

## Developing a Local Wisdom Based Islamic Religious Education Approach to Strengthen Students' Character in Elementary Schools

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**ABSTRACT** : This thesis examines: (a) how to design a local wisdom-based Islamic Religious Education (PAI) learning model appropriate for implementation at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency; (b) how the implementation of the model improves students' understanding and practice of Islamic values; and (c) how effective the model is in improving learning outcomes and strengthening students' Islamic character. The objectives of this study are: (a) to develop a PAI learning model design based on local wisdom suitable for school use; (b) to describe its implementation in improving students' understanding and practice of Islamic values; and (c) to evaluate its effectiveness in learning outcomes and character building. This study uses a descriptive qualitative method with a case study approach conducted for three months at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency. Primary data sources include the principal, Islamic Education teachers, classroom teachers, and school staff, while secondary data sources include documents, journals, and literature. Data were collected through observation, interviews, and documentation. Data analysis was carried out using data reduction, data display, and conclusion drawing. Data validity was ensured through credibility, transferability, dependability, and confirmability. The findings indicate that the local wisdom-based PAI learning model is effective in improving students' understanding and practice of Islamic values. The integration of Islamic teachings with local cultural values such as mutual cooperation, respect, sharing, and responsibility makes learning more contextual and meaningful. Students become more active through discussions, group work, and social activities. This approach not only improves cognitive achievement but also strengthens Islamic character, including religiosity, discipline, empathy, and social awareness in both school and community life.

**Keywords:** Learning Model, Islamic Religious Education, Local Wisdom

### INTRODUCTION

Islamic Religious Education (Pendidikan Agama Islam/PAI) is a fundamental subject within Indonesia's national education system that plays a strategic role in shaping

students' character, morality, and spiritual development. At the elementary school level, PAI does not merely function as a medium for transferring religious knowledge, but also as a means of internalizing moral values, religious attitudes, and students' social personality. Mulyasa (2017) emphasizes that PAI learning must be able to develop individuals who are faithful, devout, and possess noble character in a balanced way across cognitive, affective, and psychomotor domains. However, amid globalization and the rapid development of popular culture, students are increasingly faced with challenges of moral degradation and cultural identity loss. Therefore, PAI learning is required to become more contextual and relevant to students' socio-cultural realities so that Islamic values can be internalized in a meaningful and sustainable way.

The normative foundation for developing contextual PAI learning can be found in the Qur'an Surah Al-Hujurat verse 13, which emphasizes that diversity in ethnicity, nation, and culture is a divine sign intended for mutual recognition and understanding. Ibn Kathir (2000) interprets this verse as a confirmation that cultural differences are not a source of conflict but rather a means of strengthening unity and piety. In the educational context, this verse provides theological legitimacy for integrating local wisdom into PAI learning. Religious education that respects local culture is more easily accepted by students because it aligns with their social identity. Thus, Islamic values can be transformed in a more humane and contextual manner without eliminating the universal essence of Islamic teachings.

In addition, Surah An-Nahl verse 125 provides a methodological foundation for Islamic education through the principles of wisdom (hikmah) and good preaching (mau'izhah hasanah). According to Tafsir Ibn Kathir, the concept of hikmah includes the use of wise teaching methods that are appropriate to students' conditions, characteristics, and cultural backgrounds. This is in line with Hamalik (2015), who states that effective learning must be adapted to students' backgrounds and learning experiences. In the context of PAI learning, the hikmah approach can be implemented through the integration of local wisdom as both a learning medium and resource. In this way, learning materials are not only normative but also applicable and relevant to students' daily lives, making learning more meaningful and easier to understand.

From a juridical perspective, the development of local wisdom-based PAI learning has strong legal foundations. Law Number 20 of 2003 on the National Education System Article 36 paragraph (3) states that the curriculum must consider regional diversity and environmental potential. In addition, Law Number 5 of 2017 on Cultural

Advancement emphasizes the importance of education as a means of preserving cultural values. Minister of Education and Culture Regulation Number 79 of 2014 on Local Content and Ministerial Regulation Number 7 of 2022 on Content Standards also provide space for integrating local culture into learning. These regulations indicate that local wisdom-based PAI learning is not only pedagogically relevant but also legally justified.

However, various studies show that PAI learning in elementary schools still tends to be conventional and teacher-centered. Sardiman (2016) states that one-way learning methods tend to make students passive and less emotionally engaged. Observations in various elementary schools indicate that lecture methods are still predominantly used, while affective and psychomotor aspects are not optimally developed. Muhaimin (2012) emphasizes that PAI learning should be able to integrate values, attitudes, and religious skills holistically. The mismatch between the ideal goals of PAI and classroom practices indicates the need for more participatory and contextual learning innovations.

Theoretically, the local wisdom-based PAI learning approach is supported by constructivist theory proposed by Piaget and Vygotsky. Bruner (1966) states that learning becomes more meaningful when students construct knowledge based on real-life experiences. Contextual learning theory also emphasizes the importance of connecting subject matter with students' daily lives. In this context, local wisdom serves as a bridge between Islamic concepts and students' social reality. Contextual education encourages students to understand, internalize, and practice Islamic values more authentically in their lives.

Enrekang Regency, as part of Bugis-Makassar culture, possesses rich local wisdom values such as sipakatau, sipakalebba, and sipakainge, which are in harmony with Islamic teachings. Nata (2014) emphasizes that local cultural values can serve as effective media for Islamic character education. This concept aligns with multicultural education proposed by Nieto, which highlights the importance of integrating local culture to strengthen students' identity. In Islamic education, there is also the principle of al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah, meaning to preserve good traditions and adopt better innovations. This principle serves as a philosophical foundation for integrating local wisdom into PAI learning.

Based on preliminary observations at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency, PAI learning has not yet fully optimized local wisdom as a learning resource. Teaching methods are still dominated by lectures and cognitive evaluation,

resulting in suboptimal student participation and understanding. However, observation results indicate that students are more enthusiastic when PAI materials are connected to familiar local cultural practices. Therefore, research on the development of local wisdom-based PAI learning is important to conduct. This study is expected to contribute both academically and practically in improving the quality of PAI learning while preserving local cultural values through formal education.

## **METHODS**

### **Research Type and Approach**

This study employs a qualitative descriptive approach with a case study design, as it aims to deeply understand the phenomenon of developing a local wisdom-based Islamic Religious Education (PAI) learning approach within its natural context. Qualitative research allows the researcher to explore meanings, values, and processes that occur in instructional practices without manipulating variables (Moleong, 2021). The case study approach is chosen because the focus of the research lies in a single educational setting as a unique and contextual case (Yin, 2018).

### **Research Site**

This research was conducted at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency. The selection of this site was based on academic considerations, particularly the presence of PAI learning practices that integrate Bugis-Makassar local wisdom values. In addition, the school has social and cultural characteristics relevant to the focus of the study. The research site is understood as a social setting that includes actors, locations, and learning activities that can be directly observed (Nasution, 2017).

### **Data Sources**

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with the principal, Islamic Education teachers, and other school stakeholders directly involved in the learning process. Secondary data were collected from school documents, lesson plans, academic books, journals, and relevant educational regulations. The use of multiple data sources aims to strengthen the depth and validity of the research findings (Sugiyono, 2022).

### **Research Instruments and Data Collection Techniques**

The main instrument in qualitative research is the researcher themselves (human instrument), who plays a role in determining the focus, selecting informants, collecting data, and interpreting research findings. Data collection techniques include

observation, in-depth interviews, documentation, and triangulation. Observation was conducted to examine the PAI learning process, interviews were used to explore informants' perspectives and experiences, while documentation served as supporting data. Triangulation was applied to ensure the consistency and accuracy of data from multiple sources and methods (Patton, 2015).

### **Data Analysis Techniques**

Data analysis was conducted interactively and continuously using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing/verification. The analysis process took place from the beginning of data collection until the completion of the study. The reduced data were presented in descriptive narrative form to facilitate interpretation and identification of relevant thematic patterns aligned with the research focus (Miles, Huberman, & Saldaña, 2019).

### **Data Validity Testing**

Data validity was ensured through four criteria: credibility, transferability, dependability, and confirmability. Credibility was achieved through prolonged engagement, persistent observation, and triangulation. Transferability was ensured by providing a detailed description of the research context. Dependability and confirmability were established through audit trails of the research process and peer debriefing to ensure objectivity and consistency of findings (Lincoln & Guba, 2013).

## **RESULT AND DISCUSSION**

### **RESULTS**

#### **A. Design of a Local Wisdom–Based Islamic Religious Education (PAI) Learning Approach Appropriate for Implementation at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency**

To determine the appropriate design of a local wisdom–based Islamic Religious Education (PAI) learning approach to be implemented at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency, the researcher explored the perspectives of PAI teachers and classroom teachers regarding learning objectives, understanding of local wisdom concepts, and their relevance to students' characteristics. These understandings serve as the foundation for designing a contextual and meaningful learning approach. The interview results related to the design of the local wisdom–based PAI learning approach are presented in Table 1 below.

Table 1. Interview Results on the Design of a Local Wisdom–Based PAI Learning Approach

Informant	Key Statement
PAI Teacher	PAI learning aims to build Islamic character by linking religious teachings with local traditions such as mutual cooperation and togetherness.
Grade III Teacher	PAI focuses on introducing basic religious concepts using examples from local habits that are close to students' daily lives.
Grade IV Teacher	PAI materials are connected to local culture such as environmental cleanliness and community social activities.
Grade V A Teacher	PAI learning provides a foundation of morals and faith through the integration of Islamic values and local traditions.
Grade V B Teacher	PAI prepares students for social life by instilling Islamic values that are aligned with local culture.

The interview results indicate that all informants share a relatively similar understanding of the design of a local wisdom–based PAI learning approach, namely integrating Islamic teachings with local cultural values. The PAI teacher and classroom teachers view that linking religious content with local practices such as mutual cooperation, respect, sharing, and environmental cleanliness makes learning more contextual and easier for students to understand. This approach is designed in stages according to grade level, starting from the introduction of basic values in lower grades to the strengthening of Islamic and social character in upper grades. Thus, PAI learning is not only oriented toward mastery of content but also toward the holistic development of students' religious and social character.

### 1. Teachers' Understanding of the Integration of PAI and Local Wisdom

After identifying the learning approach design, the researcher examined teachers' understanding of the integration of Islamic Religious Education with local wisdom. This understanding is important because it determines teachers' ability to connect religious teachings with students' cultural realities. The interviews focused on how teachers interpret local wisdom and apply it in learning. The results are presented in Table 2 below.

Table 2. Teachers' Understanding of Local Wisdom–Based PAI

Informant	Main View
PAI Teacher	Local wisdom is an effective means of instilling Islamic moral values.

Grade V A Teacher	Religious values are easier to understand when linked to familiar traditions.
Grade V B Teacher	Religion and culture do not conflict as long as local values align with Islam.
Grade IV Teacher	Local wisdom helps students understand religious practices in real-life contexts.
Grade III Teacher	Cultural examples from the surroundings help students understand basic Islamic teachings.

Based on the interview results, teachers at SD Negeri 129 Bunu understand that local wisdom-based PAI learning is an approach that connects Islamic teachings with the culture and daily practices of the surrounding community. Teachers believe that local values such as mutual cooperation, togetherness, and respect are in harmony with Islamic teachings and can be used as effective learning media. This understanding encourages teachers to present PAI materials in a contextual manner so that students can relate religious teachings to their everyday life experiences.

## 2. Challenges in Designing a Local Wisdom-Based PAI Learning Approach

To obtain a comprehensive picture, the researcher also explored various challenges faced by teachers in designing and implementing local wisdom-based PAI learning. The interviews focused on resource limitations, alignment between cultural values and Islamic teachings, and limited instructional time. The results are presented in Table 3 below.

Table 3. Challenges in Designing Local Wisdom-Based PAI Learning

Informant	Main Challenge
PAI Teacher	Limited teaching materials that integrate Islamic values and local wisdom.
Grade V A Teacher	Difficulty in aligning the national curriculum with local values.
Grade V B Teacher	Differences between some local traditions and Islamic teachings.
Grade IV Teacher	Limited instructional time and students' early age level.
Grade III Teacher	Difficulty simplifying cultural concepts for young learners.

The interview results show that the main challenges in designing local wisdom-based PAI learning include limited relevant teaching materials, differences between local cultural values and Islamic teachings, and limited instructional time. In addition,

differences in students' cultural backgrounds and their young age also become obstacles in delivering local wisdom concepts in a simple and appropriate way. Nevertheless, teachers continue to adapt learning in accordance with Islamic principles and local cultural characteristics in a wise and balanced manner.

**B. Implementation of a Local Wisdom–Based Islamic Religious Education (PAI) Learning Approach in Improving Students' Understanding and Practice of Islamic Values at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency**

The implementation of a local wisdom–based Islamic Religious Education (PAI) learning approach at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency is carried out by linking learning materials with local cultural values that exist within the community. This approach aims to improve both students' understanding and practice of Islamic values through contextual and meaningful learning experiences. The implementation involves PAI teachers, classroom teachers, and institutional support from the school. The interview results regarding the implementation of local wisdom–based PAI learning are presented in Table 4 below.

Table 4. Implementation of Local Wisdom–Based PAI Learning

<b>Informant</b>	<b>Form of Implementation</b>
PAI Teacher	Linking moral education materials with mutual cooperation, sharing, and community social activities
Grade V A Teacher	Integrating Islamic values of helping others with the local culture of mutual cooperation
Grade V B Teacher	Conducting discussions and social projects connecting charity (sadaqah) with sharing traditions
Grade IV Teacher	Relating worship practices to community prayer traditions
Grade III Teacher	Introducing basic Islamic values through daily habits
Principal	Supporting collaboration between school and community in cultural activities

Table 4 shows that the implementation of local wisdom–based PAI learning is carried out in a contextual manner by utilizing local traditions and community habits as learning resources. Teachers adjust instructional strategies according to grade levels, where lower grades focus on introducing basic Islamic values, while upper grades are directed toward applying values through social activities. The principal's support strengthens the sustainability of this approach at the institutional level.

## 1. Focus on Teaching Islamic Values Based on Local Wisdom

The main focus of local wisdom–based PAI learning at SD Negeri 129 Bunu is the formation of students’ religious character rooted in local culture. Islamic values such as honesty, social care, responsibility, and togetherness are integrated with local cultural principles such as mutual cooperation, deliberation, and mutual respect. The focus of teaching these values is presented in Table 5 below.

Table 5. Focus of Teaching Islamic Values

Informant	Main Focus
PAI Teacher	Practical Islamic social values in daily life
Grade V A Teacher	Relevance of Islamic teachings to local habits
Grade V B Teacher	Implementation of Islamic values in social activities
Grade IV Teacher	Basic Islamic values through simple activities
Grade III Teacher	Early introduction of Islamic values
Principal	Integration of religion as a way of life

The data indicate that the focus of teaching Islamic values is directed toward strengthening the connection between religious teachings and students’ real-life experiences. This approach encourages students not only to understand Islam theoretically but also to practice it through social habits already familiar in their local culture.

## 2. Methods and Learning Media in Local Wisdom–Based PAI Learning

In supporting the implementation of local wisdom–based PAI learning, teachers use varied methods and media that are appropriate to students’ characteristics. The methods include contextual lectures, discussions, role-playing, and project-based learning. Learning media include folktales, pictures, local culture videos, and visual teaching aids. A summary of methods and media is presented in Table 6 below.

Table 6. Learning Methods and Media

Grade Level	Methods	Media
Grades III–IV	Storytelling, role-playing	Storybooks, picture cards
Grade V	Discussion, social projects	Cultural videos, documentation
General	Contextual learning	Visual media and direct practice

The variety of methods and media makes the learning process more engaging and easier to understand. This approach helps students connect Islamic values with real-life experiences, making learning more meaningful.

### 3. Student Engagement in Learning

Student engagement in local wisdom–based PAI learning is shown through active participation in discussions, group projects, and socio-cultural activities. Students are not only passive recipients of information but also active participants in practicing Islamic values. A summary of student involvement is presented in Table 7 below.

Table 7. Forms of Student Engagement

Activity	Purpose
Cultural discussions	Reflection on Islamic values
Mutual cooperation projects	Practice of social values
Sharing activities	Internalization of charity values

Active student engagement strengthens the internalization of Islamic values because students directly experience the practice of religious teachings within a local cultural context.

### 4. Assessment of Students' Understanding and Practice of Islamic Values

Assessment is conducted holistically by combining written tests, project assignments, and behavioral observations. The assessment emphasizes affective and psychomotor aspects to evaluate the extent to which students apply Islamic values in their daily lives. A summary of assessment techniques is presented in Table 8 below.

Table 8. Learning Assessment Techniques

Aspect	Technique
Cognitive	Written and oral tests
Affective	Behavior observation
Psychomotor	Participation in social activities

This assessment approach provides a more comprehensive picture of students' understanding and practice of Islamic values. It also confirms that local wisdom–based PAI learning is effective in shaping students' religious and social character.

### C. Effectiveness of a Local Wisdom–Based Islamic Religious Education (PAI) Learning Approach in Improving Learning Outcomes and Strengthening Students' Islamic Character at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency

#### 1. Impact of the Local Wisdom–Based Learning Approach on Students' Understanding of Islamic Teachings

The implementation of a local wisdom–based Islamic Religious Education (PAI) learning approach at SD Negeri 129 Bunu has demonstrated tangible effectiveness in improving students’ understanding of Islamic teachings. Students no longer perceive religious values merely as theoretical concepts, but are able to connect them with real-life situations that are closely related to their social and cultural environment. The integration of folktales, mutual cooperation traditions, and local habits that align with Islamic values makes learning more contextual and meaningful.

Interviews with PAI teachers and classroom teachers indicate that students have become more enthusiastic and active during the learning process. Values such as honesty, patience, mutual assistance, and respect are more easily understood because they are delivered through real-life examples rooted in local culture. The principal also emphasized that these changes are not only evident in cognitive aspects, but also in students’ attitudes and behaviors, which have become more polite, responsible, and socially aware.

## **2. Effectiveness of the Local Wisdom–Based Approach on Students’ Learning Outcomes**

The local wisdom–based learning approach has proven effective in improving students’ learning outcomes, both in terms of knowledge acquisition and the application of Islamic values. Students demonstrate a deeper understanding of moral education topics such as discipline, honesty, and social care. Learning evaluations through contextual assignments, discussions, and culture-based activities show more concrete and measurable results.

Teachers and classroom instructors observe that students’ learning outcomes are not only reflected in academic scores, but also in their active participation in social activities and their sense of responsibility within the school environment. Students are able to internalize Islamic teachings and apply them in their daily behavior, both inside and outside the school context.

## **3. Contribution of the Local Wisdom–Based Learning Approach to Strengthening Islamic Character**

The local wisdom–based learning approach makes a significant contribution to strengthening students’ Islamic character. Local values such as togetherness, mutual cooperation, simplicity, and respect for others, when integrated with Islamic teachings, facilitate the formation of noble character (akhlaq). Students become more caring toward others, more disciplined, and demonstrate stronger social and religious awareness.

Based on interview results, teachers, classroom teachers, and the principal agree that this approach is effective in developing Islamic character in a comprehensive manner. Students not only understand Islamic teachings conceptually but are also motivated to practice them in real life. Thus, local wisdom-based learning plays an important role in shaping students who are faithful, morally upright, and possess strong Islamic character.

Table 9. Summary of the Effectiveness of the Local Wisdom-Based PAI Learning Approach

Aspect Examined	Main Findings
Understanding of Islamic Teachings	Students more easily understand and relate Islamic teachings to daily life
Learning Outcomes	Increased understanding, learning engagement, and application of Islamic values
Islamic Character	Students demonstrate honesty, discipline, social care, and responsibility
Learning Motivation	Learning becomes more meaningful and increases students' enthusiasm
Learning Evaluation	Effective through behavioral observation, contextual tasks, and student reflection

## DISCUSSION

Islamic Religious Education (PAI) plays a strategic role in shaping students' character so that they not only understand Islamic teachings conceptually but are also able to implement them in daily life. The main objective of PAI is to develop individuals with noble character based on faith, piety, and social morality. In the context of Indonesia's multicultural society, the integration of Islamic teachings with local wisdom is highly relevant to ensure learning becomes more contextual and meaningful. Muhaimin (2012) emphasizes that Islamic education must be responsive to students' socio-cultural realities. In line with this, Banks (2015) explains that education that accommodates learners' cultural backgrounds can enhance the effectiveness of value internalization and strengthen moral identity.

The local wisdom-based learning approach at SD Negeri 129 Bunu is designed to bring Islamic teachings closer to students' lived experiences. Learning is not only based on normative texts but also on the social and cultural practices of the surrounding community. This concept aligns with Vygotsky's social constructivism theory, which highlights the importance of social context in knowledge construction.

In Islamic education studies, Nata (2014) states that religious values are more easily understood when connected to students' daily realities. Azra (2012) further shows that integrating Islamic values with local culture strengthens religious understanding without compromising the essence of Islamic teachings.

The implementation of PAI learning based on local wisdom at this school is carried out by integrating Islamic values with traditions such as mutual cooperation, deliberation, and community social activities. Values such as honesty, cooperation, and togetherness are linked to real-life practices familiar to students. This is consistent with Lickona (2012), who emphasizes that character education is most effective when supported by real practice and habituation. Sauri (2010) also proves that contextual religious learning significantly improves students' moral understanding. Thus, this approach not only transfers knowledge but also builds moral awareness through direct experience.

The main goal of this approach is to develop Islamic character that is internalized in students' attitudes and behaviors. Islamic character includes discipline, responsibility, empathy, and respect for others. According to Lickona (2012), character is formed through the synergy of moral knowing, moral feeling, and moral action. From an Islamic education perspective, Tafsir (2016) emphasizes the importance of habituating akhlak as the core of the educational process. By connecting Islamic teachings with local culture, students find it easier to internalize values because they observe concrete examples in their social environment. This makes religious education more meaningful and applicable.

The role of teachers is crucial in the successful implementation of a local wisdom-based approach. Teachers act as facilitators who bridge normative religious values with local cultural practices. Mulyasa (2013) states that teachers' creativity in developing contextual learning significantly influences learning outcomes. Hidayat (2019) shows that teachers who integrate cultural values into religious education tend to produce students with stronger social character. At SD Negeri 129 Bunu, PAI teachers connect the value of respecting parents with local customs, enabling students to understand it not only as a religious obligation but also as part of their social identity.

The findings indicate a significant change in students' attitudes and character after the implementation of this approach. Students become more polite, disciplined, and socially aware. This finding aligns with Suyanto (2010), who states that integrating local values into learning effectively builds collective character among students.

Rahmawati (2020) also found that local culture–based PAI learning significantly improves religious and social behavior. These changes are evident in students’ daily interactions both at school and in the community.

This approach also improves students’ cognitive understanding of Islamic teachings. By linking religious concepts with concrete experiences, students more easily understand abstract concepts such as ukhuwah (brotherhood), honesty, and trustworthiness. Bruner (1966) emphasizes that learning is more effective when students actively construct meaning through experience. Suparlan (2015) proves that contextual learning based on culture significantly improves learning outcomes compared to conventional lecture-based methods. This shows that local wisdom integration impacts not only character development but also academic achievement.

Evaluation of this approach is conducted through behavioral observation, attitude assessment, and social practice–based projects. This authentic assessment model aligns with Lickona’s (2012) concept of character evaluation, which emphasizes the importance of observing real actions. Anwar (2018) shows that project-based social evaluation is more effective in measuring value internalization than written tests alone. Through monitoring mutual cooperation activities and social interactions, teachers can assess the extent to which students practice Islamic teachings in their daily lives.

Overall, the local wisdom–based PAI learning approach at SD Negeri 129 Bunu has proven effective in improving learning outcomes and strengthening students’ Islamic character. Although challenges such as limited learning resources and curriculum alignment still exist, this approach provides significant positive impacts. These findings are supported by Wahyudi (2017) and Siregar (2021), who state that integrating cultural values into religious education enhances learning relevance and builds a contextual religious identity. Therefore, continuous development and collaboration with the community are key to optimizing the implementation of this approach.

## **CONCLUSION**

This study shows that the local wisdom–based Islamic Religious Education (PAI) learning model implemented at SD Negeri 129 Bunu, Anggeraja District, Enrekang Regency is able to integrate Islamic values with local cultural values such as mutual cooperation, respect for others, and sharing. This integration makes learning more

contextual and relevant to students' daily lives, enabling them to better understand and internalize religious teachings in real-life practice.

The implementation of the local wisdom-based PAI learning model is carried out by linking learning materials with local community practices through discussions, social activities, and experiential learning. Assessment in this learning model does not only emphasize cognitive aspects but also considers students' attitudes and behaviors in social interactions. This approach has been proven to enhance both the understanding and practice of Islamic values in a more applicable way.

The effectiveness of the local wisdom-based PAI learning model is reflected in improved learning outcomes and the strengthening of students' Islamic character. Students show positive development in religious attitudes, responsibility, social care, and appreciation of local cultural values. Thus, this learning model not only contributes to the improvement of religious knowledge but also plays an important role in shaping students' Islamic character in a holistic manner.

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