Community Revitalizing Traditional Knowledge through Adult and Community Education: A Lifelong Learning Perspective on Environmental Sustainability

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Abstract. The global ecological crisis calls for a reevaluation of the knowledge architecture that has long guided development practices, including the marginalization of indigenous knowledge within the formal education system. This study aims to describe the forms of ecological indigenous knowledge among the Madurese people, analyze the mechanisms of its transmission through adult education and community education, and formulate a model of lifelong learning based on indigenous knowledge for environmental sustainability. The study employs a qualitative approach using an educational ethnography design in Pamekasan and Sumenep Regencies, East Java. Data were collected through participatory observation, in-depth interviews with sixteen informants, focus group discussions, and document analysis, and were subsequently analyzed using the interactive model developed by Miles, Huberman, and Saldaña. Research findings indicate that the Madurese people possess a rich repertoire of traditional ecological knowledge, including an agroecological calendar, traditional sayings imbued with environmental ethics, the rokat ritual, the spatial arrangement of tanèyan lanjhâng, a system of taboos, and a pharmacopeia of herbal remedies. The transmission of this knowledge occurs effectively within community-based adult education settings, such as kompolan, religious study groups, farmers' and fishermen's groups, cultural centers, and community learning centers, which operate based on the principles of andragogy, dialogue, and legitimate peripheral participation. This research formulates a four-pillar model—recognition, recontextualization, integration, and regeneration—as a framework for restoring traditional knowledge to the center of a lifelong ecological learning process.

Keywords: Traditional Knowledge, Adult Education, Community Education, Lifelong Learning, Environmental Sustainability, Maduran Local Wisdom.

1 Introduction

The contemporary ecological crisis—manifested in climate change, land degradation, biodiversity loss, and the water crisis—is fundamentally not merely a technological crisis, but a crisis of knowledge and ways of knowing. For more than a century, the modern development paradigm has positioned positivist science as the sole

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legitimate regime of truth, while the knowledge systems of indigenous peoples and local communities have been dismissed as superstition, folklore, or relics of the past that must be abandoned [1]. In fact, interdisciplinary ecological studies have long shown that traditional ecological knowledge is a cumulative, adaptive, and time-tested system of knowledge passed down through generations that plays a vital role in biodiversity conservation and the sustainable management of natural resources [1, 2]. International organizations have even emphasized that traditional knowledge is a strategic resource in climate change assessment and adaptation that cannot be fully replaced by formal science [3].

Ironically, the arena that most systematically marginalizes traditional knowledge is education itself. Modern schools, with their centralized curricula oriented toward Western epistemology, have become engines of cognitive imperialism that sever children and adults from the roots of their own communities' knowledge [4]. Traditional knowledge loses its space for reproduction when the younger generation spends most of their time studying in institutions that do not recognize their ancestors' language, cosmology, and ecological practices as valuable knowledge [5]. It is in this context that the agenda of "reclaiming" traditional knowledge becomes both an educational agenda and a sustainability agenda: In its visionary report, UNESCO calls for a new social contract for education that places epistemic pluralism and ecological sustainability at the foundation of the future of education [6].

The perspective of lifelong learning offers an appropriate framework for this agenda. Lifelong learning views learning as a process that takes place throughout one's entire life (lifelong) and across all areas of life (lifewide), encompassing formal, nonformal, and informal pathways, and affirms that communities, families, places of worship, fields, and the sea are legitimate learning spaces [7]. This framework is in line with the Education for Sustainable Development (ESD) 2030 agenda, which emphasizes societal transformation through learning across all age groups [8]. In the literature, lifelong learning is often criticized for being reduced to an economic tool of the labor market [9, 10]; This article takes the opposite stance by restoring lifelong learning to its emancipatory meaning—that is, as a cultural process that ensures the sustainability of communities and their environments.

Adult education and community education occupy a key position within this framework. Theoretically, adults learn most effectively when learning is grounded in life experiences, relevant to real-world issues, and respects the learner's sense of self as an autonomous individual [11, 12]. The tradition of critical pedagogy adds that adult education is, in essence, a practice of liberation built on dialogue and respect for the knowledge of the people [13], as well as a space for a shift in perspective as old assumptions about the relationship between humans and nature are called into question [14]. Meanwhile, situational learning theory suggests that community knowledge is passed down through legitimate peripheral participation in communities of practice, rather than through the transfer of information divorced from context [15]. These three theoretical traditions provide a strong foundation for the view that adult and community education are the most natural settings for the revitalization of traditional knowledge.

In this context, Madura serves as a strategic locus for testing this argument. Madurese society is known for its strong cultural identity, deep-rooted Islamic piety,

and a rich repertoire of local wisdom—ranging from linguistic phenomena and traditional expressions, macapat poetry, the oral tradition of mamaca, to ecological rituals such as rokat tasè' and rokat bhuju'. [16, 17, 18]. Previous studies have shown that Madurese local wisdom is rich in social and ecological ethics, both in speech acts and linguistic levels [19], in a macapat poem that conveys a harmonious outlook on life [20], as well as in the rokat ritual, which governs people's relationships with their environment and ancestors [21]. However, these studies generally stop at documenting forms and values, or at integrating local wisdom into children's formal education—for example, through local content and folklore modules [21, 22]. Studies that specifically focus on adult education and community education as arenas for the revival of traditional ecological knowledge, within a framework of lifelong learning, remain very limited, even though it is adults who are currently both the last guardians of that knowledge and the primary actors in environmental management.

This research aims to address that gap. Specifically, this study answers three questions. First, what forms does ecological indigenous knowledge take within Madurese society? Second, how do adult education and community education serve as arenas for the transmission and recontextualization of this indigenous knowledge? Third, how can a lifelong learning model based on traditional knowledge be formulated to support environmental sustainability? By answering these three questions, this article offers a theoretical contribution in the form of a four-pillar model for the restoration of traditional knowledge, as well as practical contributions in the form of policy recommendations for the implementation of nonformal education, community empowerment, and community-based religious education in Indonesia's island and rural regions.

2 Methods

This study employs a qualitative approach using an educational ethnography design, which was chosen for its ability to capture knowledge, meaning, and learning practices as experienced by the community in its natural setting [31]. The research was conducted from July 2025 to March 2026 in two regencies on Madura Island—Pamekasan and Sumenep—taking into account the ecological characteristics of inland agricultural grasslands and coastal fisheries, as well as the presence of active community-based educational institutions in both areas.

The research informants, numbering sixteen, were selected through purposive sampling and expanded using the snowball sampling technique. They consisted of traditional leaders and village elders, Islamic clerics and leaders of religious study groups, dry-land farmers and senior fishermen, members of traditional arts groups, tutors at community learning centers (PKBM), agricultural and fisheries extension workers, and women who prepare traditional herbal remedies. The criteria for informants included mastery of traditional ecological knowledge, active involvement in community education activities, and willingness to participate in the research.

Data were collected using four methods. First, participatory observation of community gatherings, regular religious study sessions, farmer and fisherfolk group

meetings, community arts workshop sessions, the performance of rokat rituals, and literacy and life skills classes at the PKBM. Second, in-depth, semi-structured interviews using an ethnographic interview guide that emphasized descriptive, structural, and contrastive questions. [32]. *Third*, two focus group discussions were held, one with the farming community and one with the fishing community. Fourth, a document review was conducted, examining song lyrics, religious study notes, PKBM modules, and village documents. Data analysis utilized an interactive model that included data condensation, data presentation, and the derivation and verification of conclusions. [33], using thematic coding that moves from in-vivo Madurese-language codes toward conceptual categories. Data validity was ensured through triangulation of sources and techniques, member checking with key informants, extended fieldwork, and peer review. All informants provided consent after receiving an explanation, and their names were anonymized in the report..

3 Result and Discussion

3.1 Forms of Ecological Traditional Knowledge Among the Madurese People

The first finding of this study confirms that the Madurese people possess a rich, living repertoire of traditional ecological knowledge that is embedded in various spheres of life, although the intensity of its transmission is declining among younger generations. This knowledge is not preserved in written documents but is embedded in the language, rituals, spatial arrangements, livelihood practices, and bodies of its speakers, making it both embedded and embodied. A summary of the identified forms of traditional ecological knowledge is presented in Table 1.

Table 1. Forms of Ecological Traditional Knowledge Among the Madurese People and Their Role in Sustainability

Domain	Forms of traditional knowledge	Ecological functions
Tegalan agroecology	Planting season calendar (nemor–nembhârâ'), corn–bean–tobacco crop rotation, interpretation of natural signs (wind, stars, animal behavior)	Adaptation to arid climates, maintenance of soil fertility, mitigation of crop failures
Coastal ecology	Knowledge of ocean currents, fishing seasons, taboos against going to sea on certain days, the rokat tasè' ritual (sea harvest)	Regulation of fishing intensity, ecological breaks, social cohesion among fishermen
Oral language and literature	Parèbhâsan and traditional sayings conveying environmental ethics, macapat poetry, the traditions of mamaca and syi'ir	Codification of ethics in human–nature relations, a medium for the intergenerational internalization of values
Settlement planning	Taneyan lanjhâng with productive home gardens, communal wells, and family shade trees	Land and water efficiency, backyard food security, ecological solidarity among relatives

Rituals and religiosity	Rokat bhuju', rokat pekarangan, planting and harvest ceremonies, and earth offerings	Sacralization of living spaces, social control over overexploitation
Medicine and food	Madura herbal pharmacopoeia, utilization of garden and coastal plants	Conservation of medicinal plants, community health sovereignty

Based on the table above, from an agroecological perspective, dryland farmers in Pamekasan describe a seasonal calendar system that guides planting decisions on dryland with limited rainfall. Their knowledge of interpreting natural signs—such as wind direction, the appearance of certain constellations, and insect behavior—serves as an early warning system that allows farmers to minimize the risk of crop failure. The practice of crop rotation and intercropping of corn, legumes, and tobacco is not merely an economic strategy but a technology for maintaining soil fertility that aligns with the principles of modern agroecology. This finding reinforces the thesis that traditional ecological knowledge is an adaptive science resulting from the community's long-term experimentation with its environment. [1, 2].

In the linguistic realm, this study found that the environmental ethics of the Madurese people are codified in proverbs and traditional sayings passed down through everyday conversation and community forums. These expressions teach simplicity, the prohibition of greed, and respect for the sources of life, consistent with previous findings that Madurese speech acts and language registers contain wisdom that governs both social and ecological relationships. [19]. Similarly, Madurese macapat songs convey a worldview centered on harmony among humans, God, and nature [20]. Within the framework of cultural memory, oral language and literature serve as vehicles of memory that preserve collective knowledge and bring it to life each time it is retold [26].

From the perspective of the ritual sphere, the most intense articulation between Islamic religiosity and ecological ethics is evident. The rokat tasè' ritual on the coast of Sumenep and the rokat bhuju' ritual in Pamekasan—which at first glance appear to be merely traditional ceremonies—actually serve ecological regulatory functions: establishing fishing moratoriums, bringing the community together to discuss resource management, and sanctifying certain sites to protect them from exploitation. [21]. The religious leaders who served as informants emphasized that the ritual has undergone an Islamization of meaning, such that prayer, istighotsah, and almsgiving have become its core elements, while its ecological structure continues to function. This phenomenon demonstrates a productive hybridity between Islam and local traditions that characterizes Madurese religiosity. [17, 18].

3.2 Adult and Community Education as a Forum for the Transmission of Traditional Knowledge

The second finding indicates that the transmission of traditional ecological knowledge in Madura no longer occurs optimally through family channels alone, but rather relies on networks of adult education institutions and community-based

organizations, most of which are nonformal and informal. At least six such settings were identified in this study: (1) a regular gathering or association of residents that combines a rotating savings club, tahlilan, and community meetings; (2) religious study groups and majelis taklim led by village clerics; (3) farmers' and fishermen's groups; (4) traditional arts studios that teach macapat, mamaca, and saronen music; (5) community learning centers that provide literacy and life skills education; and (6) Islamic boarding schools that serve as moral guides for the community [23].

The *Kompolan* has proven to be the most vital gathering place. In these forums, which rotate from house to house, knowledge about the seasons, commodity prices, planting techniques, and ancestral wisdom is exchanged on an equal footing amidst moments of prayer and socializing. The learning mechanism is entirely andragogical: it starts from the real problems members are currently facing, values each participant's experience as a source of learning, and is oriented toward immediate application. [11, 12]. An elder farmer in Pamekasan explained that the collective decision to shift the planting schedule due to seasonal disruptions actually arose from discussions within the community group, rather than from formal extension programs. This finding confirms that local communities of practice operate through legitimate peripheral participation: younger members initially simply attend and listen, then gradually take on roles until they become the bearers of that knowledge themselves [15].

Religious study groups and majelis taklim expand this transmission by providing it with theological legitimacy. Village kiai—who are regarded by the Madurese community as the highest role models within the bhuppa' bhâbbhu' ghuru rato hierarchy—incorporate ecological interpretations into their regular religious study sessions: the obligation to care for the earth as a steward's trust, the prohibition against israf (excess) in exploiting the sea, and the virtue of planting trees as a form of ongoing charity (sadaqah jariyah). This religious legitimization has proven far more effective in driving residents' ecological behavior than secular environmental campaigns, consistent with findings regarding the central role of kiai's intellectual constructs in shaping the behavior of the santri community. [23]. Within Bourdieu's framework, the kiai convert religious symbolic capital into ecological authority, thereby granting traditional knowledge a position of respect within the social sphere [27].

Traditional arts studios and community-based learning centers (PKBM) exhibit distinct yet complementary patterns of recontextualization. These studios revive macapat songs and mamaca recitations not as a form of nostalgia, but as an ethical curriculum: adult instructors consciously select texts that convey values of harmony with nature to teach to members of all ages. [20]. Meanwhile, PKBM tutors integrate local wisdom into functional literacy and life skills instruction; for example, learning to read through Madurese folktales and learning arithmetic through the measurements used in herbal remedies—a strategy that parallels the practice of developing folktale-based modules rooted in local wisdom, which has already been pioneered in elementary schools [22]. These practices are consistent with the community-based learning model for sustainable development recommended by UNESCO, in which community learning centers serve as hubs that connect cultural preservation, literacy, and environmental action [28].

A cross-context analysis reveals three principles that make community-based education effective as a vehicle for the revival of traditional knowledge. First, the principle of dialogue: knowledge is not lectured but discussed, so that community members become the agents who define their own world [13]. Second, the principle of experience: learning begins with concrete problems—such as erratic seasons, declining catches, or hardening soil—which then prompt critical reflection on long-held assumptions and lead to a shift in perspective [14]. Third, the principle of religious-cultural embeddedness: traditional knowledge is accepted because it is framed in the language of faith and etiquette, not as a package of foreign information. These three principles also explain why top-down outreach programs that ignore community structures often fail to take root.

3.3 A Lifelong Learning Model Based on Indigenous Knowledge for Environmental Sustainability

Based on the two previous findings, this study formulates a conceptual model of lifelong learning based on traditional knowledge that consists of four pillars: recognition, recontextualization, integration, and regeneration. This model views the revival of traditional knowledge not as a project to restore the past, but as a continuous learning process that connects generations, institutions, and ecosystems. The structure of the model is presented in Table 2.

Table 2. A four-pillar model of lifelong learning based on traditional knowledge

Pillar	Substance	Operational strategy
Recognition	Recognition of traditional knowledge as legitimate and equal knowledge within the community learning ecosystem	Participatory mapping of traditional knowledge assets; recognition of expert speakers as community educators; affirmation of village policies
Recontextualization	Translation of traditional knowledge into contemporary ecological issues (climate change, land degradation, coastal waste)	Dialogue between traditional knowledge and science in community forums and religious study groups; joint experiments on land and at sea
Integration	Integration of traditional knowledge into adult, nonformal, and religious education programs	Literacy and life skills curriculum based on local wisdom at community learning centers (PKBM); eco-theology materials in religious study groups; cross-curricular local content
Regeneration	Active transmission to younger generations and autonomous digital documentation	Cultural internships at art studios and rituals; digitization of manuscripts and traditional songs by the community; youth involvement as knowledge curators

Based on the pillar of recognition outlined above, a fundamental epistemological shift is required—namely, the acknowledgment that elder farmers, senior fishermen,

traditional herbalists, and mamaca reciters are educators in the truest sense of the word. Without this recognition, the integration of local wisdom becomes nothing more than a mere ornament in the curriculum. This stance aligns with the call for the decolonization of education, which positions the bearers of traditional knowledge as authorities, not as objects of study. [4, 5], and with a vision for national education rooted in culture [29]. The pillar of recontextualization emphasizes that traditional knowledge must be engaged with today's challenges; the seasonal knowledge passed down by our ancestors, for example, must now be reconciled with climate anomalies, and it is precisely through that process of reconciliation that transformative adult learning takes place [3, 14].

The integration pillar operates at the institutional level by designating institutions that have proven to be effective—such as PKBMs, majelis taklim, farmers' and fishermen's groups, and community centers—as official hubs of the lifelong learning ecosystem, as recommended by the community learning centers framework for sustainable development [7, 28]. The pillar of regeneration addresses the most pressing issue: the breakdown of the chain of transmission among the younger generation. Strategies such as cultural internships, the digitization of manuscripts and traditional songs by the communities themselves, and the involvement of young people as curators of traditional knowledge are forms of digital sovereignty that ensure technology strengthens—rather than replaces—face-to-face transmission. [22, 25]. These four pillars are interrelated: successful regeneration will strengthen recognition in the next cycle, ensuring that traditional knowledge continues to thrive as a learning system.

This model has important theoretical implications for the discourse on lifelong learning. While the mainstream interprets lifelong learning as the improvement of individual skills for the sake of economic competitiveness [9, 10], Findings from Madura reveal another approach centered on the community: lifelong learning as a form of worship, as a way of honoring ancestors, and as an ecological responsibility toward future generations. In this approach, environmental sustainability is not an additional theme in education, but rather a framework that gives meaning to all learning activities, in line with the idea that all education is ultimately environmental education. [30].

4 Conclusion

This study shows that the Madurese people possess a rich and functional repertoire of traditional ecological knowledge, embedded in language, rituals, spatial arrangements, and livelihood practices, which has long supported environmental sustainability in dry-field and coastal ecosystems. The transmission of this knowledge now relies on adult and community education networks, particularly kompolan, pengajian, and majelis taklim, farmer and fisher groups, traditional arts studios, and PKBM, which operate through the principles of dialogue, experience, and religious-cultural ties. Based on these findings, this article formulates a four-pillar model—recognition, recontextualization, integration, and regeneration—as a framework for restoring traditional knowledge to the center of a lifelong learning ecology.

The main contribution of this study lies in a shift in perspective: the revival of traditional knowledge is not a project of cultural nostalgia, but rather a community-centered lifelong learning strategy to address the ecological crisis. This study is limited to two regencies in Madura and employs a qualitative approach; therefore, statistical generalizations are not intended. Further research is recommended to test the four-pillar model through cross-regional participatory action research, specifically examining the role of women as custodians of knowledge regarding food and herbal medicine, and developing a community-owned digital platform for documenting Maduran oral traditions.

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