

Character Education Based on Local Wisdom in PAI Learning at SMPN 1 Keruak

Suparlan¹, Lubna², Mohamad Iwan Fitriani³

¹STIT Palapa Nusantara Lombok; ²³UIN Mataram

¹maniahparlan66@gmail.com; ²lubna68@uinmataram.ac.id; ³iwanfitriani@uinmataram.ac.id

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Abstract

Character education is a discipline designed to shape a nation that is recognized by both the world and God as possessing morality, noble character, and dignity. Local wisdom represents a cultural heritage that embodies noble values and has been proven to shape the identity and moral order of society across generations. Several relevant studies have been conducted in relation to this research, including those by Cut Intan Hayati et al. (2024), Nurul Ainulhaq Tiara Putra and Muh Wasith Achadi (2025) as well as Neneng Sri Wahyuni et al. (2025). The method employed in this study is qualitative descriptive analysis. Data collection techniques in qualitative research include interviews, observations, and documentation. The findings indicate that character education based on local wisdom in Islamic Religious Education (PAI) learning has been implemented effectively. Students are able to apply these values in their daily lives, whether at school, within the family, or in the wider community.

Keywords: character, local wisdom, Islamic Religious Education (PAI)

INTRODUCTION

Indonesia is one of the largest archipelagic countries in the world, with approximately 16,766 islands spread from Sabang to Merauke [1]. The large number of islands distributed across various regions makes Indonesia a country rich in culture [2]. This can be seen from the many ethnic groups spread across each island. The vastness of Indonesia has also resulted in unique and diverse fauna and flora distributed across the islands.

Culture itself can be defined as a product of humans in the form of behavior, patterns of life, social stratification, beliefs, and other aspects that continue to develop within society [2]. This means that each ethnic group and nation has its own culture in accordance with the culture, language, and customs existing in its region. Thus, activities that are continuously carried out and become habits from generation to generation eventually become customs.

Education is one of the important aspects that humans must possess. Through education, humans are trained to use their reason and thoughts properly. Without education, humans are like animals that rely only on their desires in doing everything [3]. The progress of a country or nation can be seen from the extent of its educational development, because when a nation lacks human resources, it cannot properly manage its own potential. In addition, it tends to become a weak nation and may be colonized by other nations whose education and human resources are better developed. Therefore, a country needs to prioritize education and make new breakthroughs that can advance its society in the field of education.

Given the significant role of education in the progress of a nation, the government needs to provide a large budget for this sector, as is currently being done by the government through various new breakthroughs, such as revising the curriculum, which previously used the K13 curriculum and has now become a love-based curriculum or deep learning. In addition, the government has also provided learning media such as smart TVs, and many other initiatives aimed at making education in Indonesia more advanced and comparable with that of other countries.

However, an educational approach is needed to seek the identity of a nation, one of which is character education. As cited by Baiq Hapiah et al. in their journal, character education is the teaching of ways of thinking and behaving that are formed through habits, helping individuals to live and work together as families, communities, and nations, as well as empowering them to make responsible decisions [4]. Based on this statement, character education is greatly needed in Indonesia, considering the vastness of its territory, so that character education needs to be implemented in the search for national identity.

In addition, there needs to be a correlation between character education and the local wisdom possessed by an ethnic group, and not all nations have local wisdom such as that found in Indonesia. Therefore, the government needs to preserve it, because if we, as the successors of the nation, do not protect and preserve it, then who will? Therefore, this study discusses the Construction of Character Education Based on Local Wisdom in PAI Learning at SMPN 1 Keruak in East Lombok.

Several relevant studies have been conducted by researchers in relation to this research, including those by Cut Intan Hayati, Nurasiah, and Saiful Bahri; Nurul Ainulhaq Tiara Putra and Muh Wasith Achadi; and Neneng Sri Wahyuni et al.

Second, a study conducted by Nurul Ainulhaq Tiara Putra and Muh Wasith Achadi entitled "Management of Character Education Based on Local Wisdom in PAI Learning at MTs Arifah" found that program planning was carried out through the integration of local character values into the PAI curriculum, implementation was conducted in an integrated manner through

intracurricular and extracurricular activities, evaluation was carried out using a collaborative approach, and the final results showed an improvement in students' religious, social, and national character. Local values such as sipakatau (mutual respect), sipakalabbiri (mutual appreciation), sipakainga (reminding one another), and kalambusang (honesty) were drawn from the folklore of Sheikh Yusuf and integrated into learning [6].

Third, Neneng Sri Wahyuni et al., in their study entitled "Implementation of Islamic Religious Education Based on Local Wisdom in Facing Social Dynamics in Ibum District," found that integrating local wisdom into PAI learning can strengthen students' understanding of Islamic teachings and instill values of tolerance and togetherness. However, this implementation faces challenges such as limited resources, insufficient teacher understanding, and differences in community perspectives regarding the integration of culture into religious education. Therefore, a local-value-based curriculum and intensive training for educators are needed so that this approach can be implemented more effectively [7].

Based on these relevant studies, all of them produced satisfactory results. However, the problem is that previous studies have not combined local wisdom with character education, and this is the focus and distinction of the present study from previous research. Therefore, this study focuses on the following problem: first, how is character education based on local wisdom internalized in PAI learning at SMPN 1 Keruak?

METHODS

In terms of the research setting, the researcher conducted observations, interviews, and documentation to obtain data. This type of research was selected because it examines Character Education Based on Local Wisdom in PAI Learning at SMPN 1 Keruak. This study cannot be sufficiently examined through theory alone, but requires direct research at the research site. In this way, the primary and secondary data obtained can be properly accounted for.

This study uses a qualitative method, and the type of research is descriptive field research. Qualitative research is a research method based on postpositivist and interpretive philosophy, used to examine natural object conditions, in which the researcher serves as the key instrument. Data collection techniques are conducted through triangulation (a combination of observation, interviews, and documentation), the data obtained tend to be qualitative, data analysis is inductive or qualitative, and qualitative research results aim to understand meaning, understand uniqueness, construct phenomena, and develop hypotheses.

RESULTS AND DISCUSSION

Character Education

In the modern era, the threat of character loss is increasingly evident. Noble character values are eroded by the flow of globalization, particularly through the misunderstanding of freedom as a child of democracy, which is interpreted as free will, freedom of will without fixed rules. The climate of freedom is not infrequently interpreted as freedom to act. Student brawls, conflicts between communities, vigilantism, and similar phenomena occur in various places, simultaneously distancing social life from being civilized, characterized, and noble [8].

The impact of technological advancement is so significant that it greatly affects our students. Their attitudes and manners toward teachers are now very concerning, as very few students show respect or shake hands with teachers outside school. This is very different from education in the 1990s. What causes this? Students' character is gradually being diminished by technological advancement.

Therefore, character education becomes very important. Strengthening Islamic character aims to internalize Islamic values through changes in ways of thinking, behaving, and acting for the better. The main values of Islamic character are in line with the strengthening of values in national education policies, such as religious, nationalist, independent, cooperation, and integrity values. These values are intended to be instilled and practiced so that they are known, understood, and applied in all aspects of life at school and in society [16].

Based on this view, it is increasingly clear that character education is highly necessary, not only for educating students but also for shaping the identity of a nation whose majority population is Muslim, in which adherents are expected to respect older people, especially those who have educated them or provided them with knowledge. In addition, character education is highly consistent with the principles of our nation, such as cooperation, religiosity, and others.

Character education is a discipline designed to shape a nation that is recognized by the world and God as possessing morality, good character, and dignity [9]. In this context, character education is very important in developing the morals and dignity of a nation and ethnic group, because possessing good character will lead to being valued and respected by other nations. In addition, other nations will consider this nation when intending to disturb it because good character has been instilled and rooted from the top to the bottom.

Furthermore, as cited by Wulandari et al., character education is a movement that educates individuals as future successors of the nation [9]. Based on this definition, education is one way to educate society and prepare it as a golden generation in welcoming generations that excel in all fields, so character education is very important to implement in learning activities.

Kearifan lokal

Local wisdom is a cultural heritage that contains noble values and has been proven to shape the identity and moral order of society from generation to generation [6]. Local wisdom is knowledge, values, and practices that develop within a community and are passed down from generation to generation. Local wisdom can also be interpreted as the ability to respond to and empower the potential of noble local cultural values, such as customs, traditions practiced in the local community, folklore, and practices (unique cultural rituals in a region) [5].

Local wisdom is knowledge, values, and habits passed down from generation to generation within a community, reflecting the identity and local culture. In the context of education, local wisdom is important to teach as part of efforts to preserve culture, strengthen character, and build a strong national identity. Education based on local wisdom not only provides an understanding of history and traditions but also helps students understand their relationship with the environment and surrounding community. Therefore, it is important to include elements of local wisdom in the national education curriculum.

Local wisdom is a local cultural wealth that contains life guidance and ways of life that embody wisdom. In Indonesia, known as the Nusantara, local wisdom is not only applied locally within a particular culture or ethnic group but can also be practiced across cultures or ethnic groups, thereby forming national cultural values. Local wisdom can be understood differently depending on the perspective used by experts; for example, some emphasize that the excellence of local wisdom comes from local trials conducted continuously.

In the dictionary definition, local wisdom consists of two words: wisdom and local. In the English-Indonesian Dictionary by John M. Echols and Hassan Shadily, local means belonging to a particular place, while wisdom means good judgment or prudence. In general, local wisdom can be understood as local ideas that are wise, full of wisdom, valuable, and embedded in and followed by members of a community [10].

Internalization of Character Education Based on Local Wisdom in PAI Learning at SMPN 1 Keruak

Based on an interview with the PAI teacher at SMPN 1 Keruak, character education at SMPN 1 Keruak has been combined with local wisdom, as shown by the interview result: In PAI learning, character education is not only taught through theory but is internalized through daily practice. For example, cooperation, politeness, and deliberation (Sapril, PAI teacher at SMPN 1 Keruak). This is in line with what Sri Asih states, that character is morality, truth, goodness, strength, and an individual's attitude demonstrated to others through actions [11]. This is also consistent with the current educational foundation, in which a teacher should provide good examples to students, such as politeness and commendable morals, which can then be passed on to students [12].

Speaking of local wisdom in Lombok, the meaning of morality is more closely related to politeness, manners, and etiquette. This can be seen, for example, when a child eats together with an older person. The child is not allowed to wash their hands before the older person washes their hands before eating. Likewise, after finishing the meal, the child may not wash or rinse their hands before the older person does so first. This custom or local wisdom contains a philosophical value in which a child must show respect to an older person, because according to Sasak customary beliefs, when a child washes their hands before an older person does so, the child is considered to lack manners or morals.

This is also in line with what a student of SMPN 1 Keruak stated: "The teacher gives us good examples, such as etiquette, politeness, mutual respect, and so on" [13]. Based on the student's explanation, it becomes increasingly clear that SMPN 1 Keruak has implemented an integration of local wisdom into learning, and students directly apply it in their daily lives at school, in the family, and in the community.

In addition to manners, there is also local wisdom integrated into PAI learning in the form of helping one another. As stated by the PAI teacher at SMPN 1 Keruak during the interview, "At SMPN 1 Keruak, in PAI learning, we also relate it to local wisdom found in the community, such as in the material on helping one another, where in learning we provide an interconnection with local wisdom, such as begawe, nyongkolan, and others" [14]. This is also in line with Farida Jaeka's research, which states that begawe is a procession in Bejangkep in the form of a thanksgiving ceremony carried out by both parties. Several things needed in the begawe procession are rice, side dishes such as jackfruit, young coconut tree (empol), banana stem (ares), and other side dishes, as well as traditional snacks such as peyek, rengginang, opaq-opaq, and others [15].

Therefore, the begawe activity requires cooperation among community members, so mutual assistance is needed because many tasks have to be carried out. These range from collecting firewood (bau kayuk in the Sasak language) to serving invited guests (nyatuk in the Sasak language). Thus, students can directly apply what is taught at school in the material on helping or mutual assistance. This shows that local wisdom can be maintained and preserved through the interconnection between PAI learning and local wisdom.

CONCLUSION

Based on the explanation and research results at SMPN 1 Keruak, it can be concluded that PAI learning associated with local wisdom has been implemented, and its application in students' daily lives is very good. This can be seen from students' daily behavior at school, in the family, and in the community, such as politeness. Students consistently prioritize mutual respect and good morals toward teachers, parents, and older people. In terms of helping one another, this can be seen from students' participation in community customary activities, such as begawe, nyongkolan, and others.

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