

Character Education Based on Local Wisdom in PAI Learning at Pajajaran Elementary School, Bogor City and Pondok Rumpit Elementary School, Bogor City

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Abstract:

This study examines the implementation of local wisdom-based character education in Islamic Religious Education (PAI) learning at SDN Pajajaran and SDN Pondok Rumpit, Bogor City. This study stems from concerns that character education in schools remains normative and has not been integrated with local cultural values. The research aims to integrate local wisdom into PAI learning, the supporting and inhibiting factors, and the perceptions of teachers, students, and parents regarding its effectiveness. Using a naturalistic qualitative approach and a case study design, data were obtained through in-depth interviews, participant observation, and document analysis, and then analyzed using the Miles and Huberman interactive model. The results show that teachers occasionally insert Sundanese cultural values, such as respect and mutual cooperation, but this integration is sporadic and not yet structured in lesson plans. Students are more enthusiastic when learning is linked to daily life practices, while parents generally appreciate cultural integration even though they consider learning still emphasizes memorization. The conclusion confirms that character education that is not rooted in local culture risks being abstract and less effective. Therefore, systematic integration, improving teacher competency, and synergy between schools, families, and communities are crucial steps to optimize local wisdom-based character education. These supporting and inhibiting factors indicate latent potential for optimizing local wisdom-based character education. The perceptions of teachers, students, and parents reflect a collective awareness of the importance of integrating local wisdom into character education.

Keywords: character education; local wisdom; Islamic religious education; Sundanese culture.

INTRODUCTION

Education is essentially not only oriented towards the transfer of knowledge, but also towards the formation of character, attitudes, and personalities of students so that they are able to play a dignified role in society (Abni et al., 2025). In the Indonesian context, character education is seen as a fundamental element in the national education system, as affirmed in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. National education has the function of developing abilities, shaping character, and a dignified national civilization in order to educate the nation's life. This statement emphasizes that educational success is not only measured by academic achievement, but also by the formation of students with noble character, religiousness, and moral integrity. The relevance of character education is increasingly

prominent in the era of globalization, where the flow of information, technology, and foreign cultures often has both positive impacts and serious threats in the form of moral degradation among the younger generation. This condition then gives rise to academic concerns that the education system needs to strengthen the character dimension contextually to avoid being uprooted from the socio-cultural roots of its society (Hidayat & Subando, 2024).

In recent years, the Indonesian government has initiated a strategic program to strengthen character education through the Strengthening of Character Education (PPK), stipulated in Minister of Education and Culture Regulation Number 20 of 2018. The five core values at the core of the program are religious, nationalist, independent, mutual cooperation, and integrity. Implementation of this policy requires that character education not only be delivered normatively through lectures or memorization, but also be integrated into the entire learning process. However, the facts on the ground show that the implementation of PPK is not yet fully optimal. A number of schools still teach character education separately, without a strong connection to the socio-cultural context of students. This condition is clearly evident at SDN Pajajaran and SDN Pondok Rumpit in Bogor City, where character education in Islamic Religious Education (PAI) learning still tends to be normative, textual, and not rooted in the realities of students' daily lives. In fact, the local wisdom of the Sundanese people in Bogor holds great potential as an authentic and relevant learning medium for internalizing character values.

Similar phenomena have been found in various other regions in Indonesia. Research by Nurlaili & Naufal (2022) shows that although the PPK policy has been in place for almost a decade, its implementation is still hampered by teachers' limited ability to design locally based learning. Teachers often refer to national textbooks, which tend to be homogenous, resulting in less inclusive learning within the region's cultural roots (Nurlaili & Naufal, 2022). A similar study by (Hatima et al., 2025) in West Java also confirmed that although Sundanese people possess rich traditions such as *silih asah* (grooming), *silih asih* (compassion), and *silih asuh* (caregiving), these values have not been widely integrated into the formal curriculum. As a result, students understand local culture only through experiences at home or in the community, rather than through formal education. This phenomenon indicates an untapped opportunity for schools to utilize local culture as a source of character education. Utilizing local culture as a medium for character education has great potential to create more contextual, authentic, and meaningful learning for students. In Bogor, for example, local wisdom values such as *silih asah* (grooming), *silih asih* (compassion), and *silih asuh* (caregiving) not only teach togetherness, empathy, and mutual respect, but also serve as a bridge to strengthening religious moderation and tolerance from an early age. Integrating these values into Islamic Religious Education (PAI) learning enables students to understand that religious teachings and local social norms complement each other, not contradict each other. In this way, character education becomes more than just a theory on paper, but a concrete practice that shapes students' daily attitudes, behaviors, and social interactions.

A significant challenge arises from teachers' limited capacity to adapt teaching materials to align with local culture. Many teachers still rely on national textbooks and standard modules, resulting in formalistic teaching methods that under-utilize local contexts. To address this, principals and education supervisors need to promote professional teacher training programs that focus on integrating local wisdom values into lesson plans, learning strategies, and learning evaluations. A collaborative approach between teachers, parents, community leaders, and educational institutions can create an inclusive and sustainable learning ecosystem. The use of local wisdom in learning can also strengthen students' cultural identity and foster a sense of patriotism. Instilling the values of tolerance, empathy, and mutual cooperation through local cultural practices makes learning more concrete and understandable. Furthermore, students learn to appreciate differences and resolve conflicts wisely, in line with the principles of character education that prioritize religiosity, integrity, and social collaboration (Sarmadan et al., 2024). Thus, strengthening character education through local cultural integration not only enhances the effectiveness of PPK implementation but also equips students with relevant social and moral skills to face the challenges of modern life. This approach also encourages schools to become centers of learning innovation based on local and religious values, where teachers act as adaptive and reflective facilitators. This entire process emphasizes the importance of synergy between national policies, teacher creativity, and local cultural potential to produce authentic, inclusive, and sustainable character education across all levels of primary education.

This gap between policy ideals and field practice reveals an important gap that requires further investigation. Normatively, character education should position local wisdom as a strategic instrument in the process of internalizing values. Local wisdom is a cultural treasure that reflects noble values such as

tolerance, courtesy, and mutual cooperation. These values are not only relevant to everyday life but also align with Islamic principles. In Islam, the concept of *akhlak al-karimah* (noble morals) emphasizes the importance of respect, cooperation, and politeness, which are in line with Sundanese cultural values. Therefore, character education based on local wisdom can be an effective means of strengthening the implementation of religious teachings in students' real lives (Wulandari et al., 2025). However, preliminary observations by researchers at SDN Pajajaran and SDN Pondok Rumpit in Bogor City indicate that Islamic Religious Education teachers have not fully utilized the potential of local wisdom in their learning. The learning process is still dominated by conventional methods such as lectures and memorization, which do not provide enough space for internalizing values through contextual experiences. This is consistent with findings (Jummaini, 2024), which emphasize that character education cannot be built solely through memorization but must be fostered through direct experience and contextualized practice. In other words, a normative and textual approach makes it difficult for students to connect religious values with local culture, which is actually very relevant to their daily lives.

Previous research on local wisdom-based character education in Islamic Religious Education (PAI) learning at SDN Pajajaran and SDN Pondok Rumpit, Bogor City, shows significant opportunities as well as challenges in implementing character values contextually. Several studies confirm that although the government, through Permendikbud Number 20 of 2018, has established five main PPK values: religious, nationalist, independent, mutual cooperation, and integrity, their implementation in the field has not fully touched the roots of local culture. Teachers often still rely on national textbooks, so the learning process does not internalize rich local wisdom, such as *silih asah* (sharpening), *silih asih* (compassion), and *silih asuh* (caregiving). These studies open important perspectives for the development of local wisdom-based PAI learning, where character education can be taught authentically, contextually, and relevant to students' daily lives.

First, research conducted by Yashinta Aulia Sanjaya, Desy Safitri, and Sujarwo (2024) on "Integration of Local Wisdom Values in Developing Character Education in the 4.0 Era." This research confirms that the integration of local wisdom values in learning is closely related to strengthening students' character in the era of the industrial revolution 4.0. By incorporating local culture into the educational process, schools can instill Pancasila values, such as mutual cooperation, responsibility, and social concern, in a more concrete and meaningful way. This study utilizes a literature review and observation approach to examine how the combination of local traditions and the use of modern technology can shape students' character to be adaptive, creative, and competitive. In addition, the emphasis on extracurricular activities and the development of local wisdom-based learning modules is considered important for creating a character education ecosystem that is holistic, contextual, and in tune with the challenges of the times (Aulia Sanjaya & Safitri, 2024).

Second, research conducted by Dini Annisha (2024) on "Local Wisdom in the Learning Process of the Independent Learning Curriculum Concept." This research confirms that the integration of local wisdom is a crucial aspect in the implementation of the Independent Learning Curriculum. The application of local cultural values not only enriches students' learning experiences but also strengthens the four dimensions of character education: cognitive, emotional, social, and aesthetic aspects. This literature review shows that learning that utilizes local wisdom creates an inclusive, participatory, and meaningful school environment. Thus, students develop into individuals with strong character, broad insight, and cultural awareness, thus being better prepared to face the dynamics and challenges of globalization without losing their local identity. This approach emphasizes the importance of strengthening character education through utilizing local cultural potential in the formal learning process (Annisha, 2024).

Third, research conducted by Muhamad Agros Syaiful Ridho Val Madjid, Aim Abdulkarim and Muhamad Iqbal (2016) on "The Role of Sundanese Cultural Values in Parenting Patterns for the Formation of Children's Social Character (Descriptive Study in Suntenjaya Village, Lembang District, West Bandung Regency)." This research highlights the role of Sundanese traditions, including *ngabagea tamu*, *silih asah*, *silih asih*, *silih asuh*, and *gotong royong*, as important means in forming the social character of students. These local wisdom values are used as educational instruments that are able to instill attitudes of care, empathy, and solidarity from an early age. Through these cultural practices, children learn how to respect others, cooperate in joint activities, and build a sense of responsibility towards their social environment. The integration of local traditions into learning not only enriches the learning experience contextually, but also strengthens the internalization of moral and social values that are relevant to everyday life. Research emphasizes that this method can create an inclusive educational environment, where students not only master formal knowledge but also develop social and emotional competencies, enabling them to grow into responsible individuals who care about others

and are able to contribute positively to society. Thus, Sundanese tradition is an effective medium for instilling strong and sustainable social character in the younger generation (Madjid et al., 2016).

Fourth, research conducted by Tjeppy (2021) on "Education Management Based on Local Wisdom of Sundanese Culture (Analysis of the Meaning of Silih Asah, Silih Asih, and Silih Asuh)." This research confirms that Sundanese local wisdom plays a significant role in strengthening children's spiritual education, particularly in instilling values such as humility and social responsibility. These local cultural values are implemented through daily practices that emphasize self-awareness, respect for others, and concern for the social environment. By utilizing local traditions and norms, children learn to balance spiritual life with concrete actions in society, so that spirituality is not merely ritualistic but also forms ethical and empathetic character. This approach makes religious education more relevant, contextual, and meaningful for students, as it links moral principles to everyday life experiences. Furthermore, local wisdom helps students understand the importance of social responsibility, both within the family, school, and the wider community. Through the integration of these values, spiritual education not only forms a vertical relationship with God, but also strengthens harmonious horizontal relationships between individuals, creating a young generation with character, ethics, and the ability to contribute positively to social life (Tjeppy, 2021).

Fifth, research conducted by Raisul Umam and Andi Musthafa Husain (2024) on "Integrating Local Wisdom in Islamic Religious Education Learning: Criticality and Alternative Solutions Based on Literature." This research shows empirical evidence that the integration of local wisdom in religious learning can increase students' active participation and understanding of religious values. By presenting real examples from local culture, learning becomes more relevant and meaningful, so that students not only understand concepts theoretically but are also able to apply them in everyday life. This approach confirms that local wisdom plays a role as an effective medium for connecting religious teachings with students' real experiences, strengthening the internalization of religious values contextually. The findings emphasize the importance of strengthening local culture in the Islamic Religious Education learning process, because it can create interactive, reflective, and applicable classes, where students learn through experience, observation, and real practice. Thus, the use of local wisdom makes religious learning more lively, adaptive, and relevant, while fostering strong religious attitudes and harmonious social skills in the school environment (Raisul Umam & Husain, 2024).

From this analysis, a novelty statement can be formulated that this study is unique in two main aspects. First, this study does not focus solely on one school, but rather compares the practice of integrating local wisdom into Islamic Religious Education (PAI) learning at two public elementary schools in Bogor City, namely SDN Pajajaran and SDN Pondok Rumpit. This comparison is important to see the extent to which relatively similar socio-cultural contexts can produce different educational practices or even show similar patterns. Second, this study pays special attention to how Islamic Religious Education (PAI) teachers integrate local wisdom values into the learning process, as well as how students interpret these experiences in their daily lives. This aspect has not been widely addressed by previous research, which tends to be conceptual in nature. Thus, the novelty of this study lies in its focus on empirical exploration of local wisdom-based Islamic Religious Education (PAI) learning practices in public elementary schools with a Sundanese cultural background in Bogor City. This research is also significant in terms of its urgency. Without efforts to integrate local wisdom values into character education, the learning process risks becoming abstract, normative, and less meaningful for students. As a result, character education is unable to address the real challenges of moral decadence and value shifts in the era of globalization. On the contrary, by integrating local wisdom, Islamic Religious Education learning can become more lively, relevant, and contextual, while preserving the nation's cultural identity. The results of this study are expected to be able to integrate local wisdom values in Islamic Religious Education learning at SDN Pajajaran and SDN Pondok Rumpit, Bogor City. Furthermore, it analyzes the factors that support and hinder the implementation of local wisdom-based character education, as well as explores the perceptions of teachers and students regarding its effectiveness in shaping students' characters. Academically, this study is expected to enrich the treasury of educational science, especially in the development of contextual character education theories rooted in local culture. Practically, this study is expected to contribute to Islamic Religious Education teachers in designing more innovative learning strategies, for school principals in formulating local culture-based policies, and for educational policy makers in developing programs that support the preservation of local wisdom. Thus, this study not only presents empirical findings, but also provides conceptual contributions in strengthening local wisdom-based character education in elementary schools.

METHOD

This research was designed using a naturalistic qualitative approach that emphasizes an in-depth understanding of the phenomenon of local wisdom-based character education in Islamic Religious Education (PAI) learning. This approach was chosen because of its contextual and authentic focus, thus inseparable from the social and cultural context of the environment where the research was conducted. Thus, the research allows for the exploration of local values inherent in the lives of the surrounding community, which play a vital role in the character formation of students and the relevance of PAI learning to their real lives (Saleh et al., 2025). The research design applied was a qualitative case study. This design choice was based on its ability to provide a detailed, in-depth, and comprehensive picture of the integration of local wisdom values in character education. The case study allows researchers to understand the actual practices that take place in two schools, namely SDN Pajajaran and SDN Pondok Rumpit in Bogor City, as spaces for implementing PAI learning. Here, the research not only looks at theoretical aspects but also explores how local values are actually applied in the character education process in these schools (Achjar et al., 2023). The subjects or targets of the research consisted of several groups that were considered to be able to provide relevant information related to the phenomenon being studied. They included the principal, Islamic Religious Education teachers, fifth and sixth grade students, parents, and local community leaders. Subjects were selected using purposive sampling, aimed at obtaining the most representative informants capable of providing rich data. Furthermore, snowball sampling was used to gradually expand the informant network until data saturation was reached, when no significant new data was found (Creswell, 2019).

Data collection was conducted using a triangulation approach to ensure data validity and completeness. This triangulation technique involved in-depth interviews with informants, participant observation that allowed researchers to directly participate in the learning process at school, and documentation studies that included related documents such as the curriculum, activity reports, and school records. The combination of these three techniques produced diverse, complementary data that provided a comprehensive picture of the local wisdom-based character education practices. The research procedure was carried out systematically through several stages. The initial stage included the preparation of research instruments, namely the creation of interview guidelines, observation sheets, and documentation grids that would serve as guides for data collection in the field. The next stage was data collection at the two schools that served as research locations in the odd semester of the 2025 academic year. Throughout the data collection process, data analysis was also conducted in parallel to allow for adjustments and in-depth analysis of certain aspects of the phenomena that emerged in the field. In analyzing the data, this study used an interactive model developed by (Miles & Humberman, 1992), which consists of three main components: data reduction, data presentation, and conclusion drawing or verification. Data reduction refers to the process of selecting, focusing, simplifying, and transforming raw data into more understandable and manageable data. Data presentation is done by organizing the analysis results in narrative form, tables, or diagrams that facilitate interpretation. Conclusion drawing is iterative, reflective, and continuous, so that each stage is analyzed in depth to obtain a better and more comprehensive understanding. To maintain the quality of the findings, this study implemented several validation strategies. Triangulation techniques were used not only in the method but also in the data sources to increase credibility. Member checks were carried out by confirming the results of interviews and data interpretations with informants to ensure that the researchers' interpretations did not deviate from their intentions. In addition, an audit trail was implemented by documenting all stages and steps of the research transparently and systematically, thus allowing re-examination by other parties interested in this research.

RESULTS/FINDINGS

Research on the implementation of local wisdom-based character education in Islamic Religious Education (PAI) learning at SDN Pajajaran and SDN Pondok Rumpit in Bogor City reveals an interesting dynamic between policies, learning practices, and local cultural values within the Sundanese community. These findings are based on in-depth interviews with teachers, principals, students, and parents, observations of teaching and learning activities, and relevant school documentation.

Integration of Local Wisdom in Islamic Religious Education Learning

The integration of local wisdom in Islamic Religious Education (PAI) learning is a strategic approach that emphasizes the importance of the relationship between religious teachings and socio-cultural realities close to students' lives. In the context of character education, this integration is believed to strengthen the process of internalizing values, so that students not only understand religious teachings cognitively but also are able to internalize them in their daily lives. Research conducted at SDN Pajajaran and SDN Pondok Rumpit in Bogor City showed that although PAI teachers have attempted to insert Sundanese cultural values into learning, this integration is still sporadic, situational, and has not been systematically incorporated into official learning documents. Field observations indicate that PAI teachers often link material on noble morals to Sundanese traditions, such as respecting parents and teachers or maintaining politeness in speech. However, the insertion of these cultural values is not included in the Lesson Implementation Plan (RPP). The RPP analyzed in the documentation study is still dominated by textual and normative approaches, emphasizes the cognitive aspects of PAI material, and does not include indicators of learning outcomes based on local culture. In fact, according to learning planning theory, the existence of a comprehensive lesson plan (RPP) is crucial to ensure consistent implementation of character values in the classroom (Irodati, 2020). Without careful planning, the integration of local values into learning tends to be haphazard, dependent on the teacher's personal initiative. Interviews with fifth and sixth grade students reinforce this finding. Most students admitted to being familiar with values such as mutual cooperation, courtesy, and mutual respect, but they learned them more from their families or surrounding communities than from religious instruction at school. This finding indicates a gap between the supposedly holistic goals of character education and the still-partial learning practices. In the context of educational theory, this situation emphasizes the need for contextual learning that connects lesson content to students' real lives (Hulwah & Suriani, 2025). Without a relevant context, students risk simply memorizing values without understanding their meaning and relevance in everyday life.

This phenomenon aligns with research (Raisul Umam & Husain, 2024), which found that Islamic Religious Education (PAI) learning based on local wisdom significantly improves students' religious attitudes, responsibility, and tolerance. However, these results can only be achieved if the integration is carried out in a planned, consistent manner, and oriented towards internalizing values through real-life practice, rather than simply memorizing them. Research (Ardiansyah & Saqjuddin, 2025) also confirms that character education will be more effective when linked to cultural values that are close to students' lives. This is because emotional connections and contextual experiences will strengthen the internalization process, making the values learned more meaningful. From the perspective of character education theory, weak teacher planning in integrating local wisdom has implications for learning that are limited in shaping students' authentic behavior. (Lickona, 1991) emphasized that character education must encompass three main dimensions: moral knowing, moral feeling, and moral action (Damariswara et al., 2021). If learning only emphasizes cognitive aspects, students will only learn values without being able to internalize or practice them. Therefore, strengthening character education requires learning strategies that provide concrete experiences, such as the practice of mutual cooperation in schools, traditional games rich in moral values, or the use of Sundanese folklore as illustrations in explaining religious teachings. This research finding becomes even more relevant when linked to the concept of the hidden curriculum, namely values taught implicitly through practices and interactions in schools (Khanifah & Mudzakkir, 2024). Although lesson plans do not include local cultural values, students can actually absorb these values through teacher role models, interactions with peers, or school activities. However, without explicit design, internalization of the values of the hidden curriculum is often uneven and its success is difficult to measure. Therefore, it is crucial for schools to make local wisdom a planned and documented part of the formal curriculum.

Within the framework of Islamic education, the integration of local wisdom also has a strong theological foundation. Islam teaches that *da'wah* and education should pay attention to the socio-cultural context of the local community, as reflected in the Prophet Muhammad's method, which always linked teachings to the situations and cultures faced by his followers (Afifatuzahra & Dina, 2024). Thus, linking Islamic moral teachings with Sundanese cultural values is not only pedagogically relevant but also in line with the principles of Islamic *da'wah*, which are adaptive to local contexts. Sundanese local wisdom, such as *silih asah* (grooming), *silih asih* (grooming), and *silih asuh* (grooming) contain universal values relevant to character education. *Silih asah* emphasizes the importance of learning and sharing knowledge, *silih asih* emphasizes compassion and social solidarity, while *silih asuh* emphasizes caring and responsibility for others. These values align with the principles of Islamic education, which emphasize brotherhood, justice, and social awareness. However, this

study shows that these noble values have not been fully utilized as Islamic Religious Education (PAI) learning instruments in elementary schools.

Local wisdom is a source of noble community values passed down through generations and can be used as a medium for character education (Mundzir, 2024). By ignoring the integration of local values, learning risks losing contextual relevance and failing to achieve the goal of developing a comprehensive character. Therefore, Islamic Religious Education (PAI) teachers are required to be more creative in developing methods and materials that integrate Sundanese cultural values, for example through project-based learning that involves students in social activities in the community (Tanaka et al., 2023). Furthermore, the results of this study also highlight the importance of synergy between schools, families, and communities in strengthening the integration of local wisdom in learning. When students acquire cultural values from family and community, but are not reinforced through formal learning, the internalization process is less than optimal. Conversely, if these three educational environments are mutually supportive, character education will be stronger and more sustainable (Nurissyarifah, 2025). Therefore, schools need to collaborate with parents and community leaders in designing programs that support character education based on local culture. Based on relevant research and theories, it can be concluded that the integration of local wisdom into Islamic Religious Education (PAI) learning still faces serious challenges at the implementation level. Teachers' efforts to incorporate Sundanese cultural values are limited to individual initiatives and have not yet become structural school policies. The lesson plan (RPP), as the primary learning document, still tends to be normative and textual, without accommodating the potential of local wisdom as an achievement indicator. This indicates an urgent need to develop a planned, consistent, and applicable local wisdom-based Islamic Religious Education (PAI) learning model. Thus, PAI learning can function not only as a means of transferring religious knowledge but also as a strategic instrument for shaping students' character to be religious, virtuous, and rooted in their local culture.

Supporting and Inhibiting Factors for Implementation

The implementation of local wisdom-based character education in Islamic Religious Education (PAI) learning in elementary schools in Bogor City cannot be separated from the socio-cultural context, institutional support, and teacher pedagogical competence. Research at SDN Pajajaran and SDN Pondok Rumput shows that several supporting factors can be important capital in strengthening character education, but on the other hand, there are also various inhibiting factors that limit the effectiveness of implementation. These two aspects interact with each other and determine the extent to which local wisdom-based character education can be implemented sustainably. These supporting factors include:

The first supporting factor is the continued strong presence of Sundanese culture in students' daily lives. Traditions of politeness, mutual cooperation, and the use of polite language (*basa lemes*) are still internalized in social interactions within families and communities. These values align with the five main dimensions of character education promoted by the government: religious, nationalist, independent, mutual cooperation, and integrity. Sundanese culture embodies the philosophy of *silih asah*, *silih asih*, *silih asuh* (mutual sharpening, mutual love, and mutual care), which can be a strategic instrument for internalizing character values in religious learning. Thus, schools inherently possess cultural capital that can be utilized to enrich the Islamic Religious Education (PAI) learning process, making it more contextual and meaningful (Mulyani et al., 2024).

The second supporting factor is the principal's support for strengthening character education based on local wisdom. Although this encouragement has not yet been translated into formal policy, the principals at SDN Pajajaran and Pondok Rumput elementary schools encourage Islamic Religious Education (PAI) teachers to link religious teachings with local cultural values in the learning process. School leadership that supports innovation is an important catalyst in encouraging teachers to adopt a contextual approach. Transformative leadership in schools can improve the success of character education by creating a school culture conducive to learning innovation. This kind of structural support indicates that there is institutional space that allows for the continued development of local wisdom integration (Rifai, 2018).

The third supporting factor is parental involvement in supporting local culture-based education. Most parents of students at SDN Pajajaran and Pondok Rumput expressed their approval and support for the school's efforts to link religious teachings with Sundanese culture. They believe that continuity between family and school education will strengthen the internalization of children's character values. Parental involvement in character education has a positive correlation with children's religious and moral behavior. With family support,

character education in schools does not occur in isolation but is reinforced by daily practices at home (Salsabilla et al., 2024). The supporting factors identified in this study confirm that a strong local culture, the principal's support, and parental involvement constitute social capital that can be leveraged to strengthen the implementation of local wisdom-based character education.

On the other hand, this study also identified several significant inhibiting factors that hamper successful implementation. First, limited teacher competency in developing local wisdom-based learning tools is a major challenge. Islamic Religious Education (PAI) teachers tend to rely on generic national textbooks without contextualizing them to reflect Sundanese cultural values. This situation results in learning that remains normative and less relevant to students' daily lives. Teachers' limited pedagogical innovation is one of the causes of the weak internalization of values in character education (Haryanti et al., 2023). Teachers need more specific training on integrating local culture into learning to be able to design contextual and applicable Lesson Implementation Plans (RPP)..

Second, the lack of structural school policies also poses a barrier. Despite moral support from the principal, the school institutionally lacks a specific program or formal policy supporting the integration of local wisdom into learning. As a result, implementation in the field relies heavily on personal teacher initiative and is inconsistent. This aligns with findings (Anzelina et al., 2025), which emphasize that without formal policy support, local wisdom-based character education tends to be sporadic and unsustainable. Therefore, the success of the program is largely determined by the institution's commitment to creating clear policies and regulations.

Third, the lack of learning media that showcases local wisdom also limits the effectiveness of learning. Schools rarely use Sundanese folktales, proverbs, or cultural symbols in Islamic Religious Education (PAI) lessons. Media based on local culture can be an effective bridge to help students understand moral values more concretely. The use of local culture-based media can enhance students' understanding of religious and social values by providing learning experiences that are closer to the realities of their lives. Without contextual media, learning risks becoming abstract and difficult for students to grasp deeply (Raisul Umam & Husain, 2024). The following table summarizes the supporting and inhibiting factors identified:

Table 1: Supporting and Inhibiting Factors

No	Supporting Factors	Inhibiting Factors	Description
1	Sundanese culture is still strong	Teachers are less competent	The values of mutual cooperation and good manners are alive, but rarely attend class.
2	Principal support	Lack of school policies	There is encouragement, but no official program yet.
3	Positive parental role	Limited learning media	Parents are supportive, but facilities do not support learning innovation.

Data sources: Interviews, Observations, Documentation (2025).

This analysis of supporting and inhibiting factors indicates latent potential for optimizing local wisdom-based character education. If supporting factors can be optimally utilized, particularly through teacher training and school policies, character education in Islamic Religious Education (PAI) has the potential to be more contextual and meaningful. However, without systematic efforts to address inhibiting factors, character education will remain normative and less effective in internalizing values in students. Character education that relies solely on a cognitive approach without the support of a consistent educational system risks becoming shallow and unsustainable. Therefore, the successful implementation of local wisdom-based character education in Islamic Religious Education learning is largely determined by a combination of structural (school policies), pedagogical (teacher competence), and cultural (community and parental support) factors (Isnaini & Fanreza, 2024).

DISCUSSION / ANALYSIS

Perceptions of Teachers, Students, and Parents

Teachers, students, and parents generally have a positive perception of efforts to integrate local wisdom into Islamic Religious Education (PAI) learning. However, this perception is accompanied by a number

of critical notes that reflect the limitations of implementation at the practical level. Understanding the perceptions of these three educational actors is crucial, as they are part of the educational ecosystem that determines the success of local wisdom-based character education. The interaction between schools, families, and communities forms a microsystem that directly influences children's development (Salsabilah et al., 2025). Therefore, the perceptions of teachers, students, and parents toward the integration of local wisdom can be viewed as an indicator of both acceptance and challenges faced in the practice of character education.

1. Teacher Perception

Islamic Religious Education (PAI) teachers consider the integration of local wisdom values into religious learning to be a strategic and important step. They recognize that Islamic teachings have strong intersections with Sundanese culture, for example in aspects of good manners (*tatakrama*), respect for elders, and the practice of mutual cooperation. This awareness aligns with the view (Mundzir, 2024), who asserts that local wisdom reflects the noble values of society and can function as a medium for character education due to its direct relevance to students' lives. Nevertheless, teachers acknowledge limitations in preparing local wisdom-based teaching materials. One major obstacle is the lack of training or workshops specifically equipping teachers with integrative competencies. Most Islamic Religious Education (PAI) teacher training still focuses on implementing a general national curriculum, without providing technical guidance on how to adapt local cultural values into religious learning. Limited teacher competency in pedagogical innovation is a major obstacle to the success of character education in elementary schools (Isnaini & Fanreza, 2024). Due to these limitations, Islamic Religious Education (PAI) teachers often rely on lectures, prayer memorization, and textual explanations as their primary learning approaches. Local cultural values emerge only incidentally, for example, when teachers link the concept of *ta'awun* (mutual assistance) to the Sundanese practice of *gotong royong* (mutual cooperation). However, this link is not systematically incorporated into the Lesson Implementation Plan (RPP). This situation indicates a gap between teachers' normative awareness of the importance of local wisdom and their technical ability to consistently integrate it.

2. Student Perception

Students exhibited relatively different perceptions from teachers. They tended to understand character values more easily when they related them to real-life, everyday experiences. For example, when a teacher explained Islamic teachings about mutual assistance by giving the example of cleaning the schoolyard together, students responded more enthusiastically than when they simply listened to normative explanations from the scriptures. Local culture-based learning is more effective because it creates emotional and contextual closeness for students (Musaddad et al., 2025). However, in-depth interviews revealed that many students linked their understanding of the values of politeness, respect for elders, and mutual cooperation more to experiences they gained from their families and communities, rather than formal learning at school. Some students stated that they were accustomed to using polite Sundanese at home as a form of respect, or participating in community service activities, but these experiences were rarely explicitly linked to religious learning at school. This confirms that the internalization of cultural values in Islamic Religious Education (PAI) learning is still not optimal, and schools have not fully functioned as reinforcements of cultural values taught in the family and community. From the perspective of contextual learning theory, this situation demonstrates the weakness of contextual teaching and learning (CTL) in Islamic Religious Education (PAI) instruction. CTL emphasizes the connection between subject matter and students' everyday experiences, ensuring that knowledge is not abstract but rather concrete and applicable. Thus, student perceptions demonstrate an urgent need for more participatory, contextual, and practice-based learning methods (Riski Pratama, 2023).

3. Parents' Perception

Parents' perceptions of the integration of local wisdom into Islamic Religious Education (PAI) learning are generally very positive. The majority of parents welcome the school's efforts to link religious teachings with Sundanese culture. They believe that synergy between schools and families can strengthen children's character education, as the values learned at school will align with those taught at home. Family involvement is a key factor in the success of local culture-based character education (Oktaviany et al., 2025). However, some parents also criticized the practice of religious education in schools. They believe that Islamic Religious Education (PAI) learning still places too much emphasis on cognitive aspects, such as memorizing prayers and verses from the Quran, without providing sufficient space for the practical application of values in daily life. For example, parents believe that learning should emphasize more often the practice of mutual cooperation, honesty in daily activities, or politeness in social interactions. This criticism indicates that schools have not fully

met parents' expectations for local wisdom-based character education, necessitating a stronger contextual approach to Islamic Religious Education (PAI). The perceptions of teachers, students, and parents reflect a collective awareness of the importance of integrating local wisdom into character education. Teachers recognize the strategic value of local wisdom, students experience the benefits of contextualized learning, and parents support synergy between school and family education. However, all three also highlight a significant gap between expectations and practice. Teachers are limited to technical aspects, students lack consistent learning experiences, and parents demand more applicable learning practices. Therefore, the results of this study emphasize the need to strengthen teacher competencies through more specific training on integrating local wisdom into religious instruction. Furthermore, schools need to develop more systematic policies so that the integration of local wisdom does not rely solely on individual teacher initiatives but becomes an integral part of the curriculum. Closer synergy between schools, families, and the community is also needed to ensure the sustainable internalization of Sundanese cultural values. Thus, local wisdom-based character education in Islamic Religious Education (PAI) will not remain merely a conceptual idea but will be truly realized in everyday educational practices in elementary schools.

Theoretical Analysis: The Function of Theory in Research

Within the theoretical analysis framework, the results of this study were analyzed using the three main functions of theory as proposed by scientists: describing phenomena, explaining relationships, and predicting implications. These theoretical functions assist researchers in understanding the dynamics of local wisdom-based character education in Islamic Religious Education (PAI) learning in elementary schools.

1. Describing Phenomena

Character education theory serves to describe how the integration of local wisdom occurs in schools. This study demonstrates that Islamic Religious Education (PAI) teachers have recognized the importance of local cultural values, but their implementation remains limited to incidental inclusion. The lesson plans analyzed do not include local culture-based indicators, while students learn more about cultural values from their families and communities than from their schools. This description of the phenomenon confirms that local wisdom-based character education in elementary schools is still in its early stages, unstructured, and suboptimal.

2. Explaining Relationships

The next function of theory is to explain the relationship between policy, practice, and stakeholder perceptions. This research demonstrates a complex relationship between school policy, teacher competence, and parental support. School policies that do not formally support local cultural integration leave teachers with a lack of clear guidelines. Limited teacher competence in developing local culture-based learning tools further weakens implementation. Conversely, positive parental support serves as a strengthening factor. This relationship explains why the implementation of local wisdom integration has been slow despite strong conceptual support from all parties. Synergy between policy, teacher competence, and community support is crucial for the success of character education (Isnaini & Fanreza, 2024).

3. Predicting Implications

The predictive function of theory is evident in the implications drawn from research findings. Without systematic integration of local wisdom, character education in Islamic Religious Education (PAI) has the potential to remain normative and ineffective in the long term. This will result in students only understanding values cognitively without internalizing them in real behavior. Conversely, if schools are able to systematically design Islamic Religious Education (PAI) learning models based on local wisdom, for example through integration in lesson plans, the use of Sundanese folklore, and cultural familiarization practices in schools, students will not only understand character values conceptually but also internalize them in their daily lives. This prediction aligns with research showing that local wisdom-based learning significantly improves students' religious attitudes, responsibility, and tolerance (Raisul Umam & Husain, 2024). Theoretical analysis confirms that character education theory and contextual learning play a crucial role in helping researchers understand, explain, and predict the dynamics of local wisdom integration in Islamic Religious Education (PAI) learning. Theory not only provides a conceptual framework but also serves as an analytical tool to assess the practical relevance of research findings to educational challenges in the era of globalization.

CONCLUSION

The implementation of local wisdom-based character education in Islamic Religious Education (PAI) learning at SDN Pajajaran and SDN Pondok Rumpit in Bogor City shows that the integration of Sundanese cultural values, although recognized as important by teachers, students, and parents, is still sporadic and not systematically structured in learning tools or practices. Teachers tend to link local values only at certain moments without planning in the Lesson Implementation Plan (RPP), so that learning emphasizes cognitive aspects rather than internalization of values. Students respond more easily to material contextualized with real life, such as mutual cooperation or good manners, but acknowledge that these values are more often learned from family and community. Meanwhile, parents express appreciation for the integration of local wisdom, but assess that learning in schools still focuses on memorizing prayers and verses. These findings highlight the gap between policy, teacher practice, and parental expectations, and demonstrate that character education that is not rooted in local culture risks being less effective in shaping authentic student behavior. Based on these findings, it is recommended that schools, along with Islamic Religious Education (PAI) teachers, strengthen the integration of local wisdom into learning through more systematic planning, for example by revising lesson plans to include Sundanese culture-based achievement indicators and increasing the use of learning media such as folktales, proverbs, and local cultural practices in classroom activities. Teachers also need to receive special training on local wisdom-based character education to be able to design innovative and contextual learning strategies. Furthermore, it is important to build closer synergy between schools, families, and communities, so that cultural values are not only taught in schools but also practiced continuously in everyday life. With these steps, local wisdom-based character education is expected to make a significant contribution to the formation of religious, character-based, and cultured students, while preserving local wisdom as an integral part of national identity.

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