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ORIGINAL RESEARCH ARTICLE

Implementation of Character Education Based on Religious Local Wisdom to Develop Students' Morality

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ABSTRACT

The moral decline occurring among students is currently becoming increasingly widespread. This is evidenced by the rising cases of student brawls, free sex, cheating habits, and so forth. Therefore, the education sector in Indonesia must continue to improve and seek solutions to these problems. One way to address issues related to student moral decline is through the implementation of character education based on religious local wisdom in schools. This study aims to analyze the implementation of character education based on religious local wisdom and its implications for the moral development of students at MTs Darul A'mal Metro. This research uses a qualitative approach. Data collection techniques in this study were conducted through observation, interviews, and documentation. The results show that the implementation of character education is carried out through religious activities, skills development, extracurriculars, and character habituation. The implications of implementing this character education include strengthening religious identity, forming morals based on Islamic values, increasing tolerance, social awareness, and preventing deviant behavior. Thus, character education based on religious local wisdom has proven effective in developing students' morals.

Keywords: *Character Education, Religious Local Wisdom, Morality, Islamic Education*



ABSTRAK

Kemerosotan moral yang terjadi di kalangan pelajar saat ini semakin meluas. Hal ini dibuktikan dengan meningkatnya kasus tawuran pelajar, seks bebas, kebiasaan menyontek, dan sebagainya. Oleh karena itu, sektor pendidikan di Indonesia harus terus memperbaiki dan mencari solusi atas permasalahan tersebut. Salah satu cara untuk mengatasi masalah terkait kemerosotan moral siswa adalah melalui penerapan pendidikan karakter berbasis kearifan lokal religius di sekolah. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan karakter berbasis kearifan lokal religius dan implikasinya terhadap pembinaan moral siswa di MTs Darul A'mal Metro. Penelitian ini menggunakan pendekatan kualitatif. Teknik pengumpulan data dalam penelitian ini dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa implementasi pendidikan karakter dilakukan melalui kegiatan keagamaan, pengembangan keterampilan, ekstrakurikuler, dan pembiasaan karakter. Implikasi dari penerapan pendidikan karakter ini antara lain penguatan identitas religius, pembentukan akhlak berdasarkan nilai-nilai Islam, peningkatan toleransi, kepedulian sosial, dan pencegahan perilaku menyimpang. Dengan demikian, pendidikan karakter berbasis kearifan lokal religius terbukti efektif dalam mengembangkan moral siswa.

Kata Kunci: *Pendidikan Karakter, Kearifan Lokal Religius, Moral, Pendidikan Islam*

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1. INTRODUCTION

The moral decline or moral degradation afflicting this nation does not only occur among adults but has also affected students who are the nation's future generation. Parents, teachers, and various parties involved in education, religion, and social fields have complained about some students' behavior that exceeds the boundaries of decency and morality, such as drunkenness, brawls, drug abuse, promiscuity, free sex, and so forth (Hanifa et al., 2025; Subandi et al., 2025). Quoting data from the website fk.ugm.ac.id, a news rubric (14/03/18) mentions that violence among teenagers in Indonesia is estimated to have reached 50%, and has now led to 'Klitih' crime levels. Furthermore, data from the Indonesian Ministry of Health in 2017 indicated that 3.8% of students and university students admitted to having used drugs. KPAI 2018 data states that brawls among students increased by 1.1% compared to the previous year. In 2017, the brawl rate was only around 12.9%, while in 2018 it became 14% (<http://disdikbb.org/news>).

Demographically, 30% of Indonesia's population consists of adolescents. Adolescence is a productive, energetic, innovative, and dedicated age. However, in reality, as revealed by BNN, 24% of drug users in Indonesia during 2018 were students. This situation worsened with the discovery that 90% of pornographic videos circulating in society in recent years featured teenagers. The high rate of free sex and abortion among students and university students also represents a problem that requires special attention from all parties, especially educators (<http://disdikbb.org/news>). The moral decline shown by some of the young generation, who are the nation's hope, is very regrettable and can tarnish the credibility and authority of Indonesian education. Students who should demonstrate noble character and behavior instead show the opposite conduct. Thus, this issue must be taken seriously by all relevant parties, especially in the field of education.

Education has two main functions: as a transfer of values (*transformation of value*) and transfer of knowledge (*transformation of knowledge*). As a function of value transfer, the education sector is expected to transfer values, norms, and noble morals (*akhlakul karimah*). Meanwhile, as a function of knowledge transfer, education is expected to transfer science and technology to students (Nurul Zuriah, 2008, Fauzi, 2020). The problem that then arises is that along with the glorified development of science and technology, the facts show that the educational process has not been fully accompanied by the development of good values or morality. According to Zamroni (2000), to face the challenges of the times, education with a global perspective is needed—education that is flexible towards developments while still containing religious moral values.

Character formation must be carried out systematically and continuously, involving the aspects of *knowledge, feeling, loving, and action*. Character formation can be likened to the process of someone becoming a *body builder* that requires continuous "moral muscle training" to become strong and sturdy (Mansur Muslich, 2011:21). Essentially, children with low character are those with low emotional-social development, making them at risk or having great potential to experience difficulties in learning, social interaction, and self-control.

One of the best strategies for instilling character education in schools is through the implementation of character education based on religious local wisdom. Character education based on religious local wisdom includes efforts to integrate local wisdom and religious values into the character learning process. This approach aims to build student character by exploring and applying values reflected in local culture and religious teachings (Afif, 2022; Triyatni et al., 2025). Local wisdom is closely related and can be implemented into character education because local wisdom contains good teachings inherited from ancestors to uphold civilized life and maintain moral norms. Through these local wisdom values, they can be integrated into character education included in the educational curriculum system to prepare and produce students with good character and noble morals (Rachmat Bin Badani Waktu & Aqbar, 2020; Riset dan Pendidikan Tinggi, 2017). Furthermore, according to Nurfitrianiingsih & Mulyati (2024), developing student character based on local wisdom is crucial in elementary and secondary education because it strengthens cultural identity while instilling universal ethical values. Thus, through this research, it is expected that the education sector can reform and seek good strategies in implementing character education in schools, thereby creating an ideal educational format to improve the morality of the nation's generation, especially students as the future buds.

2. RESEARCH METHODS

This research is a field study (*field research*) employing a descriptive approach with qualitative analysis. This approach was chosen to explore and examine various issues deeply and thoroughly by connecting the data discovered in the field (Sugiyono, 2016). In its execution, the researcher used in-depth interviews as the primary instrument to extract information from the informants.

The data sources in this research are divided into two types: primary and secondary data. Primary data were obtained directly from key informants who are directly involved in the learning process and character development at the madrasah. The primary data sources in this study include the teacher of moral theology (*akidah akhlak*) and a number of students at MTs Darul A'mal Metro,

who were interviewed to gain direct insight into the implementation of character education based on local wisdom.

Meanwhile, secondary data in this research were obtained from the school principal and the vice principal for student affairs. These two informants were chosen as secondary data sources because they have the authority and comprehensive knowledge regarding school policies and the general moral condition of the students. Through interviews with them, the researcher obtained supplementary data that provides an overall overview of the behavior and moral conditions of students at MTs Darul A'mal Metro.

3. RESULTS AND FINDINGS

Implementation of Character Education Based on Religious Local Wisdom at MTs Darul A'mal Metro

Character education based on religious local wisdom is education that emphasizes the development of student character by using values and teachings derived from religion and local traditions. Character education, especially in elementary schools, is very important as the initial foundation for students to shape their character within their environment. Through this character education, students can carry normative values integrated within themselves to become whole individuals as faithful human beings with good morals towards fellow humans and their environment (Amri, Jauhari and Elisah, 2018: 52). According to Muhaemin & Henri (2023), the implementation of character education integrated with local wisdom values in madrasas has proven effective in shaping students' spiritual and social attitudes because it combines doctrinal religious teachings with contextual cultural practices.

Character education based on religious local wisdom in schools aims to integrate moral and ethical values originating from local traditions and religious teachings into the educational process and to shape students' personalities so that they develop noble morals, responsibility, and appreciation for cultural values and their religious teachings (Afif, 2022; Afandi & Aisyah, 2021; Ilyas, 2004). As emphasized by Jaelani et al. (2022), the integration of religious character with local wisdom such as the Trisilas wisdom scale can systematically measure and develop students' ethical behavior in the school environment. Based on interviews with the principal, he explained that the activities for cultivating Islamic religious values at MTs Darul A'mal Metro in implementing policies based on local wisdom applied in Islamic education include the following:

The structure of religious education at MTs Darul A'mal is generally the same as other Islamic boarding schools in Indonesia, such as education in Arabic grammar (Nahwu and Shorof studies), morals, tajwid, jurisprudence (fiqh), and theology (*aqidah*). Through this training, students can better understand and experience personality changes by applying religious teachings in daily life. In their daily lives, students perform routine activities such as waking up before dawn prayer, performing Tahajjud prayer and continuing with communal dhikr followed by Quran recitation. The Maghrib prayer is followed by Quran recitation with correct pronunciation. After Isha prayer, they continue with kitab study. The presence of the Quran as the main source for developing the concept of the Islamic education system indicates that Islam itself is universal, integrated, comprehensive, and dynamic without spatial and temporal boundaries (Ma'arif & Hamid, 2018).

Therefore, through Quranic studies and kitab studies, students at MTs Darul A'mal are provided with enhanced guidance and education in local wisdom, such as learning the books of Indonesian scholars to quickly understand and read the Quran.

Providing skills education by directly introducing students to the practice area is an effective and efficient method. This leads to students' achievement in various skill fields available at the Islamic school. In this context, students can understand and possess abilities in various fields of skills, whether agriculture, fisheries, plantations, forestry, or Islamic school home industries. This becomes an important part of the Islamic school's food security and can help meet the daily needs of the community. Viewed from this context, this Islamic school is part of the Comprehensive Islamic School (PPK), which has a combination of traditional and modern systems—not only teaching religious knowledge to students but also consistently applying skills education to equip their lives. The integration of life skills into the curriculum is a concrete form of education that responds to community needs, as highlighted by Triyatni et al. (2025) in developing Islamic education policies based on local wisdom.

From interview results with the extracurricular activity supervisor at MTs Darul A'mal Metro, it was explained that Islamic education based on local wisdom at MTs Darul A'mal Metro implements policies by holding various extracurricular educational activities. These activities channel students' talents so that their interests and talents are provided with a special forum to optimize their potential. Unlike usual, these activities are always carried out alongside other activities. Students are taught and directly practice being masters of ceremonies (MC), reciters of Quranic verses, delivering sermons (*kultum*), leading Yasinan and Tahlilan, and learning to recite sholawat. Not only that, extracurricular education at MTs Darul A'mal also includes funeral prayer practice, procedures for visiting graves, and learning to write and paint Islamic calligraphy. This Islamic education system, which is directly practiced, greatly supports the development and management of intellectual, emotional, social intelligence, as well as students' talents and interests as provisions when returning to society. If the values and meanings of extracurricular education at MTs Darul A'mal are further explored, strong educational values will be found because each activity contains educational values based on local wisdom that need to be understood together (Subur et al., 2024).


Extracurricular activities are organized with the aim of optimally developing students' potential, talents, interests, abilities, personality, cooperation, and independence in supporting the achievement of national education goals. The supporting factors for religious extracurricular activities at MTs Darul A'mal lie in four factors: 1) A supportive school environment, because MTs Darul A'mal is a leading public school that implements Islamic Religious Education. This is evident from habituation activities including one day one ayat, communal Dhuhr prayer, religious holiday commemorations, sholawat recitation, istighfar and Asmaul Husna recitation, Dhuha prayer, and hadrah; 2) Solid Human Resources (HR), MTs Darul A'mal has quite good HR for implementing religious activities or habituation frequently held at MTs Darul A'mal, as well as for religious extracurricular activities. These include PAI teachers and a fairly solid DKM team in carrying out religious activities; 3) Adequate media or facilities, MTs Darul A'mal has a fairly spacious mosque, in addition to many religious books, Al-Qur'an, and other books neatly arranged inside the mosque; and 4) Support from parents who always motivate their children to participate in activities and encourage attendance at every activity implementation.






From the research observations, it appears that in implementing these religious extracurriculars, the school strongly supports the existence of religious extracurricular activities, as seen from MTs Darul A'mal being an active school that produces students with many skills and good morals. Likewise, other supporting factors have been maximized, starting from solid HR, adequate media or facilities, and support from parents. To ensure proper implementation of a plan, both administrative and technical support is certainly needed. This means that obstacles that may hinder implementation in terms of personnel, working methods, and systems applicable in the area where the program is carried out need to be carefully identified (Sihombing, 2000, p. 66). The inhibiting factors in implementing these extracurriculars lie in three factors: 1) Fluctuating student attendance and moods that sometimes change, causing students to be enthusiastic about participating in religious extracurricular activities and not infrequently students are lazy to participate. This depends on the students' moods; 2) The existence of other extracurriculars that students participate in; there are many extracurriculars at MTs Darul A'mal, encouraging students to participate in more than one extracurricular activity; and 3) Educator sustainability, seen from educators who were initially very enthusiastic but in the middle seemed less enthusiastic.


In anticipating inhibiting factors, the supervisors have made efforts to minimize these factors. One way is by adding additional schedules for religious extracurricular activities. Schwartz (2007, p. 327) states that there is no success without difficulties, and in facing setbacks, obstacles, or challenges, what is most important is effort and hard work. This is as Allah SWT says: *"And that a human being will not obtain except what he has strived for"* (QS. An-Najm [53]: 39).

The following nine documented activities represent the concrete implementation of character education based on religious local wisdom at MTs Darul A'mal Metro, covering spiritual, social, and practical aspects.

Table 1. Implemented Character Education Activities at MTs Darul A'mal Metro

No.	Activities	Description of Activities	Documentation
1	Students Performing Congregational Dawn Prayer (Salat Subuh) at MTs Darul A'mal Metro	Students gather at the madrasah mosque to perform the dawn prayer in congregation. This activity instills discipline, punctuality, and spiritual awareness from the very start of the day, training students to prioritize their religious obligations before beginning their daily routines.	

No.	Activities	Description of Activities	Documentation
2	Students Participating in Classical Islamic Book Study (<i>Kajian Kitab Kuning</i>)	Students study traditional Islamic texts (commonly known as <i>kitab kuning</i> or yellow books), covering subjects such as jurisprudence (<i>fiqh</i>), theology (<i>aqidah</i>), and Arabic grammar. This activity deepens their understanding of Islamic teachings rooted in the scholarly traditions of Indonesian <i>pesantren</i> , preserving local intellectual heritage.	
3	Students Participating in Agricultural and Fisheries Skills Education	Students engage in hands-on practical training in agriculture and fisheries. This activity equips them with essential life skills, promotes food security awareness, and prepares them for economic self-reliance, reflecting the madrasah's commitment to holistic education beyond religious studies.	
4	Students Practicing Hadrah (Islamic Musical Arts)	Students practice hadrah, an Islamic art form consisting of <i>sholawat</i> (praises to the Prophet) recitations accompanied by <i>rebana</i> (frame drum) instruments. This extracurricular activity channels students' artistic talents while fostering a love for Islamic culture, a tradition that has been passed down since the time of Prophet Muhammad	
5	Handshake Activity between Students and Teachers	Every morning, students shake hands with their teachers and fellow students upon arrival at school. This routine habituation cultivates mutual respect, politeness, humility, and a strong sense of brotherhood (<i>ukhuwah</i>) within the school community.	
6	Communal Qur'an Recitation Activity (<i>Tadarus Al-Qur'an</i>)	Students recite the Qur'an together according to a structured schedule. This activity aims to improve their reading fluency, pronunciation accuracy, and discipline, while also strengthening their spiritual connection	

No.	Activities	Description of Activities	Documentation
7	Girls' Program (<i>Keputrian</i>) Activity for Female Students	with the holy book and fostering a collective religious atmosphere. Female students participate in a specialized program held on Fridays (concurrently with the Friday Prayer for male students). The program covers Islamic jurisprudence relevant to women, particularly menstruation (<i>haid</i>), as well as discussions on the position, rights, character, and morals of a Muslim woman. This activity addresses the specific needs of adolescent girls and prepares them for their roles in society.	

These activities demonstrate that MTs Darul A'mal Metro integrates spiritual worship, intellectual learning, life skills, artistic expression, and social habituation into a coherent character education framework rooted in religious local wisdom, ultimately shaping students with noble morals and strong Islamic identity.

Implications of Character Education Based on Religious Local Wisdom on Students' Morality at MTs Darul A'mal Metro

The implementation of character education through religious local wisdom values has proven to improve the quality of education, enhance national morality, and elevate the quality of educational implementation and outcomes in schools leading to the achievement of holistic character formation and noble morals in students, making them *insan kamil* (perfect human beings). Furthermore, instilling character education through religious local wisdom values in students not only makes them intellectually intelligent but also emotionally and spiritually intelligent. The implementation of character education at MTs Darul A'mal is a continuously developing task in the school. According to Mananna et al. (2026), the integration of character values, religious moderation, and local wisdom in Islamic Religious Education creates a comprehensive framework that not only addresses cognitive aspects but also effectively molds students' affective and psychomotor domains toward balanced piety.

Character education based on religious local wisdom helps strengthen students' religious identity while introducing and preserving relevant local cultural values. At MTs Darul A'mal Metro, this approach can help students understand the importance of religion in daily life and appreciate local traditions and norms aligned with Islamic teachings. This aligns with the findings of Muhaemin & Henri (2023), who state that madrasah-based local wisdom integration significantly strengthens students' cultural and religious roots.

The religious local wisdom instilled through educational programs at MTs Darul A'mal Metro can help shape students' morals according to Islamic values. Values such as honesty, responsibility, politeness, and mutual cooperation become important foundations in fostering student morals in

accordance with religious teachings (Alawi, 2019; Dewanti et al., 2021, Fakhry 1996). As stated by Jaelani et al. (2022), measuring and habituating these values through local wisdom scales ensures consistent moral development.

Local wisdom often contains values of togetherness and tolerance, especially in the religious context. The implication of education based on this local wisdom encourages students to respect differences and strengthen solidarity bonds among themselves, both within the school environment and in society. Subur et al. (2024) emphasize that pesantren-based character education heavily relies on local wisdom to foster communal harmony, which is clearly reflected in the daily practices at MTs Darul A'mal.

Many values in religious local wisdom teach love for the environment and social life. By integrating these into character education, students at MTs Darul A'mal Metro will have higher awareness of social responsibility and environmental sustainability, as well as their role in maintaining harmony in community life. This is supported by Nurfitrianiingsih & Mulyati (2024), who assert that local wisdom-based learning is a strategic medium for cultivating ecological and social intelligence from an early age.

Character education based on religious local wisdom can function as a preventive tool against negative behavior among students. With a strong understanding of religious moral values, students are expected to avoid actions that violate social and religious norms. Subandi et al. (2025) and Hanifa et al. (2025) argue that digital and conventional character education models rooted in local wisdom effectively act as a buffer against moral degradation, preventing issues such as free sex, brawls, and drug abuse among adolescents. Character education based on religious local wisdom at MTs Darul A'mal Metro is very important in fostering morality and shaping students' personalities with noble morals, integrity, and readiness to become part of the broader society. The synergy between Islamic teachings and local traditions, as conceptualized by Afif (2022) and Triyatni et al. (2025), ensures that education remains relevant and transformative for students' lives.

5. CONCLUSION AND SUGGESTIONS

Based on the results of observations, interviews, documentation, and analysis of research data, the researcher can conclude that the implementation of character education based on religious local wisdom at MTs Darul A'mal Metro is applied through activities for cultivating Islamic religious values in implementing policies based on local wisdom in Islamic education, including religious education, skills, extracurriculars, and character development. One method for shaping student character is by instilling the concept of becoming 'true students' as early as possible, such as being honest in attitude and speech, disciplined in everything, orderly in following school regulations, and obedient in every Islamic school activity, such as performing night prayers (Tahajud), mujahadah and congregational prayers, Quran recitation, and participating in religious activities available at MTs Darul A'mal Metro. The implications of character education based on religious local wisdom for fostering students' morals at MTs Darul A'mal Metro include: strengthening religious and local cultural identity, forming morality rooted in Islamic values, enhancing environmental and social awareness, increasing tolerance and solidarity, and preventing deviant behavior.

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