Strengthening Cultural Identityas Resistance Against Digital Era Hegemony In Madrasah Curriculum Construction

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Abstract

The digital era has fundamentally transformed the paradigm of Islamic education, creating serious challenges for the preservation of local cultural identity in the madrasah education system. This study analyzes strategies for strengthening cultural identity as a form of resistance to digital hegemony in the construction of the madrasah curriculum. Using a qualitative design with a comparative case study approach at MAN 1 and MAN 2, Parepare, this study explores how madrasahs integrate local cultural values with the demands of educational digitization. Data were collected through in-depth interviews, participatory observation, and document analysis. The results show that madrasahs face structural challenges in including inconsistent curriculum changes, technological gaps across generations, and regulatory limitations that hinder the integration of local culture. Madrasahs respond to these challenges through strategies of spiritual habituation, the use of the Pancasila Student Profile Strengthening Program, the development of culture-based extracurricular activities, and the implementation of balanced technology control. The findings show that integrating local culture, such as the value of "Tabe," into Islamic Cultural History learning can strengthen students' identity while developing critical digital literacy. This study contributes to the development of an Islamic education model that is capable of preserving local wisdom in the era of digital globalization.

Introduction

The digital era has fundamentally transformed the global education world, creating a new paradigm in the learning process that has a significant impact on the education system in Indonesia. The revolution in information and communication technology has not only changed teaching methods but also altered the epistemological and axiological structure of education (Fadli, 2021). The rapid development of information technology has had a dual impact: on the one hand, it has opened up access to a wide range of knowledge, but on the other hand, it has threatened the existence of local cultural values through a process of covert hegemony. This phenomenon is clearly evident in the context of madrasah education, where religious values and local wisdom are

potentially eroded by a curriculum that is increasingly standardized and focused solely on technical skills (Azzami et al., 2024).

Digital transformation in education does not occur neutrally; it is influenced by complex power dynamics between the global and the local, the modern and the traditional. According to Manuel Castells in (Susanto, 2024), the information age creates a *"space of flows"* that transcends geographical boundaries, while local communities risk losing the *"space of places"* that underpins their cultural identity. In the context of madrasahs, this phenomenon raises fundamental questions about how Islamic educational institutions can maintain their spiritual and cultural missions in the face of the pressure of global educational homogenization.

Several studies have explored the digitization of education from various perspectives, but the context of madrasahs in Indonesia has its own unique characteristics. The study by Bygstad et al. (2022) on digital transformation in European universities emphasizes infrastructure and digital learning spaces, whereas this study reveals cultural resistance dimensions not found in Western contexts. On the other hand, the study by Fahma et al. (2024) on santri digital literacy focuses more on the potential for technological adaptation, without addressing the preservation of local values as a form of resistance to digital hegemony. The study (Isma et al., 2022) discusses the urgency of digitization in schools. However, its approach is normative and prescriptive, without analyzing how Islamic educational institutions actively negotiate between the demands of modernity and the preservation of cultural identity.

This study fills this gap by using Gramsci's hegemony theory framework to interpret madrasah curriculum practices as an arena of contestation between the interests of digital globalization and efforts to preserve local wisdom. Unlike previous studies that tend to view digitalization and local culture as two separate entities, this study explores how madrasahs integrate the two in the form of creative and transformative counter-hegemony strategies. Thus, this study not only identifies the challenges faced by madrasahs but also reveals their agency in responding to structural pressures through organized practices of resistance.

The significance of this study lies in three strategic aspects. First, theoretically, this study develops the concept of culture-based education in the digital age by integrating Gramsci's theory of hegemony into the context of Indonesian Islamic education, thereby enriching the body of critical curriculum studies. Second, practically, this study provides a concrete curriculum model that can be adapted by other madrasahs in integrating digital literacy with local wisdom values without losing their religious identity. Third, in terms of policy, this study provides recommendations for the Ministry of Religious Affairs of the Republic of Indonesia in strengthening the protection of cultural identity, specifically through: (a) providing flexibility to madrasahs in allocating local content teaching hours without being rigidly bound to a maximum limit of 40 hours per week; (b) compiling technical guidelines for integrating local wisdom values into technology-based digital learning; (c) developing teacher competency standards that emphasize not only technological mastery but also the ability to contextualize local culture in teaching materials; and (d) providing more policy space for madrasahs to develop local content- curricula that are responsive to the socio-cultural characteristics of each region.

Literature Review
Digital Hegemony

The concept of cultural hegemony, according to Antonio Gramsci, is a theoretical framework for understanding how power operates through moral and intellectual leadership rather than

through physical or economic domination (Tami et al., 2021). Hegemony creates a social consensus in which subordinate groups voluntarily support an order that actually harms them because they believe the system is natural and universal (Setiawan, 2018). This process takes place through civil society institutions such as education, media, and cultural organizations that disseminate the dominant ideology as "common sense." Gramsci emphasized that hegemony is not a static condition but a dynamic process that must be continuously reproduced, in which the dominant class adapts to social change through a "passive revolution" that accommodates these pressures without losing the fundamental character of the system (Siswati, 2017).

Digital platforms such as Google, Facebook, TikTok, Instagram, and YouTube have become modern hegemonic tools that reach across the globe. These platforms not only distribute content but also actively shape the consciousness and worldviews of billions of users. Algorithms not only respond to but also direct user preferences by presenting selected content that appears neutral but is fundamentally biased. The dominance of global platforms in mediating cultural experiences has driven cultural homogenization, particularly through the rapid spread of Western-dominated cultural trends, eroding local traditions, languages, and identities (Balogun & Aruoture, 2024). Cultural homogenization occurs through algorithms and mechanisms that determine content popularity, which often prioritize mainstream content, leading to the dominance of certain cultural narratives and expressions that can marginalize minority cultures. This forces local *content creators to* choose between maintaining cultural authenticity and adopting global formulas to succeed.

Recent research shows the dominance of English as a global lingua franca in the context of linguistic hegemony, emphasizing its role in an increasingly globalized world, especially in the economic, governmental, and scientific sectors (Khosiyono, 2018). Meanwhile, local traditions and wisdom are undergoing a significant transformation as they are being transferred to digital formats that prioritize instant gratification and short attention spans. (Fauzan et al., 2025).

Cultural Identity and Education

Cultural identity is a complex and dynamic social construct formed through interactions between individuals and their socio-cultural environment, including value systems, beliefs, traditions, language, and social practices (Pebriani et al., 2024). The formation of cultural identity occurs through primary socialization in the family, the transmission of knowledge through educational institutions, the influence of media and communication technology, and experiences of interaction with other cultures, which can strengthen or change existing identities. Cultural identity is relational in nature, formed in relation to others through differentiation from other cultural groups (Fahma et al., 2024). However, in the era of globalization, the boundaries between cultures are becoming increasingly blurred, allowing for more intense cultural exchange and influence.

Education plays a central role in shaping cultural identity through three strategic mechanisms. First, cultural transmission, which transfers knowledge, values, norms, and traditions through formal and *hidden curriculum* (Bulqini & Muizzuddin, 2025). Second, the development of cultural awareness, which enables individuals to understand and identify with their cultural heritage while respecting the diversity of other cultures (Delina et al., 2024). Third, character building that integrates local and national cultural values with Pancasila and Bhinneka Tunggal Ika to produce citizens with a complete cultural identity (Armadani et al., 2025). This process is interactive and constructive, in which students actively interpret and reconstruct their cultural identity in response to the times.

The Indonesian education system faces four main challenges in maintaining and developing cultural identity. First, a national identity crisis reflected in a weakening understanding of Pancasila values and the erosion of local wisdom due to the influence of global culture (Haz et al., 2025). Second, the implementation of multicultural education has not been optimal because the education system tends to emphasize uniformity rather than celebrate diversity. Third, new cultural imperialism through the Korean Wave, global social media, and Western lifestyles, shifting the cultural orientation of the younger generation (Alam et al., 2023). Fourth, the gap between ideal education policies and their implementation in the field is due to the unpreparedness of educators. The solution requires a comprehensive strategy that includes revitalizing a multicultural-based curriculum, strengthening teacher competencies, developing learning models that integrate local wisdom with modern technology, and strengthening the role of families and communities as partners in education.

Madrasah Curriculum

Resistance in the context of madrasah education refers to systematic efforts to maintain, preserve, and develop an authentic Islamic identity in the face of various external pressures that could threaten Islamic values and traditions. This resistance does not mean rejection of modernity or progress, but rather a critical and selective attitude in adopting change while maintaining Islamic *core values* in accordance with the local Indonesian context (Mukhlison, 2022).

Madrasahs, as Islamic educational institutions, have a strategic role in cultural resistance because they serve as a bastion of Islamic identity and a laboratory for developing educational models that integrate Islamic values with the demands of the modern era (Suryani, 2018). The concept of resistance in madrasahs encompasses three main dimensions: epistemological resistance, which maintains an Islamic perspective in understanding science; pedagogical resistance, which develops Islamic value-based learning methods; and cultural resistance, which preserves Islamic traditions and practices in everyday life (Ridho & Damairi, 2024).

The madrasah curriculum functions as an instrument of cultural resistance through the integration of Islamic values of the Archipelago in all aspects of learning, including religious subjects, general subjects, and local content. This resistance is manifested in the development of a curriculum that prioritizes a balance between religious and general knowledge, integration between cognitive, affective, and psychomotor aspects, and relevance to the needs of society and the challenges of the times to produce graduates who have a strong Islamic identity but remain competitive in the global era (Rizki & Wati, 2025). The madrasah curriculum also resists the secularization of education by maintaining an integrative paradigm that does not separate religious and general knowledge but rather makes Islamic values the epistemological foundation for understanding and developing all fields of knowledge.

Method

In the current era of digitalization, the hegemony of global culture has influenced all aspects of the Islamic education system. Madrasahs, as educational institutions rooted in Islamic values, face serious challenges in maintaining their local cultural identity amid the widespread adoption of digital technology. The material object of this research is the curriculum construction at MAN 1 and MAN 2 Parepare, which includes formal curriculum documentation, learning practices that integrate culture, the implementation of digital technology in learning, and strategies of resistance to global cultural hegemony applied in the daily educational process.

The selection of MAN 1 and MAN 2 Parepare as the material objects was based on several strategic considerations. First, these two madrasahs represent Islamic educational institutions in South Sulawesi. Second, Parepare, as a coastal city, has a complex cultural dynamic between Bugis-Makassar traditions, Islamic values, and the influence of digital modernization that has entered through trade and technology. Third, both madrasahs have demonstrated concrete efforts in develop curricula that preserve local cultural identity while adopting modern learning technologies.

This study employs a qualitative design employing a comparative case study approach to delve into the intricate phenomenon of cultural identity reinforcement within the construction of madrasah curricula. This design facilitates a comprehensive analysis of the resistance strategies devised by both madrasahs in confronting the challenges posed by digital cultural hegemony. The comparative approach was selected to discern patterns of both similarity and divergence in the implementation of locally-based curricula across two distinct institutional contexts that share common geographical and cultural attributes.

The research data sources fall into three main categories that complement each other to provide a holistic understanding of the construction of a curriculum focused on strengthening cultural identity. The first category is key informants, which include madrasah principals and teachers who are directly involved in the curriculum design and implementation process. The second category is supporting informants, which consists of subject teachers who integrate local culture and students. The third category is text documents, including the formal madrasah curriculum, syllabi, and lesson plans that integrate local culture, digital learning materials, school policy documents, and cultural artifacts used in the learning process.

The data collection technique in this study used a multi-method approach comprising four primary complementary methods. First, semi-structured in-depth interviews were conducted to explore the informants' in-depth perspectives on curriculum construction and cultural resistance strategies. Second, participatory observation was conducted to directly observe learning practices that integrate local culture and teacher-student interactions in the context of digitalization. Third, document analysis was conducted on the formal curriculum of madrasah policies.

To ensure the credibility and validity of the research findings, the researchers applied four complementary data validity checking techniques. First, source triangulation, which involves confirming information obtained from one informant with another informant in a different category. For example, data on the implementation of local cultural integration in the curriculum was cross-confirmed between the perspectives of the madrasah principal, subject teachers, and students to ensure consistency of information from various points of view. Second, triangulation of techniques, which involves verifying findings from one data collection method with another. Interview data on spiritual habituation practices, for example, was confirmed through participatory observation of the implementation of the dhuha prayer and regular recitation of the Quran, and reinforced by analysis of madrasah policy documents related to religious programs.

Third, member checking, which involves verifying the results of data interpretation and analysis with key informants to ensure that the researcher's understanding is in line with the informants' intentions. This process was carried out through focused discussions with the madrasah principal and several senior teachers from both research locations after the initial analysis stage was completed. Informants were allowed to provide clarification, corrections, or additions to the researcher's interpretations. Fourth, peer debriefing, which involved discussing the research process and findings with other researchers who had expertise in Islamic education and curriculum studies. This discussion aimed to reduce the researcher's subjective bias and obtain alternative

perspectives in interpreting the data. By combining these four techniques, this study seeks to maximize internal validity and the transferability of its findings to other madrasah contexts with similar characteristics.

In this study, researchers employed a multilevel approach comprising four interrelated and reinforcing analysis techniques. Initially, they used thematic analysis to identify, analyze, and report patterns (themes) within the data on the enhancement of cultural identity and resistance strategies against digital hegemony. Subsequently, they conducted a cross-case comparative analysis to contrast findings from MAN 1 and MAN 2 in Parepare, enabling the identification of similarities, differences, and patterns that can be generalized. Thirdly, they applied critical discourse analysis to comprehend the construction of the curriculum as a counter-narrative to global cultural hegemony in the digital era. Lastly, they conducted data triangulation to validate findings from diverse sources and data collection techniques, thereby ensuring the credibility and transferability of the research results.

Findings

The Importance of Local Culture in the Curriculum

Data from in-depth interview observations and document analysis indicate that local culture has significant strategic value in the context of modern Islamic education in Indonesia. In today's digital era, technology has a positive impact by enabling local culture to reach a global audience, as seen with Pacu Jalur, which can be promoted internationally through various digital platforms. However, technology also presents its own challenges: students tend to adopt foreign cultures more easily when they are introduced through digital media, thereby shifting their interest away from local culture.

In its implementation in the Islamic Cultural History (SKI) subject, local culture is integrated by linking cultural values, such as "Tabe," to ethical concepts in Islam. This approach demonstrates historical relevance, linking local culture to the history of the Prophet's preaching, which prioritizes ethics and does not impose, reflecting Sulawesi's cultural values. As stated in an interview with a source from MAN 2 Parepare: "The Tabe culture can be linked to the history of the Prophet's preaching when he was in Mecca, where the beginning of preaching did indeed prioritize ethics first."

While MAN 2 Parepare emphasizes local values such as the "Tabe" culture, MAN 1 Parepare emphasizes the role of local culture in defending against the erosion of traditional values through habit formation. As stated by a teacher at MAN 1 Parepare, "Dhuha prayer every Thursday, recitation every Wednesday and Tuesday." This statement reflects the educational institution's efforts to make habit formation a strategy for preserving local culture, including integrating spiritual values into academic activities. This is in line with the principle of character education that places habit formation at the core of student personality development.

Challenges in Integrating Local Culture in the Digital Age

The integration of local culture into the madrasah curriculum faces significant structural challenges, particularly in terms of policy and technical implementation. Periodic curriculum changes make it difficult in maintain the integration of local culture in the long term. This condition is exacerbated by an automated system that rejects adding subjects if they exceed the limits set in the curriculum structure, such as a maximum of 40 hours per week for 10th-grade classes. As explained by a source from MAN 2 Parepare, "the biggest challenge is that the curriculum changes

every year, and the central government has already determined which subjects must be included." This statement illustrates the complexity of regulations that require madrasahs to follow national standards while attempting to integrate local content.

Generational challenges are a serious problem in the implementation of educational technology in madrasahs. The technological gap between senior teachers from the baby boomer generation, who have a limited understanding of digital technology, and Generation Z students, who are familiar with artificial intelligence such as ChatGPT, creates an imbalance in the learning process. Although millennial teachers can make optimal use of technology, senior teachers find it challenging to detect AI use in students' assignments. This condition is reinforced by a statement from a teacher at MAN 2 Parepare, who said, "Most of our teachers, especially in madrasahs, do not understand technological developments, while their students are familiar with the web and AI." This gap not only affects learning effectiveness but also hinders efforts to integrate local culture, which requires a pedagogical approach that is adaptive to technological developments.

Table 1. Structural and Generational Challenges

No	Challenge Categories	Problem Description	Impact	Frequency of Occurrence
1	Curriculum	Periodic curriculum changes	Inconsistent cultural integration	Every year
2	Regulations	Lack of support from the Ministry of Religious Affairs	Limited implementation	Continuous
3	Technology	Gap in teacher students abilities	Imbalance in learning	Daily
4	Time	Limited class hours (40 hours/week)	No room for additional subjects	Per semester
5	Digital Platforms	Uncontrolled social media algorithms	Dominant influence of outside cultures	daily

Source: MAN 1 and MAN 2, 2025

Informants from MAN 1 identified students' low literacy in local culture as a fundamental challenge to the integration process. This problem is further complicated by a decline in students' curiosity due to easy access to information through digital technology. As the informant stated, "their curiosity is lacking. Because if they need something, it is easy... There is already a lot of AI artificial intelligence." This phenomenon reflects the paradox of the digital age, where easy access to information actually reduces the intrinsic motivation to explore and deeply understand various aspects of knowledge, including one's own local culture. This condition calls for more innovative pedagogical strategies to rekindle students' interest and appreciation for the richness of local culture as an integral part of their identity and education.

Strategies for Preserving Traditional Values Amidst the Tide of Globalization

The two madrasahs studied adopted the habituation approach as the primary strategy for integrating local culture into the education system. This approach was chosen for its ability to instill cultural values sustainably through consistent and structured practices. MAN 1 implemented spiritual routines such as duha prayers and regular recitations in an effort to maintain the continuity of traditional values in students' daily lives. In the context of learning, teachers use a contextual approach by "providing examples that are relevant to the current situation," such as integrating the

barasanji tradition with contemporary arts. This strategy allows students to understand the relevance of traditional culture in a modern context while strengthening their cultural identity.

The Pancasila Student Profile Strengthening Project (then it is denied, in the bahasa with P5) program serves as an alternative space that offers greater flexibility for local cultural expression. As explained by an informant from MAN 2, "it is normal to have P5... it is normal to seize what can be done there," by implementing various activities such as making traditional clothing and performing traditional arts. This program provides flexibility that is not available in the formal curriculum structure, allowing students to express their creativity in the context of local culture without being constrained by rigid class hours. Through P5, madrasahs can explore various aspects of local culture through a more experiential, participatory approach, providing students with opportunities to be directly involved in preserving and developing local culture.

Extracurricular activities are a compensatory strategy for the limitations faced in the formal curriculum. MAN 2 provides "art clubs, where children are taught dance, and art clubs usually teach regional songs." This is supported by adequate facilities in including traditional musical instruments such as kaca api, suling, and gendang. This approach demonstrates the madrasah's commitment to providing a space for learning about local culture outside of formal school hours. The availability of traditional musical instruments not only supports practical learning but also demonstrates the institution's investment in the sustainable preservation of local culture. In an effort to create a balance between the use of technology and traditional learning, MAN 2 implements a technology control system using Mikrotik, which can block other access" during learning hours. This system is designed to ensure students focus on learning materials while still allowing access to technology relevant to educational needs. This approach reflects the philosophy of balance emphasized by the informant from MAN 1, "Do not always use digitalization. However, do not ignore local culture either. Do not focus solely on local culture either. Digital is left behind." This philosophy of balance is implemented through alternating learning methods that combine digital technology with traditional approaches, thereby avoiding student boredom while maintaining local cultural values. This strategy demonstrates a mature understanding that integrating local culture and technology is not a dichotomous concept but can complement each other in a holistic, comprehensive learning process.

Table 2 Cultural Preservation Strategies in the Digital Age

No	Strategy	MAN 1 Parepare	MAN 2 Parepare	Frequency	Effectiveness
1	Spiritual Habituation	Duha prayer (Thursday), Religious study (Wednesday - Tuesday) (https://www.instagram.com/reel/DIu1JRByHxe/?igsh=d2NrZzNwNWJhZndj	Integration of Tabe Values in SKI	Weekly Routine	High - character building
2	P5 Program	Cultural festival, art performance (https://www.instagram.com/reel/DJLJoGRSYdH/?igsh=aWJmOG1wcnIyM2t3)	Traditional clothing making, arts (https://www.instagram.com/reel/DKJmRHIO6pQ/?igsh=MXU4N2k0cGwzZ2wxYg)	Semester	High - student creativity

3	Extracurricular	Cultural arts activities (https://www.instagram.com/reel/DJJOd2TSGck/?igsh=MWszYnloYjl5N2hr)	Art, dance, and regional song extracurricular activities (https://www.instagram.com/reel/DCwcF-AzTiF/?igsh=a3NnajlmMHdxOXRq)	Weekly	Moderate limited participants
4	Technology control	Cell Phone Rules in Class	MikroTik system, block access	Daily	High - focus on learning
5	Curricular Integration	Contextualization of history	The connection between SKI and local culture	Every Learning	High - relevance of material
6	Digital Traditional Balance	Variety of learning methods	A combination of digital and manual	Flexible	Moderate - requires consistency

Source: MAN 1 and MAN 2, 2025

Discussion

Integration of Local Culture as a Form of Counter-Hegemony in Islamic Education

The findings of this study reveal the complex dynamics between Islamic educational idealism and the reality of ongoing digital transformation. Madrasahs, as Islamic educational institutions, face the challenge of not only producing graduates with the intellectual capacity to keep up with technological developments, but also with the moral and cultural integrity to behave in accordance with Islamic values and local culture. As observed in this study, digitization has significantly changed the learning paradigm, as evidenced by the shift from conventional learning to digital-based systems.

However, the application of digital technology in Islamic education has created its own dilemma regarding the preservation of local culture. Findings show that the time dedicated to fostering awareness of local culture is minimal, while learning is more focused on mastering technology and innovation. This condition can be explained through three interrelated structural factors. First, the national standard-oriented curriculum does not adequately accommodate local cultural characteristics, reflecting what Gramsci refers to as hegemony through educational institutions. The uniform national curriculum system is essentially a manifestation of epistemological domination that tends to marginalize local knowledge. Second, educational activities place greater emphasis on achieving technological competence than on cultivating cultural values, demonstrating how the paradigm of efficiency and productivity has become "common sense" accepted without critical questioning. Third, madrasahs place greater emphasis on students' cognitive abilities in technology than on understanding and appreciation of local culture, indicating the internalization of dominant values about what constitutes valuable knowledge in the global era.

This phenomenon is in line with Gramsci's concept of cultural hegemony, which emphasizes that domination does not always occur through physical coercion, but through the formation of an ideological consensus that makes the dominant order appear natural and universal (Setiawan, 2018). In the context of madrasahs, digital hegemony operates through subtle mechanisms in which curriculum standardization, prioritization of technology-based learning, and evaluation systems that collectively shape the perception that mastery of technology is more important than the

preservation of local culture, through curriculum standardization, the prioritization of technology-based learning, and evaluation systems that measure technical competencies. However, what is interesting about this study's findings is that madrasahs are not merely passive victims of digital hegemony but actively develop counter-hegemonic strategies within the spaces available within the education system.

Shifts in Student Orientation and Pedagogical Dilemmas in the Digital Age

The digital revolution, like the industrial revolution before it, is expected to enhance learning effectiveness and facilitate access to knowledge. However, in the context of madrasahs, digital technology has shifted students' orientation from local cultural collectivism to digital individualism. This shift manifests itself in three interrelated and worrying phenomena. First, in their relationship with teachers, students no longer display the "Tabe" attitude as a manifestation of local culture. The value of Tabe in Bugis-Makassar culture represents respect, politeness, and recognition of a healthy social hierarchy in the context of education. The erosion of this value is not merely a matter of etiquette but reflects a more fundamental transformation in how students understand and position themselves in social relationships. Digital technology, with its egalitarian and hierarchy-eliminating characteristics, has formed a new habitus among students who show less respect for traditional authority, including that of teachers as inheritors of knowledge and cultural values.

Second, students are more comfortable communicating through digital media than through direct interaction. This phenomenon indicates a shift from high-context communication, rich in cultural nuances, body language, and social norms, to low-context communication, which is more transactional and instrumental. The pedagogical implications are grave because learning cultural values and character requires face-to-face interaction, which allows the transfer of not only cognitive knowledge but also affective and psychomotor dimensions, which are difficult to transmit through digital media.

Third, students' interest in foreign cultures is much greater than in their own local culture. This finding confirms the theory of cultural imperialism put forward by previous studies (Alam et al., 2023) on the influence of the Korean Wave and global popular culture on the cultural orientation of Indonesia's younger generation. Social media platform algorithms that tend to promote mainstream global content have created a vicious cycle in which local cultural content is increasingly marginalized due to limited exposure, which in turn further reduces students' interest in their own culture.

Because madrasah curricula must follow national standards, local cultural experiences are often neglected. Programs such as extracurricular arts and P5 activities are the only spaces for cultural preservation, but not all students are actively involved in these programs. These structural limitations create a paradoxical situation in which madrasahs, as institutions that should be bastions of the preservation of Indonesian Islamic cultural identity, are constrained by regulations intended to standardize national education. As a result, students tend to have pragmatic motivations for using technology without considering the preservation of local culture.

Madrasah Resistance Strategies: Negotiating Space within a Hegemonic Structure

Although the Ministry of Religious Affairs regulates madrasahs in Indonesia and must follow government policies that often do not accommodate local cultural preservation needs, this study's findings reveal that madrasahs are not entirely passive in facing the challenges of digitalization. Madrasahs have used three main approaches to respond to the challenges of digitalization, which

can be interpreted as forms of resistance within the framework of Gramsci's theory of hegemony. First, the implementation of technological control through the MikroTik system and internet access restrictions is a form of instrumental resistance that aims to protect the learning space from the total domination of digital platforms. This strategy reflects the understanding that technology is not neutral, but rather a medium that carries specific values and logic. By controlling access, madrasahs seek to create a "free space" where students can focus on learning that is not dictated by digital platform algorithms. These findings enrich the literature on critical digital literacy, which emphasizes the importance of a critical approach to technology (Amelia & Mufid, 2025) rather than total rejection or uncritical adoption.

Second, the integration of local culture through the P5 program and extracurricular activities constitutes a strategy of cultural resistance that exploits gaps in the formal curriculum. The P5 program, although designed to implement the Pancasila Student Profile, is creatively used by madrasahs as a space to express and preserve local culture. This strategy demonstrates what Gramsci calls a "war of position": a struggle to gradually and strategically seize hegemonic spaces rather than through frontal confrontation. Madrasahs do not reject the national policy framework, but rather fill it with content that aligns with their cultural preservation agenda.

Third, collaboration with parents and the community in cultural preservation programs reflects efforts to build a historic bloc in Gramsci's terminology, an alliance between various social forces to defend values threatened by dominant hegemony. This strategy is important because it recognizes that resistance to digital hegemony cannot be carried out solely by educational institutions, but requires support from broader civil society. However, a critical analysis of these three strategies also reveals their limitations. The integration of local culture, as applied in SKI learning, cannot be separated from moral and spiritual education. However, in reality, madrasahs are not fully autonomous because various interests shape them: state interests (through government policy), technological interests (through the digitization of education), and global interests (through international standardization). These three factors limit madrasahs' ability to act independently in preserving local culture.

These findings confirm the argument of Suryani (2018) and Ridho & Damairi (2024) that madrasahs have a strategic position as a bastion of Islamic identity and a laboratory for developing educational models that integrate Islamic values with the demands of the modern era. However, this study adds a new dimension by showing that madrasahs do not only play a defensive role as bastions, but also serve as active agents that develop creative and transformative counter-hegemonic strategies. This is in line with the concept of resistance in madrasah education as proposed by the ", which emphasizes that resistance does not mean rejection of modernity, but rather a critical and selective attitude in adopting change while maintaining core Islamic values in accordance with the local Indonesian context.

What distinguishes this study from previous studies is the identification of the hybridization strategies madrasahs employ in integrate digital literacy with local wisdom values. This strategy does not merely mix two different elements. However, it creates a new synthesis that enables students to become producers of culture-based content, rather than just passive consumers of global digital content. This approach is transformative, as it shifts power relations in the digital ecosystem, where students and teachers are no longer objects of digital hegemony but active subjects capable of creating counter-narratives grounded in their local values.

Conclusion

This study aims to analyze strategies for strengthening cultural identity as a form of resistance to digital hegemony in the construction of madrasah curricula. Through a comparative case study at MAN 1 and MAN 2 Parepare, this study reveals the complex dynamics between the demands of educational digitization and efforts to preserve local wisdom in the context of Indonesian Islamic education. The study's main findings show that madrasahs face three categories of structural challenges in integrating local culture into the curriculum in the digital era. First, policy challenges manifested in periodic curriculum changes and automated digital systems that limit the addition of subjects to a maximum of 40 hours per week. Second, generational challenges marked by a technological capability gap between senior teachers and Generation Z students, as well as low local cultural literacy among students who, paradoxically, have high access to digital information. Third, cultural challenges stemming from the dominance of global social media platform algorithms that promote foreign content and shift students' orientation from local collectivism to digital individualism.

In response to these challenges, madrasahs have developed creative and transformative resistance strategies through five main approaches. First, spiritual habituation through religious routines such as dhuha prayers and regular recitation to instill traditional values sustainably. Second, utilizing the P5 as a flexible alternative space for local cultural expression outside of the rigid formal curriculum structure. Third, developing culture-based extracurricular activities such as art studios, traditional dance, and regional music supported by traditional musical instruments and fourth, implementing a technology control system using MikroTik and regulations on the use of gadgets to create a balance between digital and traditional learning. Fifth, integrating local culture into formal subjects, such as Islamic Cultural History (SKI), by connecting local values, such as "Tabe," with ethical concepts in the history of the Prophet Muhammad's preaching.

The theoretical contribution of this research lies in developing the concept of counter-hegemony in the context of Indonesian Islamic education, where madrasahs not only act as a defensive fortress against digital hegemony but also as active agents that develop hybridization strategies combining digital literacy and local wisdom. These findings enrich Gramsci's theory of hegemony by showing that cultural resistance in education does not always take the form of frontal rejection of modernity, but can be a creative negotiation that exploits gaps in the hegemonic structure to promote alternative values. Practically, this research provides a hybrid curriculum model that can be adapted by other madrasahs in integrating digital technology with the preservation of local culture without losing their religious identity.

However, this study also acknowledges its limitations. First, the study's focus on two public madrasahs in one city limits the transferability of its findings to private madrasahs or to madrasahs in regions with different socio-cultural characteristics. Second, the relatively short research period did not allow for observing the long-term impact of madrasah-developed resistance strategies on the formation of students' cultural identities.

Based on the study's findings and limitations, several recommendations can be made. For madrasahs, it is necessary to develop a more dynamic approach to integrating local culture with digital technology, one that goes beyond a rigid interpretation of the formal curriculum, and to maximize autonomy in the development of extracurricular programs and P5 to maintain the ideal of holistic Islamic education. For the Ministry of Religious Affairs, it is necessary to revise policies that give madrasahs greater flexibility in allocating local content teaching hours, the preparation of technical guidelines for the integration of local wisdom in technology-based learning, the

development of teacher competency standards that balance technological mastery with the ability to contextualize local culture, and the provision of broader policy space for the development of local content curricula that are responsive to the socio-cultural characteristics of each region.

The orientation of madrasah graduates must not only meet the demands of the digital era but also preserve local cultural values and Islamic behavior. Madrasahs need to critically consider how to balance the demands of digitalization, preservation of local culture, and Islamic education in their learning processes. Local cultural education remains important and relevant in the context of Islamic education. All education stakeholders must recognize it as an integral part of the formation of an authentic Indonesian Muslim identity in the era of digital globalization. Further research is recommended to explore the long-term impact of cultural resistance strategies on student identity, compare madrasah practices in different regions with different cultural characteristics, and develop models for evaluating the effectiveness of local cultural integration in digital curricula.

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