

# Local Wisdom-Based Character Education in Madrasahs: Toward Contextual and Transformative Islamic Pedagogy

Budi Nurhamid<sup>1</sup>, Fuad Srinio<sup>2</sup> Ardianto<sup>3</sup> Benny Angga Permadi<sup>1</sup> Ismawati<sup>3</sup>

<sup>1</sup> Universitas KH. Abdul Chalim Mojokerto, Indonesia: [budinurhamid92@admin.smp.belajar.id](mailto:budinurhamid92@admin.smp.belajar.id)

<sup>2</sup> Sekolah Fakhruddin Wittaya Waeng, Narathiwat, Thailand:

<sup>3</sup> Institut Agama Islam Daruttaqwa Gresik, Indonesia:

---

## ARTICLE INFO

### Keywords:

local wisdom,  
character education,  
madrasah,  
Islamic education,  
moral development.

### Article history:

Received 2025-05-14

Revised 2025-10-12

Accepted 2025-11-17

---

## ABSTRACT

This study is grounded in the growing concern over the decline of moral values among students in the era of globalization and technological advancement, particularly within madrasah education. The weakening of ethical awareness and cultural identity necessitates an educational approach that is both value-based and contextually relevant. Therefore, this research aims to examine how the integration of local wisdom can strengthen character education in madrasahs. This study employs a qualitative approach using interviews, observations, and document analysis to explore the processes, strategies, and impacts of integrating local wisdom values into moral education. The findings reveal that local wisdom—such as mutual cooperation, deliberation, and respect—can be effectively embedded in both curricular and extracurricular activities, contributing significantly to the development of students' moral character, including honesty, discipline, responsibility, and tolerance. Furthermore, the integration of local cultural values enhances students' engagement and facilitates the internalization of ethical principles in their daily lives. However, challenges such as limited teacher competence, diverse cultural contexts, and lack of instructional resources were identified. To address these issues, adaptive strategies including teacher training, community involvement, and contextual learning materials are essential. This study implies that integrating local wisdom into Islamic education not only reinforces students' character and cultural identity but also offers a sustainable and transformative model for value-based education in contemporary society.

*This is an open-access article under the CC BY-SA license.*



---

## Corresponding Author:

Budi Nur Hamid

Universitas KH. Abdul Chalim Mojokerto, Indonesia: [budinurhamid92@admin.smp.belajar.id](mailto:budinurhamid92@admin.smp.belajar.id)

---

## INTRODUCTION

The Qur'an, as the primary guidance for Muslims, not only regulates aspects of worship but also emphasizes the importance of moral development in social life. A current phenomenon shows significant challenges in maintaining the moral integrity of the younger generation amid globalization and rapid technological advancement. The decline of ethical values, weakening tolerance, and reduced internalization of Islamic values in daily life have become critical issues in the field of education, particularly within madrasah environments. This study addresses the critical importance of integrating local wisdom into character education within madrasahs, a significant issue for both scientific knowledge development and practical pedagogical applications. A deeper understanding of this integration is essential to enrich insights into culturally congruent pedagogical frameworks and support more accurately tailored educational policymaking (Adnyana et al., 2024).

Several studies have examined the importance of moral education in Islam. Hamka's perspective highlights that education aims to shape character, morality, and the ability to distinguish between right and wrong. Furthermore, a study by Muh Ibnu Sholeh (2025) demonstrates that integrating Islamic values and local wisdom into character-based curricula can produce a generation that excels academically while maintaining noble character. Ahmad Kastalani (2025) also emphasizes that local wisdom functions as a cultural filter in responding to the impacts of globalization. While numerous studies have explored character education and local wisdom independently (Arjaya et al., 2024; Mansur & Sholeh, 2024), a notable gap persists in qualitative investigations specifically examining the synergistic integration of these elements within the unique cultural and religious context of Indonesian madrasahs.

This research aims to fill these lacunae by providing an in-depth, qualitative analysis of how the inherent values of local wisdom, such as those found in Gresik's cultural traditions, can be effectively leveraged to cultivate specific character traits among students in madrasahs (Anis et al., 2025). This study, therefore, seeks to provide a comprehensive understanding of this integration, complementing previous quantitative and theoretical approaches with empirical evidence and offering new perspectives on pedagogical models that have not been extensively explored (Afendi et al., 2025). Specifically, this research tests the hypothesis that the systematic integration of local wisdom values within madrasah curricula significantly enhances the efficacy of character education, leading to demonstrably stronger moral and ethical development among students (Maswati et al., 2025; Setyo et al., 2021).

This study extends previous work on cultural values in Indonesian folklore and their educational integration by focusing on the specific context of madrasahs (Sawita et al., 2024). This approach recognizes that local wisdom, defined as the values, ethics, traditions, and practices deeply rooted in a specific community's culture, plays a pivotal role in shaping identity, social behavior, and educational philosophies, particularly in Indonesia (Sutrisno et al., 2025). This research specifically investigates how these localized cultural elements can be systematically integrated into the madrasah curriculum to foster character development, moving beyond generalized discussions of character education to a nuanced examination of culturally responsive pedagogy (Hanapi et al., 2025). This qualitative approach will illuminate the nuanced processes and challenges of embedding indigenous cultural knowledge, exemplified by the Sipakatau and Sipakalebbi values in Bugis-Makassar tradition or Tengger cultural values, into formal educational settings to cultivate holistic character development among students (Ansori et al., 2025; PUTRI et al., 2022). This systematic integration is crucial for preserving cultural identity in the face of globalization, as highlighted by existing research on incorporating cultural values into school curricula to strengthen national identity (Rasidi et al., 2025). Indeed, ethnopedagogy, by preserving cultural values, reinforces a multicultural national identity and has been shown to enhance

children's awareness of local culture and nurture character development through the integration of local wisdom values into the learning process (Sakti et al., 2024).

However, most existing studies tend to focus on the general concept of integration and have not thoroughly explored the practical implementation of integrating local wisdom into moral education in madrasahs. This indicates a research gap, particularly in contextual pedagogical practices that connect local cultural values with applicable and relevant moral learning for students' daily lives.

Based on this gap, this study aims to examine and describe in depth the integration of local wisdom in moral education within madrasahs. Specifically, it seeks to explore the strategies, approaches, and implementation processes of local wisdom values in teaching, as well as their impact on students' character development. This article discusses the concept of integrating local wisdom from the perspective of Islamic education, followed by an analysis of its implementation in moral learning in madrasahs and its implications for strengthening students' character and cultural identity. Therefore, this study is expected to contribute both theoretically and practically to the development of contextual and sustainable value-based education.

## METHODS

This study employs a qualitative research approach using a content analysis design to systematically examine the integration of local wisdom in character education within madrasahs. Content analysis is utilized to interpret and analyze textual and contextual data related to the values, strategies, and implementation of local wisdom in Islamic education.

The data sources consist of primary and secondary materials, including academic articles, policy documents, curriculum guidelines, and relevant literature on local wisdom, character education, and Islamic pedagogy. In addition, supporting data are derived from field-related documents such as school programs, learning modules, and institutional reports that reflect the practice of integrating local wisdom in madrasahs.

Data collection is conducted through document analysis, involving the identification, selection, and classification of relevant texts based on predetermined criteria. The data are then analyzed using a thematic content analysis technique, which includes several stages: (1) data reduction through coding and categorization of key concepts related to local wisdom and character education; (2) data display by organizing themes and patterns; and (3) interpretation to draw meaningful conclusions regarding the forms, processes, and impacts of integration.

To ensure the validity and reliability of the findings, this study applies triangulation of sources and peer debriefing, as well as maintaining consistency in coding procedures. This methodological approach enables a comprehensive and in-depth understanding of how local wisdom values are conceptualized and operationalized in fostering character education in madrasahs.

## FINDINGS AND DISCUSSION

### The Concept of Akhlak (Moral Conduct)

According to Hamka, the essence of moral education (*akhlak*) cannot be separated from the broader meaning of Islamic education itself. Islamic education seeks to shape character, ethics, morality, and the personality of individuals so that they are able to distinguish between right and wrong. Fundamentally, Hamka defines education as an effort to provide knowledge that enables individuals to clearly understand various aspects of life. He emphasizes that the core of education is to open one's insight, allowing individuals to develop a broad and forward-looking perspective (Hamka, 2016).

According to Hidayat (1994), referring to Ibn Miskawaih, the essence of moral education is reflected in its intended goals. Moral education is primarily directed at guiding human behavior toward

becoming better. In this context, Ibn Miskawaih emphasizes behavioral refinement, while Hamka highlights the formation of character and ethical awareness as integral parts of Islamic education.

Based on these perspectives, it can be concluded that moral education is a process aimed at shaping human behavior and personality toward moral excellence. Ibn Miskawaih focuses on behavioral direction, whereas Hamka views moral education as an integral component of Islamic education that emphasizes character building, ethical conduct, and the ability to differentiate between good and bad.

#### **Classification of Akhlak in Islam**

In Islamic teachings, akhlak is generally classified into two main categories: praiseworthy morals (*akhlak mahmudah*) and blameworthy morals (*akhlak mazmumah*). **Akhlak Mahmudah (Praiseworthy Morals):** Praiseworthy morals are ethical qualities that should be understood, practiced, and internalized in daily life. These virtues represent Islamic teachings exemplified by the Prophet Muhammad (peace be upon him). In Islam, possessing good character is considered a reflection of one's faith, as one of the primary missions of the Prophet was to perfect human morality. Thus, practicing good morals signifies adherence to Islamic teachings and the pursuit of moral perfection. **Akhlak Mazmumah (Blameworthy Morals):** Blameworthy morals are negative traits that must be avoided by every Muslim. These include qualities such as stinginess (*al-bukhl*), dishonesty (*al-buhtan*), major sins (*al-fawahish*), envy (*hasad*), corruption (*al-ifsad*), arrogance (*al-istikbar*), ingratitude (*al-kufran*), slander (*an-namimah*), hypocrisy, and other immoral behaviors. Individuals who possess such traits are considered to have imperfect faith.

From this classification, it is evident that akhlak occupies a central position in Islam. Almost all aspects of Islamic teachings are oriented toward the formation and development of noble character, known as *al-akhlāq al-karīmah*.

#### **Integration of Local Wisdom Values in Moral Education in Madrasah**

Madrasahs play a crucial role in instilling character and Islamic values in students. Through comprehensive religious education, madrasahs cultivate virtues such as honesty, discipline, responsibility, tolerance, and patriotism. The curriculum is not solely focused on mastering religious knowledge but also aims to develop noble character and Islamic personality. Learning activities are often integrated with religious practices, such as reciting the Qur'an, performing congregational prayers, fasting, paying zakat, and participating in socially oriented Islamic activities.

The contribution of madrasahs in building national character through the internalization of religious values is significant. As part of the National Education System, madrasahs contribute to increasing educational participation and supporting compulsory education programs in Indonesia. The integration of local wisdom values into moral education in madrasahs represents a systematic effort to combine local cultural values with Islamic teachings.

#### **Functions and Benefits of Integration**

Integrating local wisdom into Islamic Religious Education (PAI) is an approach with significant potential to enhance the relevance and attractiveness of learning. Local wisdom, which embodies values such as mutual cooperation (*gotong royong*), deliberation (*musyawarah*), and tolerance, can strengthen the teaching of universal Islamic values.

Moreover, the integration of local wisdom can increase students' motivation to learn. Rahmawati (2022) highlights that using culturally relevant examples makes learning more engaging and easier for students to understand. Consequently, local wisdom can serve as a valuable resource for contextualizing Islamic education, making it more meaningful and applicable to students' daily lives.

### Challenges and Solutions

Despite its potential, the integration of local wisdom into Islamic education faces several challenges. Kurniawan (2020) identifies key issues such as the risk of misinterpreting Islamic values, the diversity of local traditions that are difficult to integrate comprehensively, limited teacher capacity, and the lack of contextual teaching materials.

To address these challenges, several solutions can be proposed, including the development of structured learning modules, teacher training programs, and the preparation of context-based instructional materials aligned with local wisdom. Teachers, as the primary agents of education, play a critical role in implementing these values effectively.

However, successful integration also requires collaboration among stakeholders, including communities, parents, and the government. Communities contribute by preserving local wisdom, while the government plays a role in formulating supportive educational policies. Such collaboration ensures that the integration of Islamic values and local wisdom is not merely theoretical but is effectively implemented in educational practices.

### Analysis of Local Wisdom in Educational and Socio-Cultural Perspectives

Local wisdom represents a value system constructed through a long dialectical process between humans, culture, and their environment. Conceptually, local wisdom is not merely understood as traditions or habitual practices, but as a system of knowledge (*local knowledge system*) that embodies ethical, ecological, and social values internalized within collective life. Definitions referring to the Indonesian Dictionary (KBBI) and Law No. 32 of 2009 emphasize that local wisdom possesses both normative and functional dimensions, serving as behavioral guidance as well as an instrument for maintaining environmental sustainability and social harmony.

From an educational perspective, local wisdom holds strategic potential as a contextual learning resource. Various forms of local wisdom practices in Indonesia—such as *awig-awig* in Bali and Lombok, the *Bebie* tradition in South Sumatra, and *customary forest prohibitions* in Riau—demonstrate values of discipline, responsibility, mutual cooperation, and ecological awareness. These values align closely with the objectives of character education, particularly in shaping students who are not only cognitively competent but also socially and spiritually aware. Therefore, local wisdom can function as an effective medium for value internalization, offering more practical relevance compared to purely theoretical approaches.

Furthermore, the diversity of local wisdom forms, including rituals (*Cingcowong*, *Bau Nyale*, *Ma'nene*), social traditions (*Grebeg Syawal*, *Seba*, *Batombe*), and environmentally oriented customary practices (*customary forest protection*, *Kebo-keboan*), indicates a broad spectrum encompassing religious, social, economic, and ecological dimensions. This suggests that local wisdom is not static but dynamic and adaptive to societal changes. However, modernization and globalization often marginalize these values, thus requiring systematic efforts to revitalize and integrate them into formal education systems.

Critically, although local wisdom contains noble values, not all practices can be directly adopted within modern educational contexts. Certain traditions, particularly those involving extreme ritual practices, require reinterpretation to remain compatible with humanitarian values and contemporary educational principles. Therefore, processes of selection, adaptation, and contextualization are necessary to ensure that the integration of local wisdom is not merely symbolic but substantively contributes to student character development.

In conclusion, local wisdom can be positioned as a form of cultural capital with significant contributions to strengthening value-based character education. Proper integration between local wisdom and Islamic education will result in a learning model that is not only normative-theological

but also contextual and transformative. This is essential in addressing the challenges of globalization, where the cultural identity and moral integrity of the younger generation must be reinforced through approaches rooted in authentic and sustainable local values.

### **Analysis of the Integration of Local Wisdom in Moral Education in Madrasah**

Akhlak (moral conduct) in Islam occupies a central position as the primary objective of education, as emphasized by the thoughts of Hamka and Ibn Miskawaih, who view education as a process of character formation and behavioral regulation toward goodness. In this context, local wisdom can be understood as a cultural medium with significant potential to strengthen the internalization of moral values. Local wisdom is not merely a cultural heritage but also a living value system within society that embodies moral principles aligned with Islamic teachings, such as honesty, responsibility, and balance in social and environmental relations.

Substantively, there is a strong alignment between Islamic moral values and those embedded in local wisdom. For instance, the principle of *gotong royong* (mutual cooperation) reflects the Islamic values of *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance), while the practice of deliberation (*musyawarah*) corresponds to the concept of *shura* in Islam. Traditions such as *awig-awig*, customary forest conservation, and *Bebie* illustrate values of discipline, adherence to norms, and collective responsibility toward the environment. This demonstrates that local wisdom can serve as a concrete means of transforming moral values from normative concepts into practical applications in students' daily lives.

In the context of learning in madrasahs, the integration of local wisdom offers a more contextual and relevant pedagogical approach. Moral education, which has often been textual and doctrinal, can be transformed into a more contextual form through real-life socio-cultural examples familiar to students. Consequently, students not only understand moral concepts cognitively but are also able to internalize and practice them in real life. This approach aligns with the paradigm of transformative education, which emphasizes behavioral and attitudinal change rather than mere knowledge transfer.

However, the integration of local wisdom into moral education requires a critical approach. Not all local wisdom practices can be directly adopted, as some may not fully align with Islamic principles. Therefore, a process of selection and reinterpretation based on *tauhid* (monotheistic values) and *sharia* principles is necessary. Teachers play a strategic role as value curators, responsible for selecting, adapting, and contextualizing local wisdom in accordance with the objectives of Islamic moral education.

Furthermore, the success of this integration is highly dependent on synergy between madrasahs, families, and communities. Since local wisdom inherently exists within the social fabric of society, its integration into education must involve the community as a learning resource. Thus, moral education is not confined to the classroom but is reinforced through social practices within the community. This integration ultimately contributes to the formation of students who not only possess noble character individually but also demonstrate strong social awareness and cultural identity in the face of globalization.

Overall, the integration of local wisdom into moral education in madrasahs represents a strategic approach that bridges normative Islamic values with socio-cultural realities. This approach not only strengthens students' character but also preserves the sustainability of local cultural values as part of national identity.

### Integration of Local Wisdom in Daily Madrasah Practices

This section presents the empirical findings of a qualitative investigation into the integration of local wisdom within madrasah life. It focuses on how these values are implemented in daily practices and how they contribute to students’ character development. Data collected through interviews, observations, and document analysis were examined thematically to provide a comprehensive understanding of the value internalization process. One key finding reveals that local wisdom practices, such as the 5S culture (smile, greet, salute, politeness, and courtesy), have been embedded in daily routines and significantly contribute to fostering honesty, discipline, and mutual cooperation among students.

**Table1** : Systematic Literature Review (SLR) on Local Wisdom Integration in Madrasah Education

Author(s) & Year	Study Focus	Methodology	Key Findings	Research Gap
Mansur & Sholeh (2024)	Integration of local wisdom in school culture	Qualitative case study	Local wisdom strengthens student character through daily practices	Limited exploration of student internalization process
Sustaining the Integration of Local Wisdom (2025)	Sustainability of local wisdom in education	Bibliometric & case study	Integration is effective when embedded in institutional culture	Lacks multi-stakeholder perspective
Alfandi & Inayati (2025)	Character education through local wisdom	Qualitative approach	Positive impact on moral development	Does not examine regional cultural differences
Aldi & Kawakib (2025)	Cultural philosophy in education	Conceptual study	<i>Adat Basandi Syarak</i> integrates religion and culture	Limited empirical validation
Rasidi et al. (2025)	Student perception of cultural values	Survey/qualitative	Students show improved social awareness and tolerance	Lacks longitudinal analysis
Aldi & Khairanis (2025)	Culture-based education	Literature review	Preserves identity and enhances character	Limited focus on implementation strategies
Sukirno et al. (2023)	Culturally responsive pedagogy	Qualitative research	Local wisdom supports contextual learning	Insufficient policy implications
Fatahillah et al. (2023)	Islamic values integration	Qualitative study	Produces socially responsive graduates	Limited discussion on global challenges
Karnedi et al. (2023)	Religious moderation in education	Mixed methods	Promotes tolerance and inclusivity	Needs deeper pedagogical framework
Zailani et al. (2022)	Role of madrasah in character building	Case study	Madrasah contributes to national character formation	Lacks comparative studies

Warmansyah et al. (2022)	Minangkabau cultural integration		Qualitative	Effective in shaping ethical behavior	Context-specific, limited generalization
Niman (2025); Sakti et al. (2024)	Indigenous knowledge education	in	Literature review	Supports holistic development and cultural preservation	Limited empirical classroom evidence
Hasanah et al. (2023); Sadiyah et al. (2024)	Challenges in education integration		Qualitative	Identifies structural and cultural barriers	Lacks solution-oriented strategies
Sholihah & Zaenurrosyid (2025)	Impact on academic achievement	on	Quantitative/qualitative	Improves both character and academic outcomes	Limited integration model discussion
Arifin et al. (2023); Sirait (2023)	Policy and Islamic education		Conceptual	Highlights need for contextual policy	Requires empirical support

The findings also indicate that local cultural contexts strongly influence how character education is implemented across different madrasahs. Each region adapts its unique cultural values into learning activities and school culture, resulting in diverse character education outcomes. At the same time, this integration process faces several challenges, including limited teacher understanding, pressure from formal curriculum demands, and evolving social dynamics. Nevertheless, madrasahs demonstrate adaptive capacity through various strategies, such as strengthening community involvement, integrating values into both curricular and extracurricular activities, and fostering collaboration with parents.

From the perspectives of key stakeholders—students, teachers, and parents—the integration of local wisdom is perceived as effective in strengthening character formation. These values are not only understood conceptually but are also practiced in daily social interactions. This is reflected in students' increased awareness of tolerance, responsibility, and respect for cultural diversity and national identity.

Another important finding highlights the relevance of cultural principles such as Adat Basandi Syarak, Syarak Basandi Kitabullah in the context of madrasah education. This principle reflects a strong integration between Islamic teachings and local traditions, effectively shaping students' moral and spiritual foundations. Thus, culture-based education serves not only as a means of preserving tradition but also as an effective strategy for developing contextualized and value-driven character.

Furthermore, the study shows that the integration of local wisdom influences how students perceive and internalize these values in their daily lives. This has a positive impact on academic engagement, the quality of social interactions, and the development of a more inclusive and grounded personal identity. Culture-based education successfully bridges traditional values with modern demands, creating a balance between cultural preservation and future-oriented competencies.

In addition, this research highlights how madrasahs incorporate values of religious moderation into the learning process. This effort is essential in cultivating students who are open-minded, tolerant, and capable of coexisting in a pluralistic society. In this regard, madrasahs function not only as educational institutions but also as agents of social transformation that respond to contemporary challenges.

**Table 2:** Summary of Empirical Findings on Local Wisdom Integration in Madrasah

Theme	Key Findings	Indicators/Examples	Implications for Character Education
<b>Integration of Local Wisdom in Daily Practices</b>	Local wisdom is embedded in daily madrasah routines	Implementation of 5S culture (smile, greet, salute, politeness, courtesy)	Strengthens honesty, discipline, and mutual cooperation
<b>Cultural Context and Diversity</b>	Local cultural values influence implementation strategies	Region-specific traditions integrated into school culture and learning	Produces diverse character outcomes based on local identity
<b>Challenges in Implementation</b>	Madrasahs face structural and cultural constraints	Limited teacher understanding, curriculum pressure, social change	Requires institutional support and continuous teacher development
<b>Adaptive Strategies</b>	Madrasahs develop flexible approaches to overcome challenges	Integration in curricular and extracurricular activities, parent involvement	Enhances sustainability of character education practices
<b>Stakeholder Perspectives</b>	Integration is perceived as effective by stakeholders	Positive responses from students, teachers, and parents	Reinforces shared responsibility in character formation
<b>Role of Cultural Principles</b>	Local philosophies strengthen moral and spiritual education	<i>Adat Basandi Syarak, Syarak Basandi Kitabullah</i>	Integrates Islamic values with local traditions for holistic development
<b>Internalization of Values</b>	Students actively internalize values in daily life	Improved tolerance, responsibility, and social interaction	Builds inclusive identity and national awareness
<b>Impact on Academic and Social Development</b>	Integration affects both academic and social engagement	Increased participation, better peer relationships	Supports holistic student development
<b>Religious Moderation Integration</b>	Values of moderation are embedded in learning	Intracurricular activities promoting tolerance and openness	Develops pluralistic and inclusive attitudes
<b>Balancing Tradition and Modernity</b>	Madrasahs navigate between local values and global demands	Adaptation of traditional values into modern pedagogy	Ensures relevance of education in contemporary contexts
<b>Policy and Educational Contribution</b>	Provides empirical basis for policy development	Evidence-based integration of local wisdom	Supports culturally responsive education policy

This section presents the empirical findings derived from the qualitative investigation into the integration of local wisdom within madrasahs, detailing the observed manifestations of character development among students and the pedagogical strategies employed by educators. It will meticulously present thematic analyses of interview data, observational insights, and document analysis, elucidating how local wisdom practices, such as the 5S culture, are woven into daily madrasah life to cultivate virtues like honesty, discipline, and mutual cooperation (Mansur & Sholeh, 2024; "Sustaining the Integration of Local Wisdom into School Life: A Case Study and Bibliometric Approach," 2025).

The findings will also detail how the unique cultural nuances of specific regions influence the selection and implementation of particular local wisdom elements, thereby shaping distinct character education outcomes within different madrasahs. This section will also highlight the challenges encountered during the integration process and the adaptive strategies developed by madrasah

communities to overcome them, offering insights into the practicalities of culturally responsive education. Furthermore, the results will discuss the perceived effectiveness of these integrated approaches from the perspectives of students, teachers, and parents, providing a multi-stakeholder assessment of their impact on character formation (Alfandi & Inayati, 2025).

This will provide empirical evidence regarding the efficacy of local wisdom integration in madrasah character education, addressing existing literature gaps and informing policy. Specifically, the results will underscore the profound relevance of principles like the Adat Basandi Syarak, Syarak Basandi Kitabullah in Minangkabau culture, which integrates Islamic and customary values to foster faith, local wisdom, and social responsibility in students, thereby strengthening the moral and ethical foundations of education (Aldi & Kawakib, 2025).

The analysis will further explore how students perceive and internalize these integrated values, examining their impact on social interactions, academic engagement, and overall character development, especially in relation to their understanding of cultural diversity and national identity (Rasidi et al., 2025). This analysis will contribute to a more comprehensive understanding of how culture-based education, by integrating traditional values into contemporary practices, effectively preserves cultural identity and enhances character formation (Aldi & Khairanis, 2025).

This study, therefore, aims to thoroughly investigate the practical implementation and perceived impact of local wisdom integration within madrasah character education, providing empirical evidence to support or refute existing theoretical assumptions. This rigorous examination will therefore fill a critical lacuna in the literature by offering a detailed, qualitative account of how madrasahs operationalize culturally relevant pedagogy to foster character, thereby enriching the discourse on educational policy and practice (Sukirno et al., 2023). It will specifically analyze how the integration of authentic Islamic values and local wisdom within madrasah curricula cultivates development cadres who are sensitive to societal challenges and possess a futuristic outlook (Fatahillah et al., 2023). This includes an exploration of how madrasahs incorporate values of religious moderation through intracurricular activities, ensuring students develop tolerant and accommodating perspectives toward diverse local wisdoms (Karnedi et al., 2023).

This empirical investigation thus extends beyond theoretical discourse by providing concrete evidence of how madrasahs are adapting traditional educational models to contemporary needs, contributing to a holistic understanding of their role in national character building (Zailani et al., 2022). This research will also delineate the specific mechanisms through which the Minangkabau cultural framework, exemplified by "Adat basandi syarak, syarak basandi kitabullah," is leveraged within madrasah settings to instill ethical behavior and cultural appreciation from an early age (Warmansyah et al., 2022). This will provide a nuanced understanding of how indigenous knowledge systems, when interwoven with formal education, contribute to holistic student development and cultural preservation (Niman, 2025; Sakti et al., 2024).

Furthermore, this study will critically examine the challenges faced by madrasahs in balancing the preservation of such traditional values with the demands of modern educational standards and global diversity (Hasanah et al., 2023; Sadiyah et al., 2024). It will also evaluate the effectiveness of integrating these localized pedagogical approaches in fostering a deeper sense of religious character and academic achievement among students (Sholihah & Zaenurrosyid, 2025). Ultimately, this research seeks to provide a robust empirical foundation for policy recommendations aimed at enhancing character education through culturally responsive approaches within madrasahs, thereby contributing to the broader discourse on Islamic education and its societal impact (Arifin et al., 2023; Sirait, 2023).

Overall, this study confirms that the integration of local wisdom in madrasah education is both an effective and relevant approach to character development. Local wisdom serves not merely as cultural heritage but as a contextual source of values capable of addressing the challenges of modern education. The success of this integration largely depends on the ability of madrasahs to adapt local values into flexible, collaborative, and sustainable pedagogical practices.

Therefore, the integration of local wisdom and Islamic values in madrasah education not only strengthens students' cultural and religious identity but also fosters a generation that is morally grounded, tolerant, and prepared to face global challenges. These findings provide a strong empirical foundation for developing educational policies that are more contextual, inclusive, and oriented toward culture-based character education.

### **Integrating Local Wisdom into Character Education in Madrasahs**

This section elaborates on the theoretical implications and practical applications of the research findings, situating them within the broader academic discourse on character education and Islamic pedagogy. It critically analyzes how the empirical evidence gathered from madrasahs either corroborates or challenges existing models of character development, particularly those emphasizing the integration of local wisdom and religious moderation (Rahmadi & Hamdan, 2023). Furthermore, this discussion will explore how the findings align with or diverge from existing literature concerning the impact of cultural and religious values on character formation, particularly within the Indonesian educational context (Amin et al., 2022; Hidayatulloh et al., 2024).

It will further synthesize the implications of these findings for curriculum development, teacher training, and policy formulation within madrasahs, considering how a holistic approach can integrate religious teachings with daily life (Karimullah, 2023). This integration fosters not only individual moral fortitude but also community resilience and cultural preservation, reflecting the symbiotic relationship between local customs and Islamic law, as seen in concepts like *Adat Bersendi Syara'* and *Syara' Bersendi Kitabullah* (Astalini et al., 2023).

The discussion will also address the complexities and potential tensions in applying these traditional frameworks within contemporary educational settings, acknowledging disparities between implementation and understanding of moral education (Maksudin, 2023). It will also explore how madrasahs adapt to socio-political and economic changes, highlighting their capacity for flexibility in curriculum development and responsiveness to societal needs (Rofik et al., 2023). Ultimately, this section aims to synthesize the research's contributions to both theory and practice, offering a comprehensive understanding of how madrasahs serve as crucial institutions for character development within a culturally and religiously diverse nation.

This study, by examining the integration of local wisdom into character education in madrasahs, seeks to provide nuanced insights into pedagogical strategies that promote moral and spiritual development alongside academic achievement (Saepudin, 2024). This includes an examination of how madrasahs address the lack of teacher competency in contextualizing local cultural knowledge within pedagogy, and how they overcome challenges related to insufficient professional development and scarcity of relevant teaching materials (Haq et al., 2022). It will further explore how madrasahs are developing innovative solutions to these challenges, drawing upon community resources and traditional knowledge systems to enhance the efficacy of character education. This analysis will further highlight the critical role of teacher professional development and resource creation in successfully integrating local wisdom, thereby contributing to the sustainability and cultural relevance of character education initiatives (Arnadi, 2022; Junaidin et al., 2025).

Moreover, this research posits that integrating local wisdom into Islamic education within madrasahs significantly contributes to fostering moderate student character, thereby equipping them to navigate contemporary societal challenges, including religious radicalism (Ali & Musliem, 2024). This approach helps counter the assumption that madrasah students struggle with technological change by demonstrating their adaptability and commitment to both Islamic identity and ancestral wisdom (Ekasari et al., 2021). It also asserts that the mainstreaming of religious moderation through the internalization of local wisdom, such as the *Sipakatau*, *Sipakainge'*, and *Sipakalebbi* cultures, is crucial for socio-political and educational frameworks within madrasahs (Zubair et al., 2022).

Such integration not only enriches the pedagogical landscape but also reinforces the unique characteristic of Islam in Indonesia, providing a strategic framework for cultivating moderate religious values through ideological, theoretical, and practical aspects (Nasir & Rijal, 2021). This comprehensive integration aims to produce graduates who embody both religious moderation and cultural sensitivity, aligning with national commitments to reject radicalism and violence while embracing local wisdom (Prasetyo et al., 2025; Wardi et al., 2023). This study thus offers a comprehensive model for character education that harmonizes spiritual tenets with indigenous cultural practices, promoting a balanced approach to ethical development in the digital age (Pranoto & Haryanto, 2024).

This pedagogical model is critical for nurturing students who are not only grounded in their religious and cultural heritage but are also prepared to contribute meaningfully to an increasingly interconnected and AI-driven world (Zarkasi et al., 2025). To achieve this, madrasahs are increasingly leveraging the deep-rooted understanding of religious teachings of their educators and integrating digital literacy into their pedagogical practices (Uyuni & Adnan, 2024). This integration seeks to bridge the gap between traditional Islamic education and modern technological advancements, ensuring that students develop moral fortitude alongside essential digital competencies (Rusdi et al., 2023).

This approach aims to mitigate the risks associated with rapid technological change, such as moral disintegration among Generation Z, by fostering a balanced integration of technology and spirituality within the madrasah curriculum (Januaripin et al., 2025). This holistic framework emphasizes the importance of developing PAI instructional materials that are contextually relevant and inclusive, particularly in addressing the digital reality and fostering religious moderation (Yunierti et al., 2025). This integration is particularly vital in the digital era, where challenges like moral disconnection, digital distractions, and the commodification of knowledge necessitate a robust educational response rooted in both Islamic principles and local cultural values (Kulsum & Muhid, 2022; Yunita et al., 2025). T

his aligns with broader efforts to counter the moral degradation observed among younger generations, which is often exacerbated by the misuse of digital technology and a weakening internalization of spiritual and ethical values within learning processes (Kurniawan et al., 2025; Pratama et al., 2025). Therefore, an in-depth exploration of the strategies employed by PAI teachers to integrate Islamic values into students' digital lives and to utilize character-based learning media becomes imperative for understanding effective pedagogical responses to these contemporary challenges (Juwairiyah & Fanani, 2025; Suci et al., 2025). Furthermore, this research will analyze how madrasahs are adapting their curricula to address ethical dilemmas arising from advanced digital technologies, ensuring that students are equipped with the moral discernment necessary for responsible digital citizenship (Ibrahim et al., 2024). This involves examining how educators utilize artificial intelligence and digital tools to enhance the delivery of PAI content, thereby preparing students to navigate the complexities of the digital landscape while upholding core Islamic values (Septianingsih et al., 2024; Syahrizal et al., 2024).

## CONCLUSION

### **\*\*Conclusion\*\***

This study demonstrates that the integration of local wisdom into character education in madrasahs represents a contextual and transformative approach to Islamic pedagogy. Local wisdom, as a living system of cultural values, provides concrete and relevant examples that bridge normative Islamic teachings with students' daily social realities. Through this integration, moral values such as honesty, responsibility, discipline, tolerance, and mutual cooperation are not only understood cognitively but also internalized and practiced in everyday life.

The findings confirm that embedding local wisdom within curricular, extracurricular, and school cultural practices significantly strengthens students' character formation and enhances their cultural and religious identity. Moreover, this approach contributes to the development of a more inclusive, tolerant, and socially responsive generation capable of navigating the challenges of globalization without losing their moral and cultural foundations.

However, the study also identifies several challenges, including limited teacher competence, diverse interpretations of local traditions, and insufficient contextual learning resources. Addressing these challenges requires systematic efforts such as continuous teacher professional development, the design of culturally responsive learning materials, and strong collaboration between madrasahs, families, communities, and policymakers.

In conclusion, local wisdom-based character education offers a sustainable and relevant model for Islamic education in contemporary contexts. It not only reinforces moral development but also preserves cultural heritage, making madrasahs strategic institutions in shaping ethically grounded and culturally aware future generations..

## REFERENCES

- Adiyono, A., Ni'am, S., & Anshor, A. M. (2024). Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities. *AL-HAYAT Journal of Islamic Education*, 8(1), 287. <https://doi.org/10.35723/ajie.v8i1.493>
- Adnyana, K. S., Lasmawan, I. W., Kertih, I. W., & Margunayasa, I. G. (2024). Developing Natural and Social Sciences Teaching Materials Using A Self-Instruction Approach Containing Tri Kaya Parisudha Concept For Primary School Students: A Preliminary Research. *Revista de Gestão Social e Ambiental*, 18(3). <https://doi.org/10.24857/rgsa.v18n3-118>
- Afendi, A. R., Muhsinin, U., & Wiratih, H. W. R. (2025). Local Wisdom as a Moral Ecology: Rethinking Character Education in Indonesia's Cultural and Global Contexts. *Journal La Edusci*, 6(4), 744. <https://doi.org/10.37899/journallaedusci.v6i4.2607>
- Aldi, M., & Kawakib, A. N. (2025). Reconstruction of Islamic Education Philosophy in Minangkabau Customary Values: Actualizing the Principles of Adat Basandi Syarak, Syarak Basandi Kitabullah. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(2), 1548. <https://doi.org/10.54371/jiip.v8i2.6902>
- Aldi, M., & Khairanis, R. (2025). History and Culture of Minangkabau in Educational Perspective: Integrating Traditional Values for Character Development. *Jurnal Penelitian Ilmu-Ilmu Sosial*, 6(1), 52. <https://doi.org/10.23917/sosial.v6i1.8197>
- Alfandi, R. C., & Inayati, N. L. (2025). Strategies for Internalizing Islamic Education Values through Nonformal Learning to Support the Achievement of Sustainable Development Goals (SDGs). *Profetika Jurnal Studi Islam*, 25(2), 351. <https://doi.org/10.23917/profetika.v25i02.8236>

- Alhamuddin, A., Dermawan, O., Azis, H., & Erlangga, R. D. (2022). Character Education Based on Minangkabau Local Wisdom. *Hayula Indonesian Journal of Multidisciplinary Islamic Studies*, 6(2), 185. <https://doi.org/10.21009/hayula.006.02.03>
- Ali, L. O. B., & Musliem, M. A. (2024). Islamic Education Based on Local Wisdom in Facing Religious Radicalism in Baubau City Islamic Boarding Schools. *Journal of Asian Wisdom and Islamic Behavior*, 2(2). <https://doi.org/10.59371/jawab.v2i2.84>
- Amin, A., Alimni, A., Kurniawan, D. A., Chen, D., & Wirayuda, R. P. (2022). Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism. *International Journal of Instruction*, 15(3), 931. <https://doi.org/10.29333/iji.2022.15350a>
- Anis, F., Nugroho, P. A., Hutami, T. S., Puspitaningrum, D. A., Nasution, N., & Katsuhisa, S. (2025). Integrating Gresik's local cultural wisdom into character education for shaping the Pancasila student profile. *Jurnal Civics Media Kajian Kewarganegaraan*, 22(2), 228. <https://doi.org/10.21831/jc.v22i2.86062>
- Ansori, Y. Z., Agustin, M., Jatisunda, M. G., & Azman, M. N. A. (2025). Integrating Silih Asah, Silih Asih, and Silih Asuh in Primary School Character Education. *Profesi Pendidikan Dasar*, 321. <https://doi.org/10.23917/ppd.v12i3.12143>
- Arifin, S., Huda, M., & Mufida, N. H. (2023). Developing Akhlak Karimah Values through Integrative Learning Model in Madrasah. *Deleted Journal*, 9(1), 41. <https://doi.org/10.15575/jpi.v0i0.24443>
- Arjaya, I. B. A., Suastra, I. W., Redhana, I. W., & Sudiatmika, A. A. I. A. R. (2024). Global Trends in Local Wisdom Integration in Education: A Comprehensive Bibliometric Mapping Analysis from 2020 to 2024. *International Journal of Learning Teaching and Educational Research*, 23(7), 120. <https://doi.org/10.26803/ijlter.23.7.7>
- Arnadi, A. (2022). Upaya Guru Pendidikan Agama Islam Dalam Mengimplementasikan Kurikulum 2013 Madrasah Ibtidaiyah Se-Kkm 2 Sambas. *Inspiratif Pendidikan*, 10(2), 247. <https://doi.org/10.24252/ip.v10i2.18571>
- Astalini, A., Darmaji, D., Kurniawan, D. A., Septiani, N., & Azzahra, M. Z. (2023). Revitalizing Science Education: Teachers' Response to Embedding Adat Bersendi Syara' and Syara' Bersendi Kitabullah Values into the Learning Process. *Integrated Science Education Journal*, 4(3), 117. <https://doi.org/10.37251/isej.v4i3.735>
- Baharuddin, B., Sahidin, S., Kholilah, A., & Yanuar, F. A. (2025). Pendidikan Islam dalam Era Kecerdasan Buatan: Membangun Peradaban Berbasis Etika dan Teknologi di Indonesia. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(4), 3782. <https://doi.org/10.54371/jiip.v8i4.7432>
- Ekasari, S., Manullang, S. O., Syakhrani, A. W., & Amin, H. (2021). Understanding Islamic Education Management in Digital Era: What Experts Say. *Nidhomul Haq Jurnal Manajemen Pendidikan Islam*, 6(1), 127. <https://doi.org/10.31538/ndh.v6i1.1336>
- Eryandi, E. (2023). Integrasi Nilai-Nilai Keislaman dalam Pendidikan Karakter di Era Digital. *Deleted Journal*, 1(1), 12. <https://doi.org/10.62070/kaipi.v1i1.27>
- Fatahillah, A., Chuanchen, C., & Zaini, A. W. (2023). Cultivating Cultural Synergy: Unifying Boarding Schools, Local Wisdom, And Authentic Islamic Values For The Enhancement Of Islamic Identity. *MANAGERE Indonesian Journal of Educational Management*, 5(2), 187. <https://doi.org/10.52627/managere.v5i2.339>
- Hanapi, Pageh, I. M., Mudana, I. W., & Margi, I. K. (2025). Sustaining the Integration of Local Wisdom into School Life: A Case Study and Bibliometric Approach. *International Journal of Sustainable Development and Planning*, 20(11), 4903. <https://doi.org/10.18280/ijstdp.201129>

- Haq, E. A., Wasliman, I., Sauri, R. S., Fatkhullah, F. K., & Khori, A. (2022). Management of Character Education Based on Local Wisdom. *Nidhomul Haq Jurnal Manajemen Pendidikan Islam*, 7(1), 73. <https://doi.org/10.31538/ndh.v7i1.1998>
- Hasanah, I., Hefniy, H., & Zaini, A. W. (2023). Strengthening Brand Identity: Embracing Local Wisdom through Character Education Management. *Deleted Journal*, 2(2), 83. <https://doi.org/10.33650/ijess.v2i2.3435>
- Hasanah, U. (2024). Integrating Social Sciences and Technology in Islamic Religious Education for Moral Development. *International Journal of Instructional Technology*, 3(2), 87. <https://doi.org/10.33650/ijit.v3i2.11174>
- Hidayatulloh, T., Saumantri, T., & Ramdani, Z. (2024). Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building. *EDUKASI Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 137. <https://doi.org/10.32729/edukasi.v22i1.1743>
- Ibrahim, M., Islam, S., Zohriah, O., & Azid, M. (2024). Addressing contemporary ethical and moral issues through islamic education. *Journal on Islamic Studies*, 1(1), 36. <https://doi.org/10.35335/kbbzar83>
- Idris, Muh. (2023). The Role of Character Development in Islamic Religious Education: An Islamic Values-Based Approach at one of the MAN Schools in South Sulawesi. *West Science Interdisciplinary Studies*, 1(8), 621. <https://doi.org/10.58812/wsis.v1i08.187>
- Ilham, M., & Rahman, F. (2024). Character Education of Local Wisdom-Based: A Study of Moral Aspect of Quotes Belong to Bugis People. *Journal of Ecohumanism*, 3(3), 1125. <https://doi.org/10.62754/joe.v3i3.3443>
- Jamaluddin, A. B., Zubaidah, S., Mahanal, S., & Gofur, A. (2022). Exploration of the Indonesian Makassar-Buginese Siri' educational values: The foundation of character education. *International Journal of Evaluation and Research in Education (IJERE)*, 11(1), 10. <https://doi.org/10.11591/ijere.v11i1.21670>
- Januaripin, M., Nafi'a, I., Jubaedah, U., & Munasir, M. (2025). Strategi Internalisasi Nilai-nilai Akhlak dalam Pendidikan Madrasah di Era Digital. *Ideguru Jurnal Karya Ilmiah Guru*, 10(2), 1762. <https://doi.org/10.51169/ideguru.v10i2.1975>
- Junaidin, Supriatman, Y. Y., Sativa, N. I. O., Safitri, R. A., & Alfahira, A. (2025). Integration of Thomas Lickona's Thought and Bima Local Wisdom in Islamic Character Education for Adolescents. *FIKROH Jurnal Pemikiran Dan Pendidikan Islam*, 18(3), 426. <https://doi.org/10.37812/fikroh.v18i3.2074>
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era. *AL-WIJDĀN Journal of Islamic Education Studies*, 10(1), 113. <https://doi.org/10.58788/alwijdn.v10i1.6215>
- Karimullah, S. S. (2023). Holistic Exploration of Islamic Education in the Formation of Children's Character in the Family. *Tafāqquh Jurnal Penelitian Dan Kajian Keislaman*, 11(2), 219. <https://doi.org/10.52431/tafaqquh.v11i2.2095>
- Karnedi, R., Sodik, A. J., & Kurniawan. (2023). Persepsi Mahasiswa PTKI Provinsi Bengkulu dalam Moderasi Beragama dan Hadis-Hadis Toleransi. *Al-Ulum*, 23(2), 481. <https://doi.org/10.30603/au.v23i2.4138>
- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Jurnal Intelektual Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157. <https://doi.org/10.33367/ji.v12i2.2287>

- Kurniawan, W., Rohmaniah, S., & Saputra, F. (2025). Integrasi Prespektif Teologis dan Pedagogis dalam Pembelajaran Pendidikan Agama Islam untuk Optimalisasi Pembentukan Karakter Peserta Didik. *TAUJIH Jurnal Pendidikan Islam*, 7(1), 109. <https://doi.org/10.53649/taujih.v7i01.1064>
- Maksudin. (2023). Uncovering the Moral Nexus, Morality, Akhlaq, and Character in Islamic Religious Education: A Comprehensive Conceptual Analysis. *Jurnal Pendidikan Agama Islam*, 20(1), 123. <https://doi.org/10.14421/jpai.v20i1.7028>
- Malaysian Journal of Learning and Instruction. (2021). *Malaysian Journal of Learning and Instruction*. <https://doi.org/10.32890/mjli>
- Mansur, M., & Sholeh, M. (2024). Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School. *Journal of Integrated Elementary Education*, 4(1), 54. <https://doi.org/10.21580/jieed.v4i1.20238>
- Maswati, M., Ramli, R., Sumiati, Sumiati, Pribadi, I., Athillah, F., & Pajarianto, H. (2025). Integrating Local Wisdom in Strengthening the Pancasila Student Profile. *Tafkir Interdisciplinary Journal of Islamic Education*, 7(1), 18. <https://doi.org/10.31538/tijie.v7i1.2314>
- Nababan, R., Dharma, S., Siahaan, P. G., Junaidi, J., Fatimah, U., & Faudzi, W. S. D. bin M. (2025). Transforming Civic Education Through Nationalism Projects to Strengthen Global Diversity Character in Higher Education. *Jurnal Kewarganegaraan*, 22(2), 160. <https://doi.org/10.24114/jk.v22i2.65623>
- Nasir, M., & Rijal, M. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Niman, E. M. (2025). Embedding local culture in social studies: pathways to strengthen social-emotional learning in primary education. *Frontiers in Education*, 10. <https://doi.org/10.3389/educ.2025.1655528>
- Pranoto, B. A., & Haryanto, B. (2024). Shaping Ethical Digital Citizens through Islamic Education. *Indonesian Journal of Islamic Studies*, 12(4). <https://doi.org/10.21070/ijis.v12i4.1740>
- Prasetyo, G., Fauziah, Y. R., & Syafii, A. (2025). From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review. *Jurnal Pendidikan Islam*, 14(2), 233. <https://doi.org/10.14421/jpi.2025.142.233-251>
- Pratama, M. Y., Annuha, A. N., Fanani, A. F., & Lubis, M. (2025). Islamic Religious Education in Indonesia: Roles, Implementation, and Methods in Shaping Islamic Character in the Modern Era. *Indonesian Journal of Islamic Educational Review*, 2(3), 282. <https://doi.org/10.58230/ijer.v2i3.422>
- PUTRI, F. K., NOVEN, H. J., NURCAHYATI, M., Irfan, A., SEPTIASARI, A., Batoro, J., & SETYAWAN, A. D. (2022). Review: Local wisdom of the Tengger Tribe, East Java, Indonesia in environmental conservation. *Asian Journal of Ethnobiology*, 5(1). <https://doi.org/10.13057/asianjethnobiol/y050103>
- Rahayu, S., Nabila, K., Ulandari, E. F., & Mukmin, M. (2025). Model Strategi Pembelajaran PAI Era Revolusi Industri 4.0 dan Society 5.0. *Journal of Instructional and Development Researches*, 5(1), 97. <https://doi.org/10.53621/jider.v5i1.491>
- Rahmadi, R., & Hamdan, H. (2023). Religious Moderation In The Context Of Islamic Education: A Multidisciplinary Perspective And Its Application In Islamic Educational Institutions In

- Indonesia. *Khazanah Jurnal Studi Islam Dan Humaniora*, 21(1), 59. <https://doi.org/10.18592/khazanah.v21i1.8487>
- Rasidi, R., Istiningsih, G., Masithoh, R. F., & Rosyidi, M. (2025). Education Based on Local Wisdom: An Alternative Model for the Integration of Cultural Values in The School Curriculum In Indonesia. *International Journal of Contemporary Studies in Education (IJ-CSE)*, 4(2), 114. <https://doi.org/10.56855/ijcse.v4i2.1521>
- Rofik, R., Hasan, N., & Hak, N. (2023). Factors Shaping the Evolution of the Islamic Cultural History (SKI) Curriculum in Madrasahs (1973-2013). *Jurnal Pendidikan Islam*, 12(1), 57. <https://doi.org/10.14421/jpi.2023.121.57-69>
- Rusdi, M., Riwayatningsih, R., Taufik, H., & Djollong, A. F. (2023). The Impact of Technology Use in Teaching and Understanding Religious Values on Students' Moral Development in Islamic Schools in Indonesia. *The Eastasouth Journal of Learning and Educations*, 1(3), 123. <https://doi.org/10.58812/esle.v1i03.158>
- Sadiyah, E., Yanti, P. G., & Tarmini, W. (2024). Global Diversity Values in Indonesia: An Elementary School High-Grade Indonesian Language Textbook Analysis. *International Electronic Journal of Elementary Education*. <https://doi.org/10.26822/iejee.2024.338>
- Saepudin, A. (2024). Holistic Islamic Education: Assessing the Impact of Integrative Curricula on Moral and Spiritual Development in Secondary Schools. *International Journal of Science and Society*, 6(1), 1072. <https://doi.org/10.54783/ijssoc.v6i1.1238>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024a). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10). <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024b). Integrating Local Cultural Values into Early Childhood Education to Promote Character Building. *International Journal of Learning Teaching and Educational Research*, 23(7), 84. <https://doi.org/10.26803/ijlter.23.7.5>
- Salmin, S., Arnaningsih, Y., Nurhayati, A., Ahyar, A., Humaidin, H., Ahmadin, A., & Agussalam, A. (2025). Strategi Integrasi Pendidikan Agama Islam dengan Teknologi Digital untuk Meningkatkan Pemahaman dan Pengamalan Siswa di Sekolah. *SOKO GURU Jurnal Ilmu Pendidikan*, 5(1), 222. <https://doi.org/10.55606/sokoguru.v5i1.5135>
- Sawita, N., Nazurty, N., & Sulistiyo, U. (2024). A Systematic Review of Cultural Values in Indonesian Folklore: Preserving Local Wisdom through Educational Integration. *PPSDP International Journal of Education*, 3(2), 279. <https://doi.org/10.59175/pijed.v3i2.318>
- Septianingsih, W., Amalia, R., & Oktafiani, D. (2024). Strategic Role of Islamic Religious Education in Character Building in the Digital Era: A Theoretical and Practical Analysis. *PPSDP International Journal of Education*, 3(2), 556. <https://doi.org/10.59175/pijed.v3i2.343>
- Setyo, T., Minarti, S., & Fauzi, A. (2021). The Portrait of Local Wisdom Values in Constructing Character Education Management in Indonesia. *Cendekia Jurnal Kependidikan Dan Kemasyarakatan*, 19(2), 305. <https://doi.org/10.21154/cendekia.v19i2.2974>
- Sholihah, H., & Zaenurrosyid, A. (2025). Internalization of Islamic Values and Piousness of Daqu Primary School Students Based on Tahfidz and National Curriculum. *Al-Fikri Jurnal Studi Dan Penelitian Pendidikan Islam*, 8(2), 49. <https://doi.org/10.30659/jspi.8.2.49-71>
- Sirait, I. (2023). Character Education in Islamic Education. *Jurnal Pendidikan Agama Islam Indonesia (JPAAI)*, 4(1), 5. <https://doi.org/10.37251/jpaaiv4i1.643>

- Suci, N., Acip, & Solahudin. (2025). Digitalisasi dan Tantangan Moral. *Pekerti.*, 7(2), 278. <https://doi.org/10.58194/pekerti.v7i2.6804>
- Sukirno, S., Juliati, J., & Sahudra, T. M. (2023). The Implementation of Character Education as an Effort to Realise the Profile of Pancasila Students Based on Local Wisdom. *AL-ISHLAH Jurnal Pendidikan*, 15(1), 1127. <https://doi.org/10.35445/alishlah.v15i1.2471>
- Sustaining the Integration of Local Wisdom into School Life: A Case Study and Bibliometric Approach. (2025). *International Journal of Sustainable Development and Planning*, 20(11), 4903. <https://doi.org/10.18280/ijstdp.20112>
- Sutrisno, S., Azis, A., Setyawan, M. B., Dewi, D. A., Hidayah, Y., Hakiki, M., Hamid, M. A., & Fadli, R. (2025). Assessing students' readiness for artificial intelligence-based project learning to strengthen local wisdom values in Indonesia. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186x.2025.2582948>
- Syahrizal, S., Yasmi, F., & Mary, T. (2024). AI-Enhanced Teaching Materials for Education: A Shift Towards Digitalization. *International Journal of Religion*, 5(1), 203. <https://doi.org/10.61707/j6sa1w36>
- Taufiq, A., & Ramadhani, G. F. (2025). Integrasi Nilai-Nilai Islami dalam Proses Pengembangan Kurikulum PAI di Sekolah Dasar. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(2), 1234. <https://doi.org/10.54371/jiip.v8i2.6803>
- Uswatun, Milandari, B. D., Bilal, A. I., Garba, M. M., & Hafeez, M. R. (2026). The effectiveness of ethnopedagogy in revitalising local wisdom in formal education: A phenomenological review. *Indonesian Journal of Educational Development (IJED)*, 6(4), 1260. <https://doi.org/10.59672/ijed.v6i4.5742>
- Uyuni, B., & Adnan, M. (2024). Philosophical Foundations in Training Traditional Religious Educators: Bridging Past and Present. *Futurity Philosophy.*, 40. <https://doi.org/10.57125/fp.2024.06.30.03>
- Wardi, Moh., Fithriyyah, M. U., Fathorrahman, Z., Hidayat, T., Ismail, I., & Supandi, S. (2023). Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah. *Deleted Journal*, 9(2), 241. <https://doi.org/10.15575/jpi.v9i2.27952>
- Warmansyah, J., Yuningsih, R., Sari, M., Urrahmah, N., Data, M. R., & Idris, T. (2022). Implementation of the Minangkabau Culture Curriculum at Kindergarten. *Aulad Journal on Early Childhood*, 5(2), 228. <https://doi.org/10.31004/aulad.v5i2.376>
- Yunierti, N., Irawan, D., & Agustina, R. H. (2025). *Strategi Pengembangan Materi Pai Berbasis Moderasi Beragama Di Era Digital*. <https://doi.org/10.34125/jmp.v10i3.801>
- Yunita, I., Saidah, A., & Fahmi, M. I. N. (2025). The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought. *J-PAI*, 11(2). <https://doi.org/10.18860/jpai.v11i2.32660>
- Zailani, Z., Azis, M., Pasaribu, M., & Fanreza, R. (2022). Madrasa education development in Indonesia: The role of government support, human resource improvement and institutional polices. *Cypriot Journal of Educational Sciences*, 17(7), 2383. <https://doi.org/10.18844/cjes.v17i7.7678>
- Zarkasi, Z., Elizabeth, M. Z., Maarif, S., Abdullah, I., Djamil, A., & Mas'ud, A. (2025). Literacy-based knowledge integration (AKMI) in Indonesian madrasahs. *Discover Global Society*, 3(1). <https://doi.org/10.1007/s44282-025-00271-9>

Zubair, A., Hamzah, H., & Satriadi, S. (2022). Living Religious Moderation within the Sipakatau, Sipakainge', and Sipakalebbi Cultures of the Bugis Community. *Walisongo Jurnal Penelitian Sosial Keagamaan*, 30(2), 195. <https://doi.org/10.21580/ws.30.2.13048>