



INTEGRATING *GUSJIGANG* VALUES INTO SOCIAL STUDIES EDUCATION: A QUALITATIVE STUDY ON HABITUATION AND SOCIOCULTURAL IDENTITY CONSTRUCTION IN ISLAMIC ELEMENTARY SCHOOLS

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Abstract

This study aims to analyze the process of habituation of local wisdom values of Gusjigang in Social Studies learning in Madrasah Ibtidaiyah as an effort to strengthen students' socio cultural identity. This study adopts a qualitative approach field research involving classroom observations, document analysis, and in depth interviews with Social Studies teachers and fourth-grade students at Madrasah Ibtidaiyah. Data were analyzed using an interpretive qualitative framework, focusing on thematic patterns aligned with Berger and Luckmann's stages of social construction.. Furthermore, this study identifies three stages of identity formation according to Peter and Beger's social reconstruction theory. The findings of this study indicate that the integration of Gusjigang not only enriches social studies learning but also serves as a medium for constructing socio-cultural identity. This study highlights the relevance of local wisdom in education and provides theoretical insights into the role of habituation and social construction in character formation. The novelty of this study lies in its process oriented analysis of value habituation, rather than merely evaluating learning outcomes. By applying Berger and Luckmann's social construction theory, this research provides new insights into how local wisdom values are socially constructed, institutionalized, and internalized within daily learning practices. Theoretically, this study contributes to the literature by extending the application of social construction theory to the field of Social Studies education and local wisdom based character formation in Islamic elementary schools. Practically, the findings offer an operational framework for teachers and schools to integrate local wisdom through habituation strategies embedded in curriculum design and classroom culture.

Keywords: Habituation, Gusjigang local wisdom, social studies education, socio-cultural identity, Islamic elementary schools

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INTRODUCTION

In an era of rapid globalization, the interplay between cultural identity, tradition, and modernity has become increasingly complex. Globalization has transformed the cultural landscape, creating a dynamic interplay between tradition and modernity (Mohyeddin, 2024). This raises concerns about the erosion of local values that underpin social and spiritual life. In this context, education plays a crucial role as a means of preserving and developing cultural identity through the integration of local wisdom (Koentjaraningrat, 2009). Education can significantly contribute to the preservation of cultural heritage and traditions, which face extinction in this era. One step that can be taken is to increase understanding and appreciation for local culture and traditions through the educational curriculum (Sari et al., 2022). In this regard, it is crucial for the education system to incorporate materials related to local culture and traditions into the teaching and learning process at school (Qudwatullathifah et al., 2025). By integrating local culture and traditions into the curriculum, students will have the opportunity to explore the history, values, arts, and traditions inherent in their own culture. Through this learning, they can develop a better understanding of their identity as members of the local community and appreciate the richness of the existing culture (Oktavianti et al., 2017). Local wisdom is integrated into education as an effort to preserve local culture in a region. Local wisdom-based education is a conscious, planned effort to explore and utilize local wisdom wisely in an effort to achieve learning atmosphere and learning process, so that participants actively educate themselves to develop their capacity to have the skills, knowledge and attitudes to strive to emulate and build the nation and government. Education with a local wisdom dimension in schools certainly has positive goals, including students knowing the local advantages of a place of residence and understanding various aspects related to the wisdom of that locality (Rusnaini et al., 2021).

One area rich in local history is the city of Kudus. The spread of Islam in Kudus is inextricably linked to the role of Sunan Kudus. In addition to architectural remains, Sunan Kudus also left behind an important legacy for the Kudus community: the philosophy of Gusjigang (Rahmawati & Pelu, 2021). The Gusjigang philosophy stems from Sunan Kudus's preaching and spreading Islam. It has also become a legacy of local wisdom, particularly for the people of Kudus. This philosophy has become an ingrained local wisdom and serves as a guideline for their live (Zunitasari & Pramono, 2024). This local wisdom will become a source of character education, in the form of values that can serve as role models for the Kudus community, especially the younger generation. According to Nawali (2018), The Gusjigang tradition is not only a cultural heritage, but also contains Islamic educational values that are relevant to be implemented in the current context (Zahro et al., 2025). Gusjigang is derived from three words: "gus," Bagus , meaning good morals, which balances the practice of Islamic worship through good behavior, thus producing a generation of young people with good character. "ji," meaning "Ngaji," encourages people to seek knowledge, share it, and respect

others. "gang," meaning "Dagang" refers to people fulfilling their needs through trade or entrepreneurship. Each value in Gusjigang reflects these three aspects. The value of "gus" (Bagus) relates to the affective aspect (attitude), the value of "ji" (Ngaji) relates to the cognitive aspect (knowledge), and the value of "gang" (Dagang) relates to the psychomotor aspect (skills) (Zulfiyah, 2023).

Gusjigang's value-based education not only forms individuals with faith, but is also able to contribute positively to social and economic life (Failani & Wawan, 2023). In addition, the study of the social values of Gusjigang as a source for learning Social Sciences shows that the integration of these local values into Social Studies material is able to enrich learning themes, increase student involvement, and foster an understanding of the socio-cultural context in which students live (Falaq & Juhadi, 2023). However, the integration of local values such as Gusjigang into the formal education curriculum remains unsystematic. Many educational institutions have yet to utilize local wisdom as a foundation for shaping school culture and student identity (Attaftazani & Zhafira, 2022). Mulyono & Purnomo (2024), Even though the potential of Gusjigang has been recognized, the implementation of these values in learning has not yet become part of structured practice, especially in the aspect of habituation (Salma, 2022). Habituation or habituation is a character education method that involves consistently repeating positive actions so that they become part of students' daily behavior. In Islamic education and general character education, habituation has been widely studied as an effective approach to instilling religious, moral, and social values (Kurniawan et al., 2024; Wulandari et al., 2023).

The context of Madrasah Ibtidaiyah, or Islamic elementary schools, is highly strategic because students at this level are in a period of cognitive, emotional, and social development that is sensitive to identity formation. One aspect that can strengthen students' sociocultural identity is when social studies learning is linked to the local values they experience daily. Social studies learning not only conveys social and historical facts but can also serve as a medium for internalizing local values through students' experiences—for example, through local stories, simple economic practices (trade), religious behavior, and social ethics in the community. In the literature, several previous studies have demonstrated that local wisdom can be an instrument for socio-cultural reconstruction in education (Fatkhayah, 2024). For example, Handayani & Sulaiman's (2021) study concluded that local wisdom values applied in elementary schools can foster social awareness and environmental concern. Similarly, a local culture-based education model is considered effective in creating contextual and meaningful learning (Susanto, 2020). The relevance of this theme is also supported by research from the past three years. For example, a study by Asror *et al.* (2024) stated that integrating Gusjigang values into the local content curriculum at MI can improve students' religious and entrepreneurial character. Meanwhile, Prasetyo & Lestari (2023) emphasized the importance of local culture-based education as a form of identity preservation and a strategy for shaping students' character from an early age. Recent research by Maulida & Dermawan (2024) also showed that the

implementation of Gusjigang values in the Pancasila student profile strengthening project (P5) demonstrated positive results in changes in children's social behavior.

This study identifies several key research gaps. First, previous research on Gusjigang has largely emphasized curriculum content and character outcomes, rather than examining habituation as a daily pedagogical process. Second, there is a lack of studies that analyze Gusjigang using a sociological theoretical framework, particularly Berger and Luckmann's social construction theory, which explains identity formation as a dynamic and socially produced process. Third, empirical research on Gusjigang-based learning remains limited in the context of Madrasah Ibtidaiyah, where religious instruction and social education intersect at a formative stage of students' development. From the perspective of Berger & Luckmann's (2011), education can be understood as a social arena in which reality and identity are constructed through three interrelated stages: externalization, objectivation, and internalization. In the context of schooling, teachers externalize values through instructional design and classroom practices; these values become objectified as shared norms within school culture; and students internalize them as part of their socio-cultural identity (Yurika & Rahmat, 2024). However, this theoretical framework has rarely been applied to examine how local wisdom values, such as Gusjigang, are habituated and transformed into students' lived identities through everyday Social Studies learning practices.

The problem addressed in this study is therefore how the habituation of Gusjigang local wisdom values is implemented in Social Studies learning at Madrasah Ibtidaiyah and how this process contributes to the construction of students' socio-cultural identity (Ardi et al., 2024). Social Studies learning at the Islamic elementary level is particularly strategic because it connects social realities, cultural values, and moral education within students' daily experiences. Based on this background, this study aims to analyze the process of habituating Gusjigang values in Social Studies learning at Madrasah Ibtidaiyah through the lens of Berger and Luckmann's social construction theory. The contribution of this study lies in offering a process oriented and theory driven analysis of local wisdom based education, providing both theoretical insights into socio cultural identity construction and practical implications for integrating local wisdom through systematic habituation in Islamic elementary schools.

METHODS

This study uses a qualitative approach, where the problem studied is a descriptive analytical study. The qualitative approach used in this study implies the use of qualitative phenomena whose mechanisms are consistently carried out from data processing to drawing conclusions without using calculations or mathematical and statistical processing, but rather emphasizes interpretative studies or descriptive analysis (Creswell, 2018). This type of research includes field research, researchers conducted research directly at the location, namely MI Miftahul Ulum Loram Kudus to obtain and collect data (Assyakurrohim et al., 2022). This

research is descriptive qualitative, researchers analyzed and described the research objectively and in detail to obtain accurate results (Herman & Anhusadar, 2022). The research participants were selected using purposive sampling based on their direct involvement in the implementation of Social Studies learning and school culture. Participants consisted of one school principal, one vice principal for curriculum, two fourth grade teachers, and fourth grade students who actively participated in Social Studies learning activities. Data collection techniques used observation, interviews, and documentation methods. The data validity test uses credibility with three triangulations (source, technique, and time) (Sugiyono, 2022). Data validity was ensured through credibility strategies, including triangulation of sources, techniques, and time. The data analysis technique is carried out using the Miles and Huberman Model which is carried out in 3 stages, namely (1) data reduction, namely by analyzing data collection and making reflective notes related to the data obtained; (2) data presentation is carried out by presenting data informatively; and (3) drawing conclusions and verification, namely by interpreting data which can be in the form of descriptions or descriptions of research results (Siskayanti & Chastanti, 2022). Data display was carried out by organizing the condensed data into narrative descriptions and thematic matrices aligned with the stages of social construction theory (externalization, objectivation, and internalization). Conclusion drawing and verification involved interpreting patterns and relationships among themes while continuously validating findings through data comparison and triangulation.

RESULTS AND DISCUSSION

Integration of Gusjigang Values into Social Studies Learning at Madrasah Ibtidaiyah

Education plays a central role in preserving local wisdom values. Within the education system, students are taught not only knowledge and skills relevant to the needs of the workforce, but also moral and ethical values that will shape their character as responsible individuals with integrity (Suherman & Vidákovich, 2024). The implementation of local wisdom values in this curriculum is crucial for strengthening national identity and developing students' holistic character. Developing a local wisdom-based curriculum, professional training for teachers, collaborating with local communities, and utilizing culture-based learning media are steps expected to make education in Indonesia more relevant to the local social and cultural context, as well as helping the younger generation become academically and morally intelligent individuals, while also fostering a love and concern for their culture and environment (Sidabutar, 2024). Integrating good values, the Koran, and commerce (Gusjigang) into learning can actually be done in three ways, including: First, determining a role model who is able to practice the values of gusjigang. This role model must be introduced to each student. They can see directly how someone who behaves (has good soft skills) should behave. In fact, the most appropriate role model for the application of gusjigang values has been found. Sunan Kudus is the main

role model in terms of implementing good values, ngaji, and commerce. Sunan Kudus is symbolized as a very wise, tolerant person and has the ability to communicate with everyone from different groups and religions. Second, developing content or learning materials. Integrating gusjigang values into learning can be done by developing reading materials for specific subjects. Third, learning methods. The learning method in this case is how teachers teach gusjigang values to students in the classroom. There are several methods that can be used in the learning and teaching process in the classroom. Of course, it must be adapted to the type of subject being taught, as each teacher has different methods and approaches. In this case, an appropriate method for integrating gusjigang values includes bringing gusjigang into the classroom from a real-life perspective. Teachers can assign students to portray Sunan Kudus and the people of Kudus in a class drama, or stories and histories about how Sunan Kudus preached and built the city of Kudus can be found in various literature (Abid, 2017).

The integration of Gusingan values into social studies learning begins with the planning stage, where social studies teachers explicitly incorporate Gusjigang values into teaching modules and other teaching materials. The value of "Gus" (good/noble character) is integrated into core competencies, for example through learning objectives that emphasize the importance of honesty, discipline, and responsibility in social life. The value of "Ji" (ngaji/seeking knowledge) is reflected in learning indicators that emphasize curiosity, critical, creative, and innovative thinking skills, as well as the ability to read sources, as well as connecting social studies material with material related to everyday life. Meanwhile, the value of "Gang" (trade/entrepreneurship) is integrated into social studies material on economic activities, simple entrepreneurship, and resource management in the surrounding environment. In this case, Madrasahs integrate this value into market day activities. Market Day activities educate children to develop an entrepreneurial spirit, life skills, and also foster and create interactions between 4th grade students and the madrasa community. In this activity, students are divided into 4 groups. Each group will sell in turns and be visited and appreciated by the madrasa community and also the students' parents. Market Day activities are held as a forum to practice the lesson of Theme 3 on understanding currency and how to spend it. It is hoped that students can improve entrepreneurial soft skills by implementing the Project Based Learning (PBL) Market Day model. The Project Based Learning Market Day model is a project-based learning model that involves students to reconstruct knowledge, skills and culminate in real products and market their products to friends, teachers, and the madrasa community. A manifestation of independence and mutual cooperation, children are given the freedom to prepare stalls, choose, and sell their merchandise. The school only provides signs that what is sold is in the form of food and beverage snacks and crafts/creativity of the children themselves. This demonstrates the values of trading integrated into learning activities.

Strengthening Socio-Cultural Identity through the Values of Gusjigang Local Wisdom in Social Studies: A Review of Peter and Berger's Theory

The local wisdom of Gusjigang, a cultural manifestation of the Kudus community, plays a role in maintaining social cohesion. In anthropological terms, culture is not only a collection of traditions passed down from generation to generation but also reflects the collective identity of a society. Gusjigang, as part of local culture, plays a crucial role in shaping people's mindsets and behaviors. The value of *gus* (*bagus*) teaches the importance of social ethics and morality, while *ji* (*ngaji*) emphasizes the understanding and practice of religious teachings as a spiritual foundation. Meanwhile, *gang* (*dagang*) reflects economic skills that are adaptive to changing times. For anthropologists, education that integrates the concept of Gusjigang aims not only to enhance academic knowledge but also to instill values that support a balance between the social, economic, and spiritual lives of local communities (Geertz, 1973). In practice, the application of Gusjigang values in education can rebuild the sense of togetherness and solidarity that are the strengths of traditional societies. This local values-based education is also an effective means of preserving culture amidst the rapid influence of globalization, which can lead to cultural homogenization (Koentjaraningrat, 2009).

The integration of Gusjigang values in education can be seen as a dynamic social construction process. The theory of the social construction of reality proposed by Peter L. Berger and Thomas (Putri & Laoli, 2025), a contemporary sociological theory based on the sociology of knowledge, contains the understanding that reality is socially constructed. This theory teaches that reality is not something that is inherently or objectively given, but is the result of a social process involving individuals who interact and act with each other (Hadiwijaya, 2023). provides a relevant analytical framework for understanding how cultural values are institutionalized through internalization and externalization processes in everyday life, including in the education system. Thus, education is not only a medium for transmitting knowledge, but also an important arena in forming and reproducing cultural identity through local values..

MI Miftahul Ulum Loram Kudus is an elementary madrasah (Islamic elementary school) located in Kudus Regency, Central Java. This institution focuses not only on formal education based on the national curriculum but also integrates local wisdom values into its learning activities. One of the local values internalized is the wisdom of Gusjigang, a unique Kudus philosophy that means: *Gus* (*bagus*), *Ji* (*ngaji*), and *Gang* (*dagang*). Research results indicate that the construction of cultural identity occurs through three dialectical stages, according to the theoretical perspective of Peter L. Berger and Thomas, where social reality is formed through a continuous dialectical process between individuals and society. This process consists of three main moments: externalization, objectivation, and internalization. These three are fundamental to understanding how humans shape their reality and identity through social interaction.

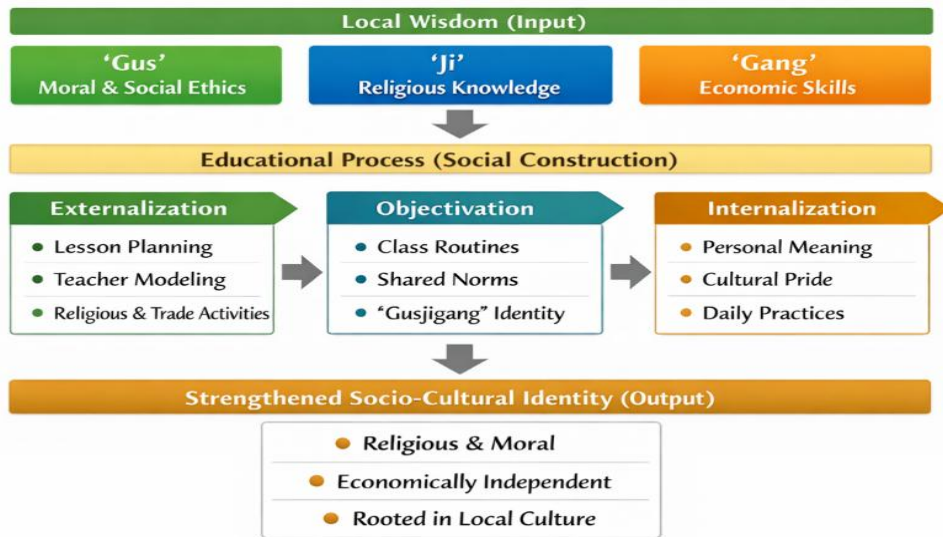


Figure 1. Social Construction of Socio Cultural Identity Thourgh Gusjigang Values in Socal Studies Learning

Externalization

Externalization is the process by which individuals express themselves to the world, creating institutions, symbols, and values that then become part of the social structure. In the context of Gusjigang, values such as *bagus*, *ngaji*, *dagang* are the result of an externalization process among the Kudus community, who formulate their philosophy of life in response to social, religious, and economic needs. During the externalization stage, teachers and schools actively instill Gusjigang values through learning, religious activities, and simple entrepreneurship programs. These values are also evident in cultural symbols such as slogans, posters, and students' daily practices. In social studies learning, teacher I actively expresses the values of Gusjigang in the learning process. The value of *Gus* is expressed through the habit of discipline, honesty, and responsibility in class activities; the value of *Ji* is realized through strengthening the habit of reading prayers, reciting the Qur'an, and linking social studies material with religious teachings and linking the material contextually; while the value of *Gang* is expressed in simple economic simulation practices and entrepreneurship projects at school. This externalization process makes the value of Gusjigang truly present in students' learning activities, so that they experience these values in the form of daily practice (Hadi & Mulyono, 2024).

Objectivation

The next stage is objectivation, when the values originally taught begin to be perceived as a social reality that is accepted and practiced collectively. The identity of "Gusjigang children"

becomes part of the madrasah's social norms. The values of Gusjigang are not merely individual actions of teachers or students, but have become shared norms within the classroom. Observations show that students have begun to embrace honesty in simulated buying and selling as a shared rule, and the activity of reciting the Koran before class has become a habit accepted by all students without coercion. This process of objectification indicates that the values of Gusjigang have achieved the status of a recognized social reality within the context of social studies learning. This aligns with Berger & Luckmann's (2011) view that social institutions are formed when repeated actions by individuals become institutionalized and mutually recognized patterns.

Internalization

The internalization stage, students begin to incorporate Gusjigang values into their personalities, reflected in their attitudes, behaviors, and choices in daily life. The role of teachers is crucial in this process as agents of cultural socialization (Fauzi, 2021). Despite challenges from external cultural influences and a lack of locally based literature, MI Miftahul Ulum continues to strive to strengthen the integration of local values into education through community involvement and a contextual approach. Thus, the values of Gusjigang not only become Kudus's local identity but are also internalized as character education values that shape a young generation with morals, religious beliefs, and economic independence, in the internalization stage, students begin to identify with Gusjigang values as part of their socio-cultural identity. In-depth interviews also revealed that students view Gusjigang values as a guide to life, for example, with the statement that "trading must be honest because that is the teaching of Gusjigang." This internalization process shows that students not only understand the values cognitively, but also live them as part of their identity.

Table 1. Analysis Table of Findings Based on Berger & Luckmann's Framework

Social Construction Stage of Gusjigang Implementation Form	Form of Gusjigang Implementation	Empirical Findings at MI Miftahul Ulum	Theoretical Meaning (Berger & Luckmann)	Impact on Socio Cultural Identity
Externalization	Gus (bagus), Ji (ngaji), Gang (dagang) integrated into social studies planning and learning	The teacher integrates the values of discipline, honesty, prayer before studying, reading the Qur'an, as well as simple buying and selling simulations and	Gusjigang values are consciously expressed by teachers as social agents through pedagogical practices and school culture.	Students begin to recognize Gusjigang as a value that is present in daily learning activities.

		entrepreneurial projects.		
Objectivation	Gusjigang based classroom habits and routines	Honesty mentors in market day project simulations, buying and selling becomes a common rule; reading the Qur'an before lessons becomes a class habit	Repeated actions are institutionalized into mutually accepted social norms.	Gusjigang is no longer individual, but has become a collective identity of the class and Madrasah.
Internalization	The meaning of values by students	Students show pride in Kudus culture; students declare Gusjigang as a guide to life	Social norms are internalized to become part of an individual's consciousness and identity.	The socio-cultural identity of students is formed to be religious, moral and have an entrepreneurial spirit.

Through Berger and Luckmann's framework, education can be seen as a dialectical space between social structures and individual agency, where Gusjigang values are internalized and reproduced. By incorporating these values into the curriculum, learning practices, and school interactions, education becomes an effective medium for building a strong and contextual cultural identity. Furthermore, this theory also demonstrates that cultural identity is not static, but rather the result of ongoing social processes (Ardi et al., 2024). Therefore, the integration of Gusjigang into education is not merely a matter of preserving heritage but also an active effort to reconstruct a social reality relevant to the contemporary context—an education that not only fosters intelligence but is also rooted in the values and identity of the nation. In the context of education in Islamic elementary schools (Madrasah Ibtidaiyah), this social construction process is highly relevant (Irsan et al., 2024). Teachers, as agents of value transmission, play a key role in externalizing local wisdom values such as Gusjigang through learning activities, role models, and habituation. These values then shape habits within the madrasah environment, becoming objective realities. Ultimately, students internalize these values through ongoing interactions, both verbally and symbolically. Berger and Luckmann emphasize that individual identity is formed through repetitive and institutional social processes. Therefore, madrasahs function not only as formal educational institutions but also as constructors of local cultural identity supported by religious values and local wisdom (Aina & Cintamulya, 2022). Through the application of Gusjigang values in contextual and reflective learning practices, students can be conditioned to form a strong cultural identity that is relevant

to the challenges of the times. This condition aligns with the concept of locally based multicultural education, which is able to shape resilient personalities in facing the challenges of globalization without losing local cultural roots.

The findings of this study both confirm and extend previous research on local wisdom-based education. Earlier studies have demonstrated that integrating local wisdom into school curricula can strengthen students' character, social awareness, and cultural identity (Asror *et al.*, 2024; Handayani & Sulaiman, 2021; Susanto, 2020). However, most of these studies primarily emphasize curricular integration and learning outcomes, without sufficiently explaining the social processes through which cultural values are transformed into students' identities. In contrast, this study offers a process-oriented analysis by employing Berger and Luckmann's social construction theory, revealing that the habituation of Gusjigang values operates through a dialectical sequence of externalization, objectivation, and internalization (Ihsan, 2018). While previous research on Gusjigang tends to portray values as static cultural content, the present study demonstrates that these values are actively produced, institutionalized, and internalized through daily Social Studies learning practices in Madrasah Ibtidaiyah. Furthermore, unlike earlier studies conducted at the curriculum or program level, this research provides empirical evidence from classroom interactions and school routines, showing how local wisdom functions as a living social reality rather than merely an educational concept. Thus, this study not only corroborates prior findings on the importance of local wisdom in education but also advances the theoretical understanding of identity formation by situating Gusjigang as a culturally specific mechanism within the social construction of reality.

CONCLUSION

This study confirms that integrating Gusjigang local wisdom values into Social Studies learning at Madrasah Ibtidaiyah effectively strengthens students' socio-cultural identity in the context of globalization. The findings show that Gusjigang values *gus* (noble character), *ji* (religious learning), and *gang* (entrepreneurial skills) are constructed through a systematic habituation process involving externalization by teachers, objectivation as shared school norms, and internalization by students as part of their personal identity. Theoretically, this study extends Berger and Luckmann's social construction theory by demonstrating how its dialectical stages can be operationalized within local wisdom based education. Practically, the findings highlight the strategic role of teachers and school leadership in embedding local values into learning practices and school culture, as well as the importance of curriculum and policy support for culture based education in Islamic elementary schools. Overall, the integration of Gusjigang values positions Madrasah Ibtidaiyah as a culture based educational institution capable of fostering strong character and socio cultural identity while remaining responsive to global challenges.

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