Javanese Philosophy-Based Islamic Religious Education: Synergy of *Tepa Selira* and *Cablaka* Values in Developing Students' Mental Health

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Abstract

This article explores the synergy between Islamic religious education and Javanese philosophy, specifically the values of *tepa selira* (empathy and tolerance) and *cablaka* (honesty and openness), as a strategy to foster the mental health of Generation Z students. Amid the rapid wave of digitalization and social pressures affecting today's youth, mental health has become a critical issue that can no longer be overlooked. Generation Z, living in an instant and highly competitive environment, is vulnerable to stress, anxiety, and identity crises. Therefore, an educational approach is needed one that not only emphasizes cognitive religious aspects but also considers emotional and social balance. This study uses a qualitative approach through a literature review and critical analysis of sources related to Islamic education, educational psychology, and Javanese culture. The findings show that *tepa selira* cultivates students' empathy, social awareness, and emotional regulation skills. Meanwhile, *cablaka* encourages the courage to express oneself honestly and supports psychological well-being. These two values align with Islamic teachings on noble character and inner balance, making them highly relevant for integration into the Islamic Religious Education curriculum. This integration allows students to develop mental health not only through spiritual rituals but also through cultural values. Javanese-philosophy-based Islamic religious education has the potential to become a contextual, humanistic educational model that addresses the essential aspects of youth development in the digital era.

INTRODUCTION

Mental health is a crucial aspect of individual development, especially during adolescence, a stage characterized by emotional, social, and cognitive dynamics (Pratama, 2022; Yasin et al., 2022; Yumar et al., 2023). In the educational context, students' mental well-being serves as a foundation for creating effective and sustainable learning processes. Students who are mentally healthy are more capable of managing stress, building positive social relationships, and demonstrating resilience in facing both academic and personal challenges. This is particularly true for students belonging to Generation Z (Nurfatony et al., 2024; A. Saputra et al., 2025).

Generation Z, defined as those born between the mid-1990s and early 2010s, faces unique and complex mental health challenges (David et al., 2023). As a generation raised in a fast-paced digital ecosystem, these students are deeply familiar with technology, social media, and instant access to information. However, this high exposure to the digital world also brings risks such as social anxiety caused by continuous overexposure (Ridwan, 2025), the FOMO (Fear of Missing Out) phenomenon that disrupts mental stability in digital interactions (Permatasari et al., 2024; Yunarti, 2024) and widespread cyberbullying that leads to acute anxiety (Damara Putra Prasadana, 2017; Ni'mah, 2023).

Recent studies show a significant increase in cases of depression, anxiety disorders, and even suicidal ideation among Generation Z adolescents (Tsevreni et al., 2023). One of the driving factors

is the culture of comparison promoted by social media, where standards of success, beauty, and happiness are presented in a hyperrealistic way. This often leads to feelings of inadequacy among students. As a result, biases such as beauty standards for girls (Gutierrez Chora, 2022; Williams et al., 2024) and the glorification of success constructed by the digital industry (F. A. Firdaus et al., 2023) begin to emerge.

In other words, one of the biggest threats facing students today, particularly those from Generation Z, is the amplification of biases that are commodified by digital media and used to influence perception and mental well-being. Therefore, there is a growing need for a holistic curriculum or educational approach to address or minimize these impacts.

Therefore, amdist the challenges of the digital era characterized by technological advances, unlimited information flow, and social media pressure, mental health has become a crucial issues (Daniel et al., 2022; Rabiu et al., 2025), especially among students. An effective educational response to these challenges needs to be holistic, not only emphasizing cognitive aspects, but also integrating cultural values and spirituality. Education rooted in culture means reviving lical values, traditional wisdom and socal norms that have been sustaining the psychological reslience of society (Pandey, 2024). For example, the philosophy of *gotong royong, tepa selira, cablaka,* and harmony in local culture can build empathy, solidarity and social sensitivity in learners (Kristanto, 2023). These values, are relevant in building self-balance and strenghtening healthy social networks, which are proven to be protective factors in mental health.

Meanwhile, spirituality in education provides space for developing the meaning of life, strenghtening faith, and inner peace (Chickering et al., 2015). In the fast-pasced and distracting digital era, spirituality becomes a psychological anchor that stabilizes individuals from anxiety, alienation, and value disorientation. When education, spirituality and culture are harmoniously integrated, a pedagogical approach is formed thar touches on the full dimensions of the human being: mind, soul and social (Sinha, 2025).

Within this context, education—particularly Islamic Religious Education (PAI)—holds a strategic role. PAI does not only focus on cognitive religious instruction but also has strong potential to develop students' psychological resilience. Sihono and Hamami (2025) argue that psychological and counseling principles can serve as the philosophical basis for developing the PAI curriculum. In addition, research by Aldi and Khairanis (2025) emphasizes that integrating psychology into Islamic education can enhance students' capacity and character development.

This is because the values of spirituality, ethics, and social relationships taught in Islam can serve as essential tools for maintaining and strengthening mental health (Winarso, 2024). Spirituality in Islamic education provides students with the opportunity to better understand themselves, their environment, and their relationship with God. This can be achieved, for example, by promoting a growth mindset (Jamhuri & Yusuf, 2025) and integrating it with Sufi values in education (Waliyuddin, 2021).

In the context of education rooted in Islamic spirituality, values such as patience, prayer, and introspection, have an important role in helping students navigate emotional and psychological symptoms (Ayob et al., 2025). Patience, as the ability to restrain oneself in the face of pressure or a adversity, can form a strong mental endurance (Alfain et al., 2023). In situations of a academic stress, social conflict, or digital anxiety, the value of patience fostres reslience and self-control. Prayer serves as a medum of inner communication between the student and God, providing calmness, hope, and a sense of spiritual connectedness (Olusegun, 2024). The practice is psychologically proven to help ease anxiety, reduce feeling of isolation, and restore self-confidence. Meanwile, introspection encourages students to reflect on their actions, feelings, and thoughts (Virtue, 2021). This process opens a space for healthy self-awareness, helps student recognize negative emotions, and manage them wisely.

In addition, Islam also emphasizes the importance of creating a conducive and productive educational environment. An effective learning environment in the Islamic context must be able to integrate both spiritual and intellectual dimensions (Mauris & Ali, 2024). As stated in Surah Al-

Baqarah verse 153, *"O you who believe! Seek help through patience and prayer. Indeed, Allah is with those who are patient."* Mauris and Ali (2024) interpret this verse by stating:

> This verse teaches that patience holds a very significant role in human life, especially in education. Patience is not merely the ability to restrain oneself from negative emotions or feelings, but also the perseverance to endure a challenging learning process. In the educational context, patience serves as a solid foundation for overcoming the obstacles that may arise throughout the learning journey.

Through the comprehensive application of Islamic education, both students' intellectual reasoning and mental health can be nurtured in accordance with their natural disposition (fitrah). However, in order to reach students more holistically and address the realities faced by Generation Z, the approach to Islamic Religious Education (PAI) must be both transformative and contextual. This includes the integration of local cultural wisdom that embodies humanistic values and inner balance.

It is important to understand that the integration of culture and Islamic religious educaton is an effective strategy in fostering strong character in students (Sahin, 2018). Local culture contains wisdom values that have been proven to form a harmonious and moral social order (Sumartias et al., 2020; Sumbulah, 2012). When these values are contextualized in Islamic religious education learning, it will create a grounded and meaningful educational process. Islamic religious education not only transmite the normative teachings of Islam, but also internalizes values such as honestly, responsibility, tolerance, and social care. These values are actually also alive in the cultural practices of Indonesian society such as gotong royong, deliberation, and *slametan* traditions that teach spiritual solidarity (Aldi, Muhammad, 2025). By making culture an educative medium, PAI can bring Islamic teachings to life in students social reality.

Cultural integration in PAI also prevents students from being exclusive and rigid in religion (Fajar Siddik, Mhd., Qorib, Muhammad, Rifai Lubis, 2022). Instead, they will learn to inperpret Islam as a religion of *rahaman lil 'alamin* that is able to dialogue with local realities. This is important in building a strong character that remains inclusive, respectful of differences, and adaptive to the dynamics of the times. Therefore, the sinergy between culture and Islamic religious education is an important foundation in building a generation with strong character, deep spirituality, and high social sensitivity amid challenges of globalization (S. A. Firdaus & Suwendi, 2025; Jakandar et al., 2025).

Culture or local wisdom also plays a role in shaping learners mental health, especially generation Z learners (Carter, 2025; Folsom, 2024). Local wisdom, such as the values of gotong royong, respect for parents and teachers, and traditional spiritual practice, have a significanct role in shaping learners psychological resilience. In the cultural context, prctice such as *slametan,* collective prayers or traditional rituals create a strong sense of community and social support (two important factors in maintaining mental stability). Local wisdom also teaches values of equanimity, self-control and acceptance of life's realities. These values strengthen learners ability to cope with academic and social pressures. On the other hand, when education overemphasizes modern values without integrating cultural roots, learners risk identity alienation and cultural stress (Manga et al., 2025).

Javanese philosophical values such as *tepa selira* (empathy and tolerance) and *cablaka* (openness and honesty) are noble principles that align with Islamic teachings in fostering individuals who are emotionally, socially, and spiritually balanced (Imami, 2024; Widodo & Sujito, 2017). The value of *tepa selira* cultivates social awareness and sensitivity toward the feelings of others, which is crucial for developing empathy and reducing inner conflict caused by excessive individualism (Nafilasari et al., 2023). Meanwhile, *cablaka* encourages honesty in expressing thoughts and emotions, which is essential for creating an emotionally safe space for students (Maria Fitricia & Ayuning Hidayah, 2024; Satibi et al., 2024).

Actually, based on the research findings that the author mentioned earlier, Islamic religious education has played an important role in shaping the character and morality of students. However, cognitive and normative approach are often insufficient to eddress the complexity of mental health issues faced by students in the digital era. Religious materials that focus on memorization and doctrine have not fully touched the psychological an emotional aspects of students. In fact, mental challenges such as anxiety, stress, and loss of meaning in life require a more empathetic, refelctive, and contextualized spiritual approach. Therefore, religious education needs to be reconstructed to be more responsive to students psychological needs.

So far, Islamic Religious Education tends to focus on cognitive and doctrinal aspects, such as memorization, fiqh, and aqidah, without explicitly integrating the emotional and psychosocial aspects of students. As a result, mental health issues, such as stress, anxiety, and the identity crisis plaguing Z generations, have not been fully addressed in the PAI curriculum. In addition, the PAI approach is also less contextualized in responding to the pressures of the digital age and the flow of global culture and this is where the gap of this research.

Understanding students' mental health, particularly those of Generation Z, cannot be separated from the socio-cultural and technological realities that shape their identity. An Islamic Religious Education curriculum that is harmonized with local values such as *tepa selira* and *cablaka* can serve as a holistic approach to shaping a generation that is not only intellectually capable but also mentally and spiritually healthy.

METHODS

This study employs a qualitative research method. Qualitative research emphasizes interpretation-based arguments, and is often regarded as an art form due to its inherently high level of subjectivity (Harahap, 2020; Sugiyono, 2019). Creswell (2015) further explains that qualitative research involves several key processes, such as formulating questions and procedures, collecting specific data, and conducting inductive analysis that moves from particular themes to broader generalizations. The qualitative approach was chosen because it is relevant in exploring the meaning, interpretation and philosophy values contianed in Islamic religious education and Javanese philosophy, especially the values of *tepa selira* and *cablaka.* This research focuses on in-depth understanding of the relationship between local culture, Islamic spirituality, and students mental health.

This research also adopts a literature review approach. The researcher reviewed primary sources, including journal articles, books, and research reports that discuss Javanese philosophical concepts, specifically *tepa selira* and *cablaka*, in relation to the philosophy of Islamic Religious Education and students' mental health (Adlini et al., 2022). In additon, this study is also within the critical paradigm, which is to reveal the social and educational realities that have been less responsive to the psychological conditions of the younger generation. This paradigm directs the study to not only explain, but also provide transformative offers for the development of local wisdom-based PAI curriculum.

RESULTS AND DISCUSSION
***Tepa Selira* as an Ethical Philosophy in Islamic Education**

In Javanese culture, *tepa selira* is a moral value that holds an important position in shaping character and social behavior (Hasyim et al., 2023). It functions not only as a guideline for personal ethics but also as a foundation for building and developing harmonious, respectful, and supportive social relationships (Wiyono, 2020). In a multicultural society like Indonesia, local values such as *tepa selira* are particularly useful in overcoming differences, avoiding conflict, and promoting peaceful coexistence (Nada et al., 2024).

The term *tepa selira* comes from two Javanese words. */Tepa/* means 'to measure' or 'to properly consider' an action, while */selira/* means 'the self' or 'one's own body' (Nafilasari et al., 2023; Nuryantiningsih et al., 2022). Therefore, *tepa selira* is understood as an attitude in which one

uses oneself as the standard when treating others (Sutikno et al., 2019; Widiyanti, 2024). In practice, this value requires a person to consider how they would like to be treated before acting or speaking to others.

Conceptually, *tepa selira* represents the ability to empathize, to feel what others feel, to place oneself in another's position, and to understand the emotions and perspectives of others with awareness and caution before taking action or speaking (Nafilasari et al., 2023; Widiyanti, 2024). This value arises from Javanese philosophy which upholds social harmony, inner balance, and moral refinement in every interpersonal relationship (Hasyim et al., 2023). Javanese people believe that by refraining from hurting, cornering, or humiliating others, social harmony can be maintained. Practicing *tepa selira* leads to a life of peace, mutual respect, and harmony (Istikomah & Hardiyanto, 2022; Nafilasari et al., 2023).

Tepa selira is also an important foundation for building supportive social relationships in multicultural environments (Idana & Insani, 2024; Permatasari et al., 2024). In diverse communities with different ethnic, religious, and socioeconomic backgrounds, differing perspectives can often lead to conflict (E. E. Saputra & Parisu, 2025). In this context, *tepa selira* plays a crucial role by teaching individuals to understand and appreciate these differences and to restrain from actions that might harm others, either verbally or non-verbally (Nuryantiningsih et al., 2022; Widiyanti, 2024). Therefore, *tepa selira* is not just about politeness or external manners but is also an expression of emotional maturity and deep social intelligence (Rika Widianita, 2023).

In application, *tepa selira* teaches individuals to regulate emotions, understand social boundaries, and prioritize sensitivity and empathy in communal life (Zayadi, 2024). In simple terms, *tepa selira* in Javanese culture is similar to the Indonesian concept of *tenggang rasa*, which means social awareness to maintain others' feelings and foster harmonious relationships in a diverse society (Nafilasari et al., 2023).

Philosophically, *tepa selira* is rooted in the Javanese worldview that prioritizes balance and peace as the goals of life (Siswanto, 2020). A person is considered wise when they are able to control themselves, restrain their ego, and consider the impact of their actions and words on others (Utorowati et al., 2022). In Javanese thought, this aligns with the concept of *ajining dhiri saka lathi*, which means a person's dignity is reflected in their words (Parinussa & Fridawati, 2022). Therefore, people must speak carefully to avoid offending others, which is part of realizing *tepa selira* in daily life. This value also aligns with the principle of *eling lan waspada*, which means being aware and vigilant, and teaches individuals to be conscious of themselves and their surroundings to avoid disrupting social harmony (Chrisna & Arianti, 2023; Yulianto et al., 2025).

In the context of modern times, where digital communication often lacks empathy and the culture of instant gratification spreads rapidly, *tepa selira* serves as a reminder of the importance of ethics in social interactions (Maura et al., 2024; Moch. Fakhuroji, 2019). When instilled from an early age through character education in schools, modeled in families, and reinforced by the community, *tepa selira* can help individuals grow to be not only intellectually capable but also emotionally and socially mature (Farida et al., 2022). Such individuals become supportive, emotionally aware of others' feelings, and present to empower rather than to judge.

In social psychology, *tepa selira* is closely related to empathy, social support, and emotional intelligence (P. R. Putri, 2024). Individuals who can understand and share the feelings of others tend to build stronger interpersonal relationships, reinforce social bonds, and reduce the likelihood of conflict. In this way, *tepa selira* functions as a social mechanism that maintains balance and harmony in human interaction.

As one of the mechanisms used in the context of social coping, the value of *tepa selira* plays an important role in helping individuals effectively deal with social pressure and potential conflicts. This aligns with the view of Nafilasari et al. (2023), who emphasize that through the practice of *tepa selira*, individuals not only learn to understand other people's perspectives but also develop the ability to manage negative emotions that may arise in difficult situations. At the same time, they can find mutually beneficial solutions for all parties involved. Moreover, other scholars highlight that

applying this value supports emotional and interpersonal learning, which is crucial in social interactions (Rika Widianita, 2023).

In the Javanese context, *tepa selira* has served as a strong foundation for fostering unity and peaceful conflict resolution (Istikomah & Hardiyanto, 2022). It does not merely function as a method for settling disputes but also represents a cultural practice that prioritizes mutual understanding and tolerance among members of the community (Sa'adah et al., 2025). Therefore, the value of *tepa selira* is expected to strengthen social solidarity and promote harmony in community life, enabling each individual to approach various challenges with greater maturity (Hasyim et al., 2023).

The practice of *tepa selira* also contributes positively to mental health. The empathy and social tolerance fostered by this value can help reduce social stress and enhance emotional well-being (Widiyanti, 2024). However, it is also important to maintain balance so that the application of *tepa selira* does not lead individuals to excessively sacrifice themselves, which could trigger emotional strain.

Thus, *tepa selira* is not only part of Javanese culture but also represents local wisdom that carries deep meaning and remains relevant in various aspects of Indonesian life. By applying this value in family, education, workplace, and digital environments, a society built on mutual respect, support, and harmony can be cultivated. *Tepa selira* is more than a cultural legacy from past generations; it must be realized in everyday life. The presence of this value strengthens our social resilience in facing conflict, crises, and collective anxiety amidst continuous societal changes.

The Javanese philosophy of *tepa selira*, understood as the ability to place oneself in the feelings and position of others, is a noble value rich in humanistic and spiritual meaning. In the context of Islamic education, *tepa selira* strongly intersects with Islamic teachings about empathy (ta'awun), compassion (rahmah), and tolerance between individuals (Nafilasari et al., 2023; Sa'adah et al., 2025). An Islamic education that integrates the value of *tepa selira* does not merely introduce students to the concept of noble character (*akhlāq*), but also trains them in social sensitivity and self-restraint in daily life.

For Generation Z learners, who live amid academic, social, and digital pressures, the value of *tepa selira* is especially important as a tool for building stable mental health. When students are able to understand and appreciate others' perspectives, they are more likely to build healthy social relationships, reduce conflict, and avoid impulsive or aggressive behaviors. *Tepa selira* also aligns with mental health principles that encourage humility and constructive dialogue, which positively influence self-regulation (Romadhianti et al., 2024; Widiyanti, 2024).

Cablaka: **The Philosophy of Honesty and Openness for Learners in the Digital Era**

Mental health and psychological burdens have become prominent topics of discussion after the COVID-19 pandemic. Many individuals across various age groups have experienced mental health disorders. Psychological burdens arise when individuals face excessive pressure, whether from internal or external factors, which can develop into other mental disorders (Susanti et al., 2025). Many factors trigger mental disorders and psychological burdens, with socio-economic factors playing a significant role in individuals' mental health.

The impacts of mental disorders range from decreased productivity and quality of life to an increased risk of chronic physical illnesses. In Indonesia, the prevalence of emotional mental disorders continues to rise among adolescents and workers. Effective handling of mental health problems and psychological burdens is necessary, including support from family, social environment, and access to mental health services (Nur Haryanti et al., 2024).

Psychological burdens need to be expressed emotionally in order to reduce them. Emotional expression is an individual's ability to convey or reveal emotional states through verbal or non-verbal behavior (Alhammadi et al., 2024). The expression of emotions can be influenced by cultural factors (Budiono & Masing, 2022). Every individual has a unique way of expressing their thoughts and feelings openly. There is no prohibition against expressing feelings honestly, frankly, and as

they are. Especially in modern life, which is full of pressures, individuals often face various psychological challenges that can lead to serious psychological problems.

One strategy to reduce an individual's psychological burden is by expressing their thoughts and feelings. When expressing thoughts and feelings, communication that can be understood is necessary. One communication style that is characteristic and ingrained in the Banyumas community is the concept of *Cablaka* or *Blakasuta*, which is linked to the mentalist history. *Cablaka* can be interpreted as straightforward character, frankness, bluntness, honesty, and spontaneity (Herdian, 2021; Muarrifah & Ida Puspitarini W, 2023; Nurdiyanto & Resticka, 2021).

The character of a community can be understood from the culture that underlies it. The culture that exists and has developed within a community becomes a personality that characterizes the Banyumas community, reflected strongly in the Ngapak dialect used as a basis for social interaction. For example, *Cablaka* or *Blakasuta* reflects the Banyumas community's character, which naturally has an entertaining quality (Isrofiah Laela Khasanah & Heri Kurnia, 2023; Maria Fitricia & Ayuning Hidayah, 2024; Nugroho & Kusuma, 2023; Nuryantiningsih et al., 2022; Rahayu et al., 2023).

The Banyumasan dialect, which is very free in expression, sometimes gives the impression of rudeness to outsiders who hear or interact with people from the Banyumas residency area. On the other hand, *Cablaka*/*Blakasuta* carries positive values for conveying something honestly according to the situation and existing conditions. According to Priyadi (2013), the word *Cablaka* comes from the word */blaka/* or */cah blaka/*, which then became */cablaka/*. The word */walaka/* means 'child', 'youngster', or 'someone who is still raw (not mature)' or 'genuine without contamination from external influences' (Herdian, 2021).

The characteristics of *Cablaka* are a cultural trait embedded in the Banyumas culture (*Pengiyongan*), with a distinctive communication style using the *Ngapak* dialect. This style is not only a way of speaking but also a life philosophy that is reflected in the behavior and social interactions of the Banyumas community (Muarrifah & Ida Puspitarini W, 2023; Ulum & Utami, 2022). *Cablaka*, which is reflected in straightforwardness and honesty, contrasts with general Javanese culture, which tends to be more refined and uses polite manners (*unggah-ungguh*) (Maria Fitricia & Ayuning Hidayah, 2024). The *Cablaka* trait also reflects authenticity or being genuine without pretense in hiding thoughts or feelings (Nuryantiningsih et al., 2022).

Although *Cablaka* is a positive cultural value, excessive or unconsidered open expression can become a psychological burden for both the speaker and the listener. When *Cablaka* is imposed as a requirement, people may feel forced to be blunt, even if it goes against their wishes. Such expression can be accepted or cause conflict among people and become an emotional burden because of frankness about sensitive or painful matters (Yunita et al., 2024). In the field of psychology, open expression has long been associated with the reduction of psychological burdens, enhancement of well-being, and strengthening of interpersonal relationships. *Cablaka* is not only about honesty but also a reflection of individual self-disclosure. Openness is a personality trait linked with cognitive flexibility, creativity, and improved mental health. In Indonesian culture, open expression is often accompanied by norms of politeness and harmony, which make *cablaka* unique because it emphasizes honesty without neglecting social values (Abu Raya et al., 2023; Tamir et al., 2023).

The Banyumas community reflects its cultural identity in daily life. *Cablaka* can be expressed through social media, which has developed using the characteristic Ngapak dialect. The *cablaka* approach offers a unique perspective for expressing emotions within the local culture. For example, the iconic wayang character Bawor embodies *cablaka* traits, representing honesty and courage in expression (Hafidz & Nurul, 2021).

Psychological burdens arising from *cablaka* can be managed without compromising the core cultural values of the Banyumas community. Individuals can express whatever they are thinking but require communication skills to be more adaptive. They need to understand the appropriate timing

for straightforwardness, distinguish between private and public matters, and be aware of body language and tone that are acceptable to others.

However, many individuals outside the Banyumas culture still misunderstand the *cablaka* culture. There is a need for deeper understanding of *cablaka* as a cultural characteristic that can help reduce misunderstandings and psychological burdens (Yunita et al., 2024). Conversely, the Banyumas community also needs to recognize that not all cultures share the same communication style. Pressures stemming from excessive honesty can cause internal conflicts and feelings of hurt.

Cablaka should be practiced in communication with consideration of time, place, context, and empathy. This ensures the communication style is accepted and delivered wisely without psychologically burdening individuals and fosters tolerance in multicultural communication (Wicaksono & Istiyanto, 2022). Expression and communication in the *cablaka* style should be accompanied by assistance or solutions to prevent interpersonal conflicts. The values of honesty and openness have positive significance for daily life continuity; however, if these values are used excessively without regard for timing, place, and condition, they can become psychological burdens on both the speaker and the recipient.

CONCLUSION

Islamic religious education has great potential in shaping students mental resilience through a contextual and transformative approach. This article shows that the integration of Javanese philosopical values, especially *tepa selira* and *cablaka,* harmoniously in Islamic education shapes learners emotional, social, and spiritual health. *Tepa selira* as a form of emphaty and tolerance strengthens learners ability to establish positive social relations, and prevents conflicts and inner pressure that damage mental balance. Meanwhile, that values of *cablaka* provides space for learners to express their thougts and feelings openly, honestly and authentically. In the context of Generation Z students, who are heavily exposed to digital and social pressures, these values become especially relevant and important. Local values are not merely supplementary but can serve as the primary foundation for an educational model that responds to contemporary needs. Islamic Religious Education that embraces local wisdom can build an integration between transcendental values and the cultural realities of students. Therefore, developing an Islamic Religious Education curriculum based on the philosophies of *tepa selira* and *cablaka* become strategic alternative to produce students who are not only normatively religious but also mentally mature and socially competitive.

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