



## Research Article

# Glocalization in Multicultural Islamic Education Through Syi'ir Ngudi Susilo as Social Capital in the New Industrial Era

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### Abstract

Indonesian education faces challenges of globalization, radicalism, and the shallowing of local identity. Multicultural Islamic education offers a solution by integrating tolerance, moderation, and cultural values. This study explores how Syi'ir Ngudi Susilo, a Javanese religious poem, can serve as social capital for multicultural Islamic education through glocalization. The Research employed a qualitative design combining library Research and fieldwork. The Research used critical discourse analysis based on Norman Fairclough's approach, while ethnographic methods were applied to observe teaching practices in Lamongan, Gresik, and Bojonegoro. Findings reveal that Ngudi Susilo promotes moral discipline, respect for parents and teachers, and cultural pride. Its rhythmic and mnemonic style enhances student engagement and retention. Field data confirm its integration in extracurricular and religious learning, strengthening tolerance and multicultural awareness. Ngudi Susilo represents an effective glocalised educational model, fostering cultural identity while promoting moderation and inclusivity in Islamic education. Overall, this Research seeks to enhance education by exploring the theme of glocalization as a response to technological advancements, incorporating local wisdom found in Syi'ir Ngudi Susilo.

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## INTRODUCTION

The globalization of education encourages schools in Indonesia to adopt international curriculum components, which are seen as indicators of modernity as well as efforts to adapt to global standards. Empirical evidence suggests that the integration of the International Baccalaureate (IB) framework and the Cambridge Curriculum has implications for a shift in 21st-century skills-oriented learning practices, particularly critical thinking, collaboration, and cross-cultural awareness, in response to the demands of international academic and professional mobility (Chaerunnisa, t.t.; Dwikoranto dkk., 2023; Fatimah & Fatayan, 2022; Munawwarah & Alqadri, 2023). In addition, integrating international curricula can enrich the learning experience through a global perspective, with implications for improving students' communication competence and international competitiveness (Fatimah & Fatayan, 2022; Munawwarah & Alqadri, 2023; Primadianningsih dkk., 2023). However, the adoption of the international component must be grounded in the national context to maintain the mission of national education, including the preservation of local languages and values, as part of the development of the nation's character and identity (Dwikoranto dkk., 2023; Primadianningsih dkk., 2023).

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Global content in the international curriculum also supports the strengthening of the use of foreign languages as the language of instruction and the application of international assessment guidelines has also been found to encourage teacher professionalism through the demands of developing more rigorous pedagogy and evaluation instruments (Galvez & Utama Alan Deta, t.t.).

This perspective is supported by studies that show the importance of maintaining local identity and culture in learning practices and of integrating local knowledge into the national curriculum (Jayadi dkk., 2022; Lathifah dkk., 2024; Nirwana & Nugroho, 2022). In addition, the literature on identity and cultural dynamics shows that education must not only prepare global citizens but also maintain the nation's cultural roots through contextualized curricula and teacher capacity strengthening (Adiyoso dkk., 2023; Akrim, 2023; Ismaniar dkk., 2023). The policy of adopting an international curriculum should be balanced with strategies to protect local identities, develop contextual curricula, and increase teachers' capacity to prevent identity dislocation and promote social cohesion (Jayadi dkk., 2022; Nirwana & Nugroho, 2022). A school environment that supports the growth of local cultural identity contributes to students' psychological health (Akrim, 2023; Nirwana & Nugroho, 2022).

However, the internationalization of the curriculum triggers the homogenization of culture and the adoption of a global mindset and lifestyle that alienate students from their environment (Susilawati dkk., 2020). Conversely, the complete rejection of international curricula in the name of cultural identity results in graduates being unprepared for global competition. Because students need a broader perspective, to improve academic competence and readiness to learn and develop in a global society (Shukur, 2024; Syarif dkk., 2023).

In addition to the curriculum, social problems that are a burden on education are related to extremism and radicalism. Although Islam often accepts stereotypes and prejudices, Islamic education actually offers itself as a foundation to foster tolerance and respect for diversity (Abduloh dkk., 2022). On the other hand, Islam, as a religion, actually advocates dialogical education, including intercultural dialogue (Asrori & Albab, 2023). The upstream of this problem is a misunderstanding of Islamic teachings, which gives rise to radical thinking (Albab dkk., 2023).

Multicultural Islamic education is in line with Islamic values that emphasize social justice, tolerance, and intercultural empathy (R'boul, 2021) and is very strategic in teaching inclusive values (Supriyandi dkk., 2024). Multicultural education is a solution to social conflicts based on cultural and religious differences, as it accommodates diversity and strengthens social tolerance (Assayuthi, 2020; Lestari & Sa'adah, 2021). According to (Asrori dkk., 2019) multicultural Islamic education emerged from an inclusive perspective that values diversity. So, culture is the social capital individuals have through social networks, including relationships, norms, and values that encourage cooperation for mutual benefit (Permana & Saskara, 2023; Wahyuni & Rahman, 2022). Socio-cultural capital includes cultural knowledge, skills and education that can improve social interaction (Abu, 2023; Castelino & Shinde, 2023; Lim dkk., 2023). Socio-cultural capital plays a role in fostering community sustainability, improving interpersonal relationships, and encouraging individual empowerment in various environments (Bakri, Andriyansyah, dkk., 2022; Bakri, Asrori, dkk., 2022; Çiftçi & Karadağ, 2022).

Multicultural Islamic education as a response to religious radicalism is indeed a solution but not without problems. Among the problems of multicultural Islamic education is the need for support from a local values-based approach to remain relevant within social dynamics. According to (Ulfa dkk., 2022) Local wisdom-based education strengthens multicultural awareness and builds strong social capital (Muttaqin & Wardana, 2018) to maintain awareness of local cultural roots (Japar dkk., 2022). This shows the urgency of local values in multicultural education to adapt to the existing social context (Julianto & Subroto, 2019; Salsabila dkk., 2022). Education policies that blend universal and local knowledge will foster a global perspective and ensure students receive a globally competitive education while remaining connected to their cultural heritage (Malavoloneque & Costa, 2022).

Glocalization comes from globalization and localization introduced by Robertson (Robertson, 2012). It is an adaptation strategy that allows local values to remain relevant in global dynamics. Glocalization is developing in all lines of social life (Roudometof, 2016). In the context of education, glocalization helps make education relevant without losing identity (Ahmad, 2023; Brooks & Normore, 2010; Kharroubi & Mediouni,

2024). Glocalization presents the uniqueness of educational hybridization and presents local wisdom with a global perspective (X. Li & Zhou, 2024; Méndez & Acevedo, 2025; Yang dkk., 2021).

One of the glocalization options is to develop a curriculum that adopts local texts in learning (Prabowo dkk., 2023; Setyawan dkk., 2023). In that context, Syiir Ngudi Susilo can be the right choice, for several reasons (Ansori dkk., 2025). First, Syiir Ngudi Susilo is written in Javanese, incorporating elements of Javanese culture and ethics, thereby strengthening the local character (Ansori dkk., 2025). Second, some of the ethical teachings in Syiir Ngudi Susilo are general ethics that apply globally (Ansori dkk., 2025). Third, Syiir Ngudi Susilo was written to contain strong Islamic ethical teachings (Firman dkk., 2024). Ethics arising from religious beliefs can serve as a powerful social capital (Ghozali, 2023; Pradana dkk., 2024).

This research aims to identify social capital in multicultural Islamic education to overcome cultural gaps by presenting glocalized materials that meet several criteria (Basnet, 2024; Haxhiu, 2023; Kondo, 2022; M. Li & Wei, 2024; Zhao dkk., 2024). First, it has a tolerant (tasamuh), moderate (tawasuth), and balanced (tawazun) character. Second, it has a strong traditional and cultural character. Third, it is accepted as a global ethical value grounded in justice and equality. Fourth, it can be absorbed effectively and meets reflective, creative and recreative elements. In addition, this research was conducted to reveal the urgency of Ngudi Susilo's syiir as social capital that affirms the morality of Javanese Islam in several research loci. Namely Bojonegoro, Lamongan and Gresik.

## METHOD

Qualitative ethnographic Research is a field approach to understanding culture, social practices, and group interactions through the direct involvement of researchers: participatory observations, open-ended interviews, and field notes (Gabrielli, 2023; Herlina dkk., 2024; Walsh dkk., 2022). They come in a variety of forms, including netnography or digital ethnography (Walsh dkk., 2022), autoethnography (Dallolio, 2023) design ethnography (Islind dkk., 2023) and GIS-based geo-ethnography (Barber dkk., 2023).

In this study, the qualitative approach applied is the analysis of critical discourse and ethnography to understand the text of Syi'ir Ngudi Susilo. Critical discourse analysis uses Norman Fairclough's three-dimensional model, which analyzes text structure, discursive practices, and social practices to uncover the relationships among language, ideology, and power (Akano & Afolabi, 2024; Ranczakowska, 2025; Zou dkk., 2025). It aligns with the principle of discourse analysis, which seeks to show how representation in texts reflects prevailing social norms and power (Eder, 2024; Sariyatun dkk., 2024). On the other hand, ethnography was carried out in schools and madrassas in Lamongan, Gresik, and Bojonegoro Regencies to explore the meaning of Syi'ir Ngudi Susilo in the sociocultural context of Islamic education, considering the importance of social interaction in understanding the meaning contained in the text (Bao, 2025; Hmood, 2024). Ethnographic credibility depends on trustworthiness, triangulation, and reflexivity; Although many contextual studies with small samples, they enrich cultural understanding (Jackson & Sadler, 2022). Thus, the combination of these two methods allows Research to focus not only on linguistic analysis, but also on the social realities in which the text operates, thus deepening the understanding of existing power relations and ideologies (Barbosa dkk., 2023; Lee, 2023; Stulikova & Dawson, 2022; Tomczak-Boczko dkk., 2023).

Researchers use literature reviews and field Research to collect data, including participatory observation, in-depth interviews, and documentation. The data analysis process was carried out using a step-by-step code in NVivo, in which text data were analyzed following the stages of critical discourse analysis outlined by Fairclough. In contrast, field data were analyzed using Spradley's ethnographic method (Carlone & Lancaster, 2024). Spradley's analysis techniques include cultural domain analysis, taxonomy, components, and themes, enabling an in-depth understanding of respondents' social and cultural context (Carlone & Lancaster, 2024). All the results of this analysis are then described narratively and ethnographically to develop the discovery into a robust theoretical framework, as the basis for concluding this Research (Afandi & Ningsih, 2023).

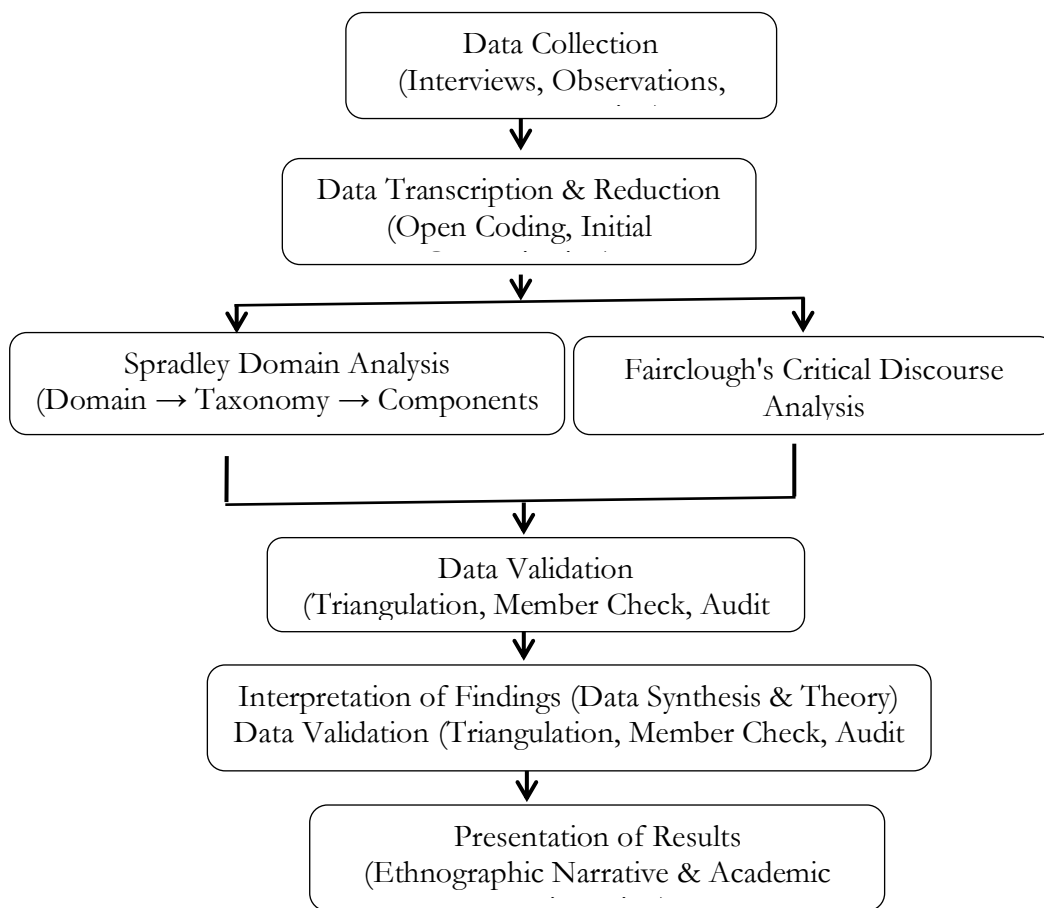


Chart.1. Research Method Flow

## RESULTS AND DISCUSSION

### Results

The book of Ngudi Susilo, written by KH. Bisri Mustofa, has nine chapters that outline the ethical and behavioral guidelines expected of a student, including introduction, dividing time, ethics in the learning environment, post-learning, ethics at home, ethics to teachers, ethics of receiving guests, daily ethics, and ideals for students and adolescents. Each chapter provides an in-depth explanation of the application of moral values, such as the importance of time management in learning that supports discipline (Dira dkk., 2024), and ethics that must be applied in interactions with teachers and parents. The implementation of these values is not only seen as important in formal education, but also as an effort to realize a generation with character who is able to contribute positively to society (Mallisza dkk., 2022). In the context of contemporary education, teaching through this book is relevant to build the quality of education with noble character, where ethics and morals are the main foundations in learning (Dira dkk., 2024; Maulana, 2022). By prioritizing innovative and relevant approaches to the challenges of the times, strengthening character through the values carried out in the book can help the younger generation face the increasingly complex realities of life (Herawati dkk., 2022).

In the context of literature and linguistics, Javanese has three levels: Ngoko, Madya, and Kromo. In detail, Ngoko is divided into Ngoko Lugu and Ngoko Alus, while Kromo consists of Kromo Lugu and Kromo Alus (Kromo Inggil) (Wulandari dkk., 2025). The majority of the language used in this book falls between the intermediate and Kromo Lugu levels. This is very much in line with the fact that Rembang (as the writer's birthplace) is a coastal area with diverse cultural interactions. Coastal areas have a more direct, more visible language character than rural agrarian areas, which tend to use softer, more formal language. This aligns with Research showing that dialect variation in Javanese is often influenced by geographical and social factors and by intercultural interactions (Andaryani & Utomo, 2024; Juansah, 2025; Wardana dkk., 2022).

In Syiir Ngudi Susilo, the teaching of Islamic identity and local culture is explained through dress. This identity should be internalized as part of cultural pride, rather than seen as inferior to Western lifestyles, often considered more modern or intellectual (Aminah dkk., 2023; Uray Annisa Nurul Melini Anwar dkk., 2023). These values are highly relevant to the younger generation, who need a strong grip in the face of globalization. By relating the struggles of heroes who express their identities without shame, the author wants to instill a spirit of courage and independence (Handayani dkk., 2022; Muliastri & I Gusti Ayu Adi Rahayuni, 2023). This is explicitly stated, “*Ngagem blangkon serban sarung dadi gujeng, jare ora kebangsaan ingkang majeng. Sawang iku pengeran Diponegoro Imam bonjol Tengku Umar kang kuncoro. Kabeh podho belo bongso lan negoro podho ngagem destar pantes yen perwiro. Gujeng serban sasat gujeng Imam Bonjol Sak kancane be anakku ojo tolol.*” (Wearing blangkon, turbans, and sarongs is laughed at, considered not a developed nation. Look at the famous Prince Diponegoro, Imam Bonjol, and Teuku Umar. They all defend the country, wear turban, and are worthy of being officers, and they laugh at the turban, like laughing at Imam Bonjol).

In addition, the author touches on the younger generation’s readiness to meet society’s future needs. Character education integrated with local wisdom is an important foundation for preparing children to compete and contribute positively to society (Saputra dkk., 2022; Sumerta & I Putu Windu Mertha Sujana, 2022).

Syiir Ngudi Susilo explicitly teaches a person to be careful with time management and to be adaptable to ethical principles in all circumstances. Syiir Ngudi Susilo teaches the students to manage time and student positions at home and at school, even when receiving guests. In addition, it teaches children to remain creative and hold noble ideals. Positive affirmations are said straightforwardly, “*Lamun, kita padha katekan sejane. Ora limat siro kabeh pemimpine. Negaramu butuh menteri, butuh mufti, butuh qadhi, patih, setten bupati.*” (When the time comes, you may be the leader. Your country needs ministers, it needs scholars, it needs judges, patih, officials, and regents). There is also a pattern that teaches egalitarianism by raising the theme for students who are not “noble” by providing support that comes from religious stories. “*Ora selo, angon wedbus numpak cekar. Asal cita-cita ilmu isa nenggar. Nabi kita kolo timur pangon mendha. Ing tembene angon jalmo kang sembadha.*” (It is okay to herd goats and ride a cekar, as long as the ideals of knowledge can be achieved. Our Prophet, as a child, was also a goat herder. It is unpredictable who will succeed in the future).

The core idea conveyed in Syiir, in fact, is easily absorbed by students, for example, empathy and egalitarianism. W (8) Rabbaniyyin students dared to express their aspirations to become a regent. For him, his poor village road might be better if he became the regent. “*Niku pak, dadi bupati cita-citane. Dalane desaku rusak, nek aku dadi bupati engko tak dandani kabeh.*” (My goal is to be a regent, so that I can repair all the damaged roads of my village later). While A (7) unveils the epic view of egalitarianism, “*Mboten angsal ngelokno kancane. Khan, besok-besok mboten sumerap sing sukses sinten?, Kudune tetep kancanan sing apik, ben disayang Allah.*” (Do not insult friends. Because we do not know who will be successful later. We must remain good friends to be loved by God).

Meanwhile, in the field, several findings were obtained in the teaching pattern. At the Research location in Bojonegoro Regency, Syi’ir Ngudi Susilo’s teaching was conducted more extensively. The Ministry of Religion and the local PAI Teacher Organization (KKG) encourage the routine application of Syi’ir Ngudi Susilo in extracurricular activities and even hold a special competition for Musabaqah Syi’ir Ngudi Susilo. This policy signifies institutional recognition of local cultural values in the religious curriculum. At two Research locations, SDN Bogo, Kapas District, and SDN Banaran, Malo District, Bojonegoro, Syiir Ngudi Susilo’s teaching was conducted intensively. The Syiir Ngudi Susilo competition made this book-learning activity very large. There is sufficient time allocated to study and organize the learning from the book by Ngudi Susilo.

The involvement of this government agency encourages Ngudi Susilo’s teaching to be more intense. The effect observed is that students’ ability to speak Javanese is better in 2 Research locations in Bojonegoro. The level of memorization in Syiir Ngudi Susilo is also higher, because the school is interested in the competition. In addition, Ngudi Susilo’s teaching encourages students to be more aware of local traditions. From the interviews conducted by the researchers, students at the 2 schools have a better understanding of the traditions of puppets, traditional dances, and similar local cultures. As said by B (a 5th-grade student of SDN Bogo) when asked about his favorite puppet figure, “*Bimo, kuat, otot kawat balung wesi, mbelani sing bener.*” Knowledge of the character of puppet characters is rare in the digital era, especially for Western-style fictional celebrities.

In the other two districts, Syi'ir Ngudi Susilo's teaching is more limited, generally inserted on the sidelines of religious lessons or special school events. This indicates varied acceptance: although not at the level of a formal agenda, value education through Syi'ir remains present as a complement to the curriculum. At the Research locations of SDIT Wildani and Madrasah Diniyah Rabbaniyyin in Lamongan, as well as at Madrasah Diniyah Al-Azhar and Madrasah Diniyah Nurul Huda, Syiir Ngudi Susilo's enthusiasm for learning is evident compared to that in other books. According to ZD (27), a ustadzah in Nurul Huda, this is because other books are in Arabic. Meanwhile, Ngudi Susilo speaks Javanese with Javanese Arabic writing (pegon), which is easier to read and understand. For (MA, 31), a teacher at Rabbaniyyin stated that Syiir Ngudi Susilo's teaching helped children better understand Javanese. So that it helps the teaching of other yellow books, even though they are in Arabic and have been translated into Javanese Arabic script.

Syiir Ngudi Susilo's teaching, which was sung to the rhythm of a typical Javanese song and was accompanied by simple musical instruments several times, created a fun and effective atmosphere for character building. RM (37), a student guardian from SDN Bogo, said that his son, who usually has difficulty memorizing, easily memorized Ngudi Susilo. Moreover, children are easier to direct when they make mistakes. "*Langkung gampang hafal, njih langkung gampang dipun tuturi. Soale menawi bandel kulo ilingno niku syiirane niku.*" (Easier to memorize. Children are also easier to advise. Because if they make a mistake, I just have to remind them with the syiir that they memorize).

## Discussion

In the text dimension, the use of Javanese Madya and Kromo Lugu is a deliberate choice of diction to get closer to the teaching goal at the grassroots (Adam, 2022; Yulianti, 2023). The structure of the text that teaches cognitive, affective and cognitive patterns is also an advantage in Syiir Ngudi Susilo (Yulianti, 2023). Ideological values are also presented as a form of resistance to Western hegemony by highlighting the aspect of clothing as a form of real resistance (Lailisna, 2022). In the dimension of discourse practice, Syiir Ngudi Susilo plays a role as a tool for socializing Islamic multiculturalism (Yulianti, 2023). Meanwhile, in the dimension of social practice, Syiir Ngudi Susilo emerged as a discourse of cultural resistance to the inferiority of Islam and local culture that arose due to colonialism (Purnomo, 2023). In a different way, it is also present as a harmony between Islamic values and local values (Purnomo, 2023). In addition, he emphasized that it is a pendulum of character education that emphasizes the importance of integration between religion, culture, and nationality in shaping the identity of the younger generation (Ilyas, 2023; Yulianti, 2023).

Syiir Ngudi Susilo offers an approach that attends to cognitive, psychomotor, and affective aspects of children's education. The author emphasizes the importance of social competence, which includes skills in interacting with parents, teachers, and guests, which is an important part of people's lives (Islami dkk., 2024; Uray Annisa Nurul Melini Anwar dkk., 2023). One concrete example is the development of hospitality ethics described in Syiir Ngudi Susilo. These ethics are not only taught conceptually but also practiced, so that students can internalize these social values in their daily interactions (Anwar et al., 2023; Yulianto et al., 2023).

In the case of Bojonegoro, data show that formal education, when encouraged by local governments, can be a means to preserve traditional cultural values (Murdianto, 2024). The involvement of many actors, including teachers, students, the government, and the community, forms a community of practice that affirms Javanese-Islamic cultural identity. Through this collaboration, education serves not only as a transfer of knowledge but also as a social process that involves key actors in building social character and values (Akbar & Humairoh, 2024; HM & Sulanam, 2024). Thus, Bojonegoro is a strong example of the formation of multicultural character through a collective approach and participatory policies in the context of Syiir Ngudi Susilo.

As is often known, teachers and the school environment are agents of character formation through religious practices and moral habituation in the context of Islamic education (Ali, 2022; Lubis & Murniyetti, 2023; Salsabila dkk., 2022). Thus, integrating Islamic teachings with local culture, including Javanese culture, can strengthen character formation in a contextually relevant way and align with students' identities (Cahyani & Masyithoh, 2023; Wicaksono & Azizah, 2022). In particular, the literature emphasizes that the habituation of religious practices such as prayer, recitation, and the like, such as chanting Syiir Ngudi Susilo, can improve

children's moral education in early childhood and elementary school (Asy'arie & Roibin, 2024; Hidayah & Birsyada, 2022; Widat dkk., 2022). This supports the argument that religious elements are the main drivers for the formation of consistent morals in daily learning (Lubis & Murniyetti, 2023; Mahmudah & Hidayat, 2022; Salsabila dkk., 2022).

Ethics, or *unggah-ungguh* in Javanese, aligns with the rules of Islamic ethics (akhlak). Several studies show that there is a synergy between Islamic teachings and Javanese cultural ethical patterns in educational practices and social life (Cahyani & Masyithoh, 2023; Wicaksono & Azizah, 2022). When Javanese culture emphasizes manners, manners, and manners, these elements align with moral values in Islam, thereby strengthening the habituation of ethics among students (AArdiansyah dkk., 2023; Ali, 2022; Lubis & Murniyetti, 2023; Salsabilla dkk., 2022). Character learning that aligns with local culture—including Javanese culture—can enhance national identity while preserving religious values (Cahyani & Masyithoh, 2023; Wicaksono & Azizah, 2022).

The findings of this study show that Syiir Ngudi Susilo functions not only as a cultural artifact but also as an effective pedagogical medium in integrating character formation with the development of global competencies in the 21st century. The integration of Islamic values with the ethos of Javanese culture—especially through the concept of *unggah-ungguh*—creates a learning ecosystem that simultaneously links the affective, social, and cognitive dimensions. From the perspective of deep learning as formulated by Fullan et al. (Fullan dkk., 2018), this configuration is relevant because character is positioned as the main foundation for the development of six global competencies: character, citizenship, collaboration, communication, creativity, and critical thinking. Character education through this kind of cultural media enables value enactment, the internalization of values that do not stop at the normative level but transform into meaningful social practices (Fullan dkk., 2019).

The elaboration of the six competencies demonstrates Syiir Ngudi Susilo's strategic contribution within the deep learning framework. In the character dimension, this syiir strengthens students' moral integrity and social responsibility (Lickona, 1991). In the aspect of citizenship, strengthening cultural identity is actually the basis for inclusive and reflective citizenship awareness. Collaboration and communication competencies develop through social practices and cross-generational interactions inherent in the Shiir tradition, while enriching the capacity of cross-cultural communication. Meanwhile, creativity is articulated through the process of reinterpreting tradition as a source of pedagogical innovation, and critical thinking grows through ethical reflection on inherited values (Fullan dkk., 2019; Sari & Budiman, 2022). Thus, global competence is not understood as the adoption of universal values independent of context, but rather as the result of a dialectic between local identity and global demands—in line with Fullan et al.'s thesis that deep learning demands integration between academic, social, and moral learning (Fullan dkk., 2018, 2019).

From the perspective of social capital, Syiir Ngudi Susilo operates two key mechanisms, namely bonding and bridging. At the bonding level, this syiir strengthens the internal cohesion of the Javanese Islamic community by fostering an understanding of common ethical values, which serves as the foundation for effective collaborative learning. At the bridging level, this syiir functions as an epistemological bridge that allows groups outside the Javanese tradition to understand the construction of Javanese Islamic ethics in its contextual context, as well as to strengthen global competencies through intercultural understanding and global engagement (Putnam, 2000). Theoretically, these findings expand the deep learning framework of Fullan et al. by emphasizing that the development of the six global competencies does not have to rely on the adoption of a normative global pedagogical model, but can be built through the revitalization of local treasures that have the power of social transformation (Fullan dkk., 2018; Nucci dkk., 2014). Thus, locality is not positioned as the antithesis of globality, but rather as an epistemological foundation for the formation of students' global competence in a sustainable manner.

## CONCLUSION

Based on the Research carried out, both through discourse analysis (library Research) and ethnography (field Research), this study found several aspects related to glocalization in multicultural Islamic education, with Syi'ir Ngudi Susilo as the social capital. The teachings found in Syiir Ngudi Susilo support the character of *tasamuh* (tolerant), *moderate* (*tawasuth*), and *balance* (*tawazun*). The Research also concluded that Syiir Ngudi Susilo is a literary-historical artifact with a strong traditional and cultural character. In addition, all the teachings

found in Syiir Ngudi Susilo are the acculturation of *unggab-unggub*, namely ethics in Javanese terms and morals in Islamic terms. This acculturation results in an ethics that is adaptive and relevant to ethics globally. Namely, ethics based on the value of justice and equality. Syiir Ngudi Susilo's teaching, which teaches religious-based values and the richness of local traditions, is very helpful in reflecting on social reality. In addition, because it is taught through songs and in the form of *nadbom*, it creates a creative, engaging pattern for students.

This Research also found that Syiir Ngudi Susilo can be a social capital in multicultural Islamic education to overcome the cultural gap with the ability to present glocalized materials that meet several elements. As a Syiir who speaks the local language, Syiir Ngudi Susilo has a strong bond with the local community. It has a tight binding force. Apart from being considered closely related to the Javanese ethics (*unggab-unggub*) tradition, Syiir Ngudi Susilo is also closely associated with Islamic teachings. The Javanese language used and taught is considered a strong bridge across the different dimensions between generations. It also contains Islamic-style moral teachings that can serve as an epistemological bridge, fostering intercultural understanding and global engagement. The limitation of this Research lies in the cultural context. In a culture different from Javanese culture, some things may be understood differently than intended in Javanese Islamic ethics. Although it is value-based globally, in certain contexts, the understanding may differ. For this reason, it is necessary to Research texts that contain wisdom and local languages to be adopted in learning, in order to strengthen and enrich efforts to glocalize multicultural Islamic education in the new industrial era.

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