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Social Studies Teachers Pedagogical Content Knowledge in Integrating the Perang Topat Tradition: A Literature Review

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Abstract

The Perang Topat tradition in Lingsar, West Lombok, has been widely studied as a cultural practice that reflects interfaith harmony among the Sasak and Balinese communities. However, little is known about how Social Studies teachers can transform it into teachable pedagogical knowledge. This article synthesizes the literature on Perang Topat, pedagogical content knowledge (PCK), and culturally responsive pedagogy in order to propose a conceptual framework of Social Studies teachers' PCK for integrating the tradition into instruction. Using a qualitative literature review of 27 journal articles, proceedings papers, and book chapters analyzed through thematic analysis, the review identifies four main points. First, the Perang Topat literature is rich in values of harmony, tolerance, and social cohesion, but it mostly addresses value content rather than pedagogical processes. Second, PCK frameworks, from Shulman's original formulation to the Refined Consensus Model, offer a foundation for examining content transformation and representation, yet their application to locally grounded Social Studies in Indonesia remains scarce. Third, culturally relevant, responsive, and sustaining pedagogies, together with multicultural citizenship education, underline the importance of teachers' knowledge of students' cultural backgrounds. Fourth, the gap between teachers' positive attitudes and their actual use of local wisdom, along with the sensitivity of religious issues, is a challenge that needs to be anticipated. The article proposes a four-component conceptual framework of PCK for Perang Topat and an agenda for further empirical research.

Abstrak

Tradisi Perang Topat di Lingsar, Lombok Barat, telah banyak dikaji sebagai praktik budaya yang mencerminkan kerukunan antarumat beragama antara komunitas Sasak dan Bali. Namun, masih sedikit yang diketahui tentang cara guru IPS mengubah tradisi tersebut menjadi pengetahuan pedagogis yang dapat diajarkan. Artikel ini mensintesis literatur tentang Perang Topat, pengetahuan pedagogis konten (pedagogical content knowledge, PCK), dan pedagogi responsif budaya untuk mengusulkan kerangka konseptual PCK guru IPS dalam mengintegrasikan tradisi tersebut ke dalam pembelajaran. Melalui kajian pustaka kualitatif terhadap 27 artikel jurnal, makalah prosiding, dan bab buku yang dianalisis dengan analisis tematik, kajian ini mengidentifikasi empat temuan utama. Pertama, literatur Perang Topat kaya akan nilai kerukunan, toleransi, dan kohesi sosial, tetapi sebagian besar membahas muatan nilai dan belum menelaah proses pedagogis. Kedua, kerangka PCK, mulai dari rumusan awal Shulman hingga Refined Consensus Model, menyediakan landasan untuk menelaah transformasi dan representasi konten, tetapi penerapannya pada IPS berbasis kearifan lokal di Indonesia masih jarang. Ketiga, pedagogi yang relevan, responsif, dan berkelanjutan secara budaya, bersama pendidikan kewarganegaraan multikultural, menegaskan pentingnya pengetahuan guru tentang latar belakang budaya peserta didik. Keempat, kesenjangan antara sikap positif guru dan penggunaan kearifan lokal yang sesungguhnya, serta sensitivitas isu keagamaan, merupakan tantangan yang perlu diantisipasi. Artikel ini mengusulkan kerangka konseptual PCK untuk Perang Topat yang terdiri atas empat komponen, beserta agenda penelitian empiris lanjutan

Kata Kunci : Pedagogical content knowledge, pendidikan IPS, Kearifan Lokal

1. INTRODUCTION

Social Studies (*Ilmu Pengetahuan Sosial*, IPS) at the junior secondary level is designed to equip students with an understanding of human life in plural societies, which makes the sociocultural context in which students live a highly relevant learning resource. With its ethnic, religious, and cultural diversity, Indonesia offers a wealth of local wisdom that teachers can use to connect Social Studies concepts with students' lived experience. This potential, however, remains largely untapped. Sriartha and Kertih (2020) reported that 77.5% of the junior secondary Social Studies teachers they surveyed had never used the local wisdom of *subak* as a learning resource, even though 97.5% strongly agreed with the idea of developing a learning model based on it. This gap between positive attitudes and actual practice suggests that using local culture requires more than good intentions: teachers need specific knowledge of how to turn a tradition into material that can be learned.

One tradition rich in values of diversity is Perang Topat, held at the Lingsar Temple and Kemaliq complex in Lingsar District, West Lombok. This annual tradition brings together Balinese Hindus and Sasak Muslims in a ritual that takes place at the same site, with each community carrying out its own religious observances (Acim & Yaqinah, 2019; Suprapto, 2017). Ethnographic studies interpret it as a symbol of peaceful relations between ethnic and religious groups on Lombok (Suprapto, 2017), a venue for social interaction between members of different faiths (Jayadi et al., 2018), and a communication strategy for sustaining diversity (Suadnya & Paramita, 2018).

Several studies have highlighted the educational value of the tradition. Widodo (2020) analyzed the cultural values of the Perang Topat ritual as a source of locally grounded Social Studies learning in primary schools; Nujumudin et al. (2024) examined transcendental communication in the ritual through an analysis of local wisdom values; and Muliadi et al. (2024) explored its position at the intersection of Islamic education, cultural tradition, and social harmony. These studies, however, focus on *what* values the tradition contains, not on *how* teachers build the knowledge needed to teach them. The question of that transformation lies at the heart of the concept of pedagogical content knowledge (PCK), that is, the special amalgam of content and pedagogy that constitutes teachers' professional domain (Shulman, 1986, 1987).

Research on PCK in Social Studies is also relatively limited compared with mathematics or science. A scoping review of 41 journal articles on PCK in social studies published between 1986 and 2018 found that most studies were conducted in the United States and only a few came from other countries (Lotivio-Bedural et al., 2019). Meanwhile, PCK frameworks that have developed rapidly in science education, such as the Refined Consensus Model (Carlson et al., 2019), emphasize that the learning context shapes teaching, but they have rarely been examined in local cultural contexts in Indonesia. There is therefore both a theoretical and a practical gap: no synthesis yet connects the literature on Perang Topat with PCK frameworks and culturally responsive pedagogy.

This article synthesizes that literature to address three questions: (1) What has been studied about Perang Topat as a learning resource? (2) How can PCK and culturally responsive pedagogy help us understand how Social Studies teachers integrate local traditions? (3) What conceptual framework can guide empirical research on Social Studies teachers' PCK in teaching Perang Topat? The article is organized as follows. Section 2 describes the literature review method. Section 3 presents the results in four parts: the position of Perang Topat in the literature, PCK frameworks, culturally responsive lenses, and a synthesized conceptual framework. Section 4 discusses implications and limitations, and Section 5 concludes with recommendations for research and practice.

2. METHOD

2.1 Review design

This study uses a qualitative approach with a literature review design. No primary data were collected through interviews, observations, or surveys; all data are texts from scholarly publications. A literature review was chosen because the aim is to build a conceptual framework from published findings and ideas, as a foundation for subsequent empirical research. Following Snyder (2019), the review is treated as a research methodology in its own right, which requires clearly stated steps so that the synthesis is accurate and trustworthy.

2.2 Data sources and literature selection

The data consist of 27 publications (journal articles, proceedings papers, and book chapters) selected purposively according to their relevance to four topic groups, as shown in Table 1. The literature search was conducted in Google Scholar, Scopus, Garuda (the Indonesian national scholarly portal), DOAJ, and ERIC, supplemented by the websites of the relevant journals. The search terms included "Perang Topat," "Lingsar," "pedagogical content knowledge," "social studies," "local wisdom," "culturally responsive pedagogy," and "interfaith harmony," used alone and in combination in both English and Indonesian. The search covered publications from 1986 to 2024. Inclusion criteria were publications with a DOI that were relevant to the topic and could be retrieved in full; publications that did not meet these criteria were excluded.

Table 1. Groups of reviewed literature

Group	References	Number
Perang Topat and local context	Acim & Yaqinah (2019); Suprapto (2017); Jayadi et al. (2018); Suadnya & Paramita (2018); Widodo (2020); Nujumudin et al. (2024); Muliadi et al. (2024); Jayadi (2022); Telle (2016); Jayadi (2017); Jayadi et al. (2019); Sumari (2023)	12

Group	References	Number
PCK and locally grounded Social Studies	Shulman (1986, 1987); Carlson et al. (2019); Lotivio-Bedural et al. (2019); Sriartha & Kertih (2020); Powell (2018); Kertih (2021)	7
Culturally responsive pedagogy and citizenship	Ladson-Billings (1995, 2014); Gay (2002); Paris (2012); Banks (2008)	5
Qualitative methodology	Nowell et al. (2017); Tracy (2010); Snyder (2019)	3

2.3 Data analysis and quality of the review

The analysis proceeded in three stages. First, each publication was read and extracted according to its aims, context, conceptual framework, and main findings or arguments. Second, the extracted material was coded and grouped into themes through a thematic analysis whose steps were documented so that they could be traced (Nowell et al., 2017). Third, the themes were synthesized to formulate a conceptual framework, with a clear distinction between what the literature reports and what constitutes the author's own synthesis or propositions. The quality of the review was maintained through transparency of procedure, careful citation, and attention to the significance of the contribution, following the criteria of Tracy (2010).

It is important to note that this literature review does not generate data on teachers' actual practice. Statements about what teachers "do" or "need" in the results and discussion should be read as interpretations of the literature and conceptual propositions, not as field findings. This distinction is maintained throughout the manuscript so that readers can judge the strength of each claim.

3. RESULTS

3.1 Perang Topat in the literature: rich in values, thin on pedagogical processes

The literature shows a consensus that Perang Topat is a cultural practice that unites the Hindu and Sasak Muslim communities in Lingsar. Suprapto (2017) interprets it as a symbol of peaceful relations between groups of different ethnicity and religion; Jayadi et al. (2018) examine the social interaction of Hindus and Muslims in the religious ceremony and the tradition; Suadnya and Paramita (2018) read it as a communication strategy for maintaining diversity; and Jayadi (2022) positions local wisdom in Hindu–Muslim relations in eastern Indonesia as a social glue for diversity. Acim and Yaqinah (2019) highlight the local wisdom values in intercultural communication within the tradition. Jayadi (2017), drawing on Weber's theory of social action, distinguishes social values (religious solidarity, tolerance, and peace) from sacred values in the Sasak community's practice of the ritual, and Jayadi et al. (2019) report that Muslim and Hindu adherents regard the Lingsar temple and Kemaliq as jointly owned. Sumari (2023) presents the

ritual as a reference for practicing religious moderation, because the two communities cooperate and communicate even though their religions differ. Telle's (2016) study of ritual power, risk, rumours, and religious pluralism on Lombok is a reminder that the religious landscape of the island has dynamics that are not entirely simple.

Several studies have linked the tradition to education. Widodo (2020) discusses the cultural values of the Perang Topat ritual as a source of locally grounded Social Studies learning in primary schools; Nujumudin et al. (2024) analyze the local wisdom values in transcendental communication in the ritual from an educational perspective; and Muliadi et al. (2024) examine the relationship between Islamic education, cultural tradition, and social harmony. Across these studies, the main focus is the identification of values (harmony, tolerance, social cohesion). Within the limits of the literature reviewed, the author found no study that places junior secondary Social Studies teachers and their pedagogical reasoning at the center of analysis, so the teacher's role as the translator of the tradition into teaching material remains underexplained. Table 2 summarizes the focus of earlier studies on Perang Topat. Research centers on meaning, values, and communication within the tradition, whereas teachers' knowledge and reasoning have not yet become a unit of analysis.

Table 2. Map of the focus of earlier studies on Perang Topat

Reference	Focus of the study	Gap related to teachers' PCK
Suprapto (2017)	Ethnographic study of the festival as a symbol of interreligious harmony	Does not address school-based learning
Jayadi et al. (2018)	Social interaction of Hindus and Muslims in the ceremony and tradition	Focuses on the community, not on teachers
Jayadi (2017); Jayadi et al. (2019); Sumari (2023)	Social action and social integration of Muslim and Hindu adherents; the ritual as a reference for religious moderation	Focuses on community values and relations, not on teachers' knowledge
Suadnya & Paramita (2018); Acim & Yaqinah (2019)	The ritual as a communication strategy; intercultural communication and local wisdom values	Does not examine transformation into teaching material
Widodo (2020)	Cultural values of the ritual as a Social Studies learning resource in primary school	Primary level; focuses on values, not on teachers' reasoning
Nujumudin et al. (2024); Muliadi et al. (2024)	Local wisdom values in transcendental communication;	Does not center on junior secondary Social Studies teachers' PCK

Reference	Focus of the study	Gap related to teachers' PCK
	intersection of Islamic education, culture, and social harmony	

3.2 PCK frameworks and the challenge of applying them to Social Studies

Shulman (1986) introduced PCK to refer to knowledge that goes beyond mere subject-matter mastery, namely the ways of representing and formulating a subject so that it is comprehensible to others. Within his knowledge base for teaching, Shulman (1987) placed PCK alongside content knowledge, general pedagogical knowledge, curriculum knowledge, knowledge of learners, knowledge of educational contexts, and knowledge of educational ends and values, and he proposed a model of pedagogical reasoning and action comprising comprehension, transformation, instruction, evaluation, and reflection. The Refined Consensus Model (RCM) later distinguished three realms of PCK (collective, personal, and enacted) and stressed that teachers' professional knowledge bases underpin PCK and that the learning context can strongly influence teaching and learning outcomes (Carlson et al., 2019).

Nevertheless, the RCM was formulated in the context of science education, and research on PCK in the social studies remains relatively scarce, dominated by studies from the United States (Lotivio-Bedural et al., 2019). Powell (2018) adds that a theory of PCK for social studies has been hard to build because the field has not reached consensus on its aims and has an uneasy relationship with the academic disciplines, which complicates the transformation of disciplinary content into school curriculum. In Indonesia, Sriartha and Kertih (2020) showed that although junior secondary Social Studies teachers held very positive attitudes toward using the local wisdom of *subak*, most had never used it. Kertih (2021) likewise identifies forms of Balinese local wisdom, such as ideology, social relations or networks, and local institutions, that could serve as sources of teaching material in junior secondary Social Studies. Two points follow. First, applying PCK to locally grounded Social Studies is still an open field. Second, the gap between attitude and practice suggests that the obstacle is not merely a matter of willingness but also of the knowledge and support available to teachers.

3.3 Culturally responsive pedagogy and citizenship as lenses

Ladson-Billings (1995) proposed a theory of culturally relevant pedagogy that treats students' culture as an asset for learning. Gay (2002) elaborated culturally responsive teaching into elements such as developing a knowledge base about cultural diversity, designing culturally relevant curricula, caring and building learning communities, cross-cultural communication, and cultural congruity in instruction. Paris (2012) proposed a shift toward a pedagogy that sustains linguistic and cultural pluralism as part of the democratic project of schooling. Ladson-Billings (2014) later welcomed this culturally sustaining turn as a remix of her original theory, one that allows a more fluid understanding of culture and engages directly with questions of equity and justice. In the

domain of citizenship, Banks (2008) argued that citizenship education should reflect the home cultures and languages of students from diverse groups. Together, these sources provide lenses for judging whether integrating Perang Topat merely presents the tradition as an example or genuinely draws on students' experiences and identities in learning.

When these lenses are applied to Perang Topat, several analytic questions arise for teachers. Are students given the opportunity to share their own experiences of the tradition, as emphasized in culturally responsive teaching (Gay, 2002)? Are differences in practice between the Hindu and Sasak Muslim communities discussed as part of a rich pluralism, in line with the idea of sustaining pedagogy (Paris, 2012), rather than being dissolved into a general message of harmony? Does the learning help students balance their cultural, national, and global identities, a concern of multicultural citizenship education (Banks, 2008)? These questions are not findings; they are tools for reading teachers' practice in empirical research.

3.4 Synthesis: a conceptual framework of PCK for Perang Topat

Drawing on the three themes above, the author formulates a conceptual framework of four components, presented in Table 3. The framework is the author's synthesis of the literature and not an empirical finding; it is intended as a set of propositions to be tested through fieldwork.

Table 3. Conceptual framework of Social Studies teachers' PCK for Perang Topat

Component	Proposition	Literature basis
Content transformation	Teachers need to link Perang Topat to Social Studies concepts (e.g., diversity, social interaction, local wisdom) rather than present it as a stand-alone topic	Shulman (1986, 1987); Widodo (2020); Suprapto (2017)
Instructional representation	Representations may include historical narratives, value discussions, and the use of students' experiences as local community members	Gay (2002); Acim & Yaqinah (2019); Suadnya & Paramita (2018)
Knowledge of students and cultural context	Teachers' knowledge of students' religious and ethnic backgrounds and experiences distinguishes superficial presentation from meaningful learning	Ladson-Billings (1995); Paris (2012); Banks (2008)
Management of contextual challenges	Teachers need support in the form of references, sensitivity to religious issues, and flexible time	Sriartha & Kertih (2020); Telle (2016); Carlson et al. (2019)

Component	Proposition	Literature basis
	so that positive attitudes become practice	

4. DISCUSSION

This review shows that the literature on Perang Topat and the literature on PCK have developed relatively separately. Studies of the tradition mostly answer the question "what values does it contain?" (Jayadi et al., 2018; Muliadi et al., 2024; Nujumudin et al., 2024; Suprapto, 2017), whereas PCK studies answer "what knowledge do teachers need to teach a subject?" (Carlson et al., 2019; Shulman, 1987). Bringing the two together shows that the rich values of a tradition do not automatically become rich learning. The difference is determined by teachers' pedagogical reasoning: how they select, transform, and present the tradition for particular students.

Using the PCK realms of the RCM (Carlson et al., 2019), the proposed framework can be read in layers. At the collective level, the question is whether shared knowledge about how to teach Perang Topat is available, for example in teaching materials or guidelines. At the personal level, it concerns what knowledge is held by teachers who live and work around Lingsar. At the enacted level, it concerns how that knowledge appears in classroom practice. This distinction is useful because the findings of Sriartha and Kertih (2020) suggest that obstacles may lie at the collective level (support and resources) as well as at the personal level (teachers' beliefs and knowledge).

From the perspective of culturally responsive pedagogy, learning that draws on students' experiences and builds knowledge about diversity is consistent with the elements elaborated by Gay (2002). Paris (2012) and Banks (2008), however, demand more: learning should not only present the tradition as a model of harmony but also sustain pluralism and enable students to understand the identities of different groups. Teaching Perang Topat should therefore not stop at a general message of tolerance. Telle (2016) shows that interreligious relations on Lombok involve dynamics of risk and rumour, so teachers need sensitivity in presenting the tradition without oversimplifying it. This sensitivity is not a reason to avoid the topic; it is part of PCK that needs to be developed.

The four-component framework carries several implications for practice. For content transformation, teachers can start from existing Social Studies learning outcomes, such as those concerning diversity and social interaction, and then consider which parts of Perang Topat best help students understand the concept. For representation, the approaches discussed in the literature (narrative, discussion, and use of students' experiences) should be chosen according to purpose and combined rather than used singly. For knowledge of students, teachers who come from or have long taught in the local community can be a valuable source of knowledge for other teachers, so sharing practice in subject teacher forums should be facilitated. For managing challenges, providing references suitable for the junior secondary level and making space for the tradition in lesson planning can help teachers turn positive attitudes into actual practice.

There are also implications for research. The PCK construct in this framework should be operationalized carefully when applied to cultural contexts, for example by combining interviews on teachers' reasoning, classroom observation, and analysis of planning documents. In this way, the difference between the knowledge teachers hold and the knowledge they actually apply can become visible, in line with the distinction between the personal and enacted realms in the RCM (Carlson et al., 2019).

This review has several limitations. First, it relies on 27 purposively selected publications and therefore does not cover all related literature. Second, the PCK frameworks used derive largely from science education, so their fit with Social Studies needs to be tested. Third, the proposed conceptual framework is not yet supported by empirical data on teachers' practice. A logical next step is therefore a qualitative case study of junior secondary Social Studies teachers around Lingsar, using interviews, classroom observation, and analysis of teaching documents, to test and refine the framework.

5. CONCLUSION

This literature review concludes that Perang Topat has been studied extensively as a practice that holds values of harmony, tolerance, and social cohesion, but the process by which Social Studies teachers transform the tradition into pedagogical knowledge has received little attention. PCK frameworks from Shulman to the Refined Consensus Model, together with culturally relevant, responsive, and sustaining pedagogies and multicultural citizenship education, provide a basis for examining that process. The synthesis of the literature yields a conceptual framework of four components: content transformation, instructional representation, knowledge of students and cultural context, and management of contextual challenges.

The contribution of this review is conceptual. First, it brings the literature on local traditions together with the literature on teacher knowledge so that the teacher's role as the translator of the tradition becomes visible. Second, it offers a framework that can be operationalized into interview guides, observation sheets, and document analysis. Third, it marks the boundary between what has been reported in the literature and what remains a proposition, so that future research can test, revise, or reject the framework on the basis of field data.

It is recommended that (1) future empirical research test this framework with junior secondary Social Studies teachers around Lingsar; (2) developers of teaching materials and teacher communities prepare contextual learning resources on Perang Topat together with local cultural figures and religious leaders; and (3) teacher professional development programs include training in pedagogical reasoning for discussing religious issues openly and respectfully.

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