamic economics education model that strategically integrates both technology and local wisdom holds strong potential to become a more inclusive, dialogical, and rooted educational system for contemporary Muslim societies.

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