

Date Received : December 2025
Date Revised : May 2026
Date Accepted : May 2026
Date Published : May 2026

INTEGRATION OF LOCAL WISDOM VALUES IN AQIDAH AKHLAK LEARNING AT MTSN BABUL MUJAHIDIN, BAYAN, NORTH LOMBOK

Khoirunnisa¹

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia (icacaaa0502@gmail.com)

Ismail Fahri

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia (ismailfahri22@gmail.com)

Husarida

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia (Husarida@uinjambi.ac.id)

Eldo Delamontano

Graduate School Universitas Padjadjaran (eldo23001@mail.unpad.ac.id)

Kata Kunci:

aqidah akhlak;
kearifan lokal;
pendidikan karakter;
pendidikan Islam;
integrasi budaya;
pendidikan agama

ABSTRAK

Penelitian ini bertujuan untuk menyelidiki penerapan nilai-nilai kearifan lokal dalam pembelajaran Aqidah Akhlak di MTsN Babul Mujahidin, Bayan, Lombok Utara. Pembelajaran Aqidah Akhlak memiliki peran penting dalam membentuk karakter religius dan sosial siswa, namun sering kali disampaikan secara umum dan kurang disesuaikan dengan latar belakang budaya siswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen. Temuan penelitian menunjukkan bahwa pengintegrasian nilai-nilai kearifan lokal ke dalam pembelajaran Aqidah Akhlak berkontribusi terhadap perbaikan perilaku religius dan sikap sosial siswa. Siswa menunjukkan disiplin yang lebih tinggi dalam melaksanakan shalat berjamaah, kesadaran yang lebih kuat terhadap gotong royong, serta rasa hormat yang lebih baik terhadap guru dan teman sebaya. Selain itu, siswa yang berasal dari latar belakang pesantren menunjukkan praktik keagamaan yang lebih konsisten dibandingkan dengan siswa non-pesantren. Penerapan praktik budaya lokal, seperti musyawarah dan kegiatan bersama, membantu siswa menginternalisasi nilai-nilai moral secara lebih kontekstual dan bermakna. Penelitian ini menyimpulkan bahwa pengintegrasian kearifan lokal ke dalam pendidikan Islam dapat menjadi strategi yang efektif untuk memperkuat karakter siswa dengan menghubungkan ajaran agama dengan lingkungan sosial budaya mereka.

¹ Correspondence Author

Kata Kunci:

aqidah akhlak; local wisdom; character education; islamic education; cultural integration; religious education

ABSTRAK

This study aims to investigate the implementation of local wisdom values in Aqidah Akhlak learning at MTsN Babul Mujahidin, Bayan, North Lombok. Aqidah Akhlak learning plays an important role in shaping students' religious and social character; however, it is often delivered in a general manner and is insufficiently adapted to students' cultural backgrounds. This study employs a qualitative approach with a descriptive case study design. Data were collected through in-depth interviews, observations, and document analysis. The findings indicate that the integration of local wisdom values into Aqidah Akhlak learning contributes to improvements in students' religious behavior and social attitudes. Students demonstrate higher discipline in performing congregational prayers, stronger awareness of mutual cooperation, and greater respect for teachers and peers. In addition, students from pesantren backgrounds exhibit more consistent religious practices compared to non-pesantren students. The implementation of local cultural practices, such as deliberation (*musyawarah*) and communal activities, helps students internalize moral values in a more contextual and meaningful way. This study concludes that integrating local wisdom into Islamic education can serve as an effective strategy for strengthening students' character by connecting religious teachings with their socio-cultural environment

A. INTRODUCTION

Character education is a fundamental foundation in shaping students' personalities, as it is through this process that moral, ethical, and spiritual values are systematically and continuously instilled. In the context of Islamic education, character formation cannot be separated from strengthening *aqidah* and *akhlak* as the main foundations of a Muslim's behavior. The subject of *Aqidah Akhlak* plays an important role in shaping students so that they not only understand Islamic teachings intellectually but are also able to apply them in their daily behavior and attitudes. However, the teaching of *Aqidah Akhlak* in madrasahs is often delivered in a normative and theoretical manner, resulting in values that are not fully integrated with the social and cultural realities experienced by students. Therefore, learning methods are needed that can connect Islamic teachings with students' everyday lives. (Syamsul et al., 2023)

According to the principles of Islamic pedagogy, the educational process should not merely focus on the transmission of knowledge but also emphasize the internalization of values through meaningful and contextual learning experiences. Islamic pedagogy underscores the importance of integrating the cognitive, affective, and psychomotor domains in shaping individuals who are not only intellectually competent but also possess strong moral character. Therefore, *Aqidah Akhlak* instruction should be designed to connect Islamic teachings with students' real-life experiences, ensuring that these values are not only understood but also practiced in daily life. This perspective is consistent with the concepts of *tarbiyah* and *ta'dib* in Islamic education, which emphasize the holistic development of individuals through the cultivation of moral values, discipline, and spiritual awareness.

One method considered appropriate is the integration of local wisdom values into the teaching of *Aqidah Akhlak*. Local wisdom embodies noble values such as cooperation, deliberation (*musyawarah*), tolerance, politeness, social concern, and environmental responsibility, all of which are closely aligned with the moral principles

of Islam. Integrating local wisdom not only enriches the content of learning but also makes religious values more relevant, easier to understand, and closer to students' real-life experiences. These values are not merely cultural expressions but also reflect fundamental Islamic teachings, such as *ukhuwah* (brotherhood), the principle of *musyawarah* (deliberation), and social responsibility.

Lombok Island, particularly Bayan Village in North Lombok, preserves a wide range of local traditions and cultural practices rich in religious and social aspects, such as *begibung*, *roah* (communal prayers), *nyongkolan*, and cooperation in social life. The values embedded in these traditions have great potential to be incorporated into *Aqidah Akhlak* learning as a means of fostering Islamic character grounded in local culture. It is expected that this integration can deepen students' understanding of Islamic teachings while simultaneously cultivating a sense of pride in their cultural identity (Praja et al., 2025). Local traditions are not merely legacies of the past but also serve as rich learning resources containing noble values that can be internalized within the formal education curriculum (Khoiriyah et al., 2025)

Several studies indicate that integrating religious learning with local wisdom can enhance students' learning motivation, deepen their understanding of values, and foster holistic character development encompassing cognitive, emotional, and skill-based aspects. Nevertheless, research that specifically explores the forms, values, and roles of teachers in integrating local wisdom into *Aqidah Akhlak* instruction at the madrasah level remains very limited, particularly within the cultural context of Lombok (Hizbullah et al., n.d.)

Based on the aforementioned background, this study aims to examine how local wisdom values can be integrated into *Aqidah Akhlak* learning at MTsN Babul Mujahidin, Bayan Village, North Lombok. In addition, this research seeks to identify appropriate local values to be integrated and to evaluate the role of teachers in implementing this integration. It is expected that this study will provide a theoretical contribution to the development of Islamic education studies grounded in local wisdom, as well as practical contributions for teachers and educational institutions in designing *Aqidah Akhlak* learning that is contextual, humanistic, and focused on the formation of students' character.

In line with this perspective, (Sdn & Hilir, 2024) states that Islamic Religious Education based on local wisdom can connect Islamic teachings with existing community traditions, thereby making the learning process more relevant and meaningful for students. However, the study remains limited to a literature-based approach and has not conducted empirical research on the integration of local wisdom into *Aqidah Akhlak* instruction in madrasahs, particularly within the cultural context of Lombok.

However, although some studies have focused on the integration of local customs, teaching methods, and the process of knowledge internalization, research within specific local contexts—such as the Bayan community in Lombok remains very limited. Therefore, this study is important to address this research gap by empirically examining the integration of local wisdom values in *Aqidah Akhlak* learning at the

madrasah level. (Munawir et al., 2024)

Although numerous studies have explored the integration of local wisdom in Islamic education, most of them remain general in scope and do not specifically examine how local wisdom values are integrated into Aqidah Akhlak instruction at the madrasah tsanawiyah level. In addition, studies focusing on the specific socio-cultural context of the Bayan community in Lombok are still very limited. Therefore, this study seeks to address this gap by providing an empirical analysis of how local wisdom values are integrated into Aqidah Akhlak learning within a specific local context.

Based on the background described above, this study aims to analyze the integration of local wisdom values in Aqidah Akhlak learning at madrasah tsanawiyah and to examine the role of teachers in instilling these local wisdom values in students. This research specifically focuses on the cultural context of the Lombok community, particularly in the Bayan area of North Lombok, which possesses a rich tradition embedded with religious and social values. The findings of this study are expected to contribute theoretically to the development of contextual Islamic Religious Education based on local wisdom, as well as to provide practical contributions for teachers in planning and implementing Aqidah Akhlak learning that is aligned with students' social and cultural environments.

Based on the background explanation that has been presented, it is evident that Aqidah Akhlak learning plays a very crucial role in shaping students' character, religious attitudes, and social behavior (Agustiana & Hasbi Asshidiqi, n.d.). Aqidah Akhlak is not merely a subject that provides theoretical knowledge of Islamic faith and ethics, but also serves as a means of internalizing Islamic values as reflected in students' daily lives (Mashluchah, Faisol, & Azizah, 2023). Therefore, Aqidah Akhlak learning should be conducted through approaches that are aligned with students' social and cultural backgrounds and are capable of connecting Islamic teachings with the realities of their lives (Sukino, 2023a). However, in practice, Aqidah Akhlak instruction at the madrasah tsanawiyah level still faces various challenges, particularly the dominance of theoretical and normative teaching methods that emphasize memorization rather than the understanding and application of values (Sukino, 2023a). As a result, students tend to understand Aqidah Akhlak cognitively while experiencing difficulties in applying these values in their daily lives, highlighting the need for more contextual learning approaches that are relevant to real-life situations (Agustiana & Hasbi Asshidiqi, n.d.); (Sukino, 2023).

Aqidah Akhlak learning at the madrasah tsanawiyah level plays a strategic role in shaping students' foundations of faith and character during early adolescence. At this developmental stage, students begin to construct their self-identity, which is influenced by family, school, and the surrounding socio-cultural environment. Therefore, Aqidah Akhlak education should not be positioned merely as the transmission of religious knowledge, but must be directed toward a process of value internalization that fosters sustained moral and religious awareness. Value education that is not connected to students' real-life experiences risks losing its meaning and transformative power; thus, contextual and applicable learning approaches are required to ensure that Aqidah Akhlak education is relevant to students' daily lives

((Arivia Raihanah Lubis, 2024);

Based on a number of studies, the integration of local wisdom into Islamic Religious Education learning has been shown to enhance the relevance and meaningfulness of the learning process. Local wisdom incorporated through content, methods, and examples that align with the contextual realities of students' lives makes religious values easier for students to understand, as they are closely related to their social experiences (Fajriah Inayati et al., 2024). Furthermore, a local wisdom-based approach functions as a bridge between normative Islamic teachings and students' everyday life practices, so that the learning process is not limited to cognitive aspects alone, but also strengthens religious attitudes and behaviors (Muthalib et al., 2025).

This study contributes to the development of contextual Islamic education and provides practical insights for teachers in implementing culturally relevant learning. Therefore, empirical research on the integration of local wisdom into Aqidah Akhlak instruction needs to be conducted as an effort to develop a contextual (N. Nurdin et al., 2024) (Rohmad et al., 2022), human-centered (Lim, 2025), and sustainable model of Islamic education (Arisona et al., 2025). This is because the integration of local wisdom values with Islamic principles has been proven to strengthen religious instruction and students' character development through cultural practices that are meaningful and relevant to their social lives.

B. METHOD

This study employs a qualitative approach with an explanatory case study design. Data were collected through in-depth interviews, observations, and document analysis. The data were analyzed using an interactive analysis model involving data reduction, data display, and conclusion drawing, as proposed by (Miles, Huberman, & Saldaña, 2014).

The selection of research subjects was conducted using a purposive sampling technique. (Lazuardina et al., n.d.) Informants were selected based on criteria of experience and direct relevance to the phenomenon under study. The Aqidah Akhlak teacher was designated as the key informant due to his/her central role in designing instructional materials and conducting character evaluation. As supplementary data sources, several students were selected as additional informants to provide empirical insights into the extent to which values of faith (aqidah) and local wisdom are internalized in their daily attitudes and behaviors within the madrasah environment. The selection of research subjects was conducted using a purposive sampling technique. Informants were chosen based on specific criteria aligned with the research objectives. Aqidah Akhlak teachers were designated as the primary informants due to their crucial role in designing instructional materials and conducting character evaluation. As additional data sources, several students were selected as supplementary informants to provide empirical insights into the internalization of local wisdom values in their daily behavior.

According to school records, the total number of students at MTsN Babul Mujahidin is 52, consisting of 15 students in Grade VII and 22 students in Grade IX.

From this population, student informants were selected purposively based on the following criteria: (1) active participation in Aqidah Akhlak learning, (2) representation from each grade level (VII, VIII, and IX), and (3) diverse educational backgrounds, particularly students from pesantren and non-pesantren environments. A total of six selected students as research informants to obtain in-depth and varied data regarding the integration of local wisdom values in their daily lives.

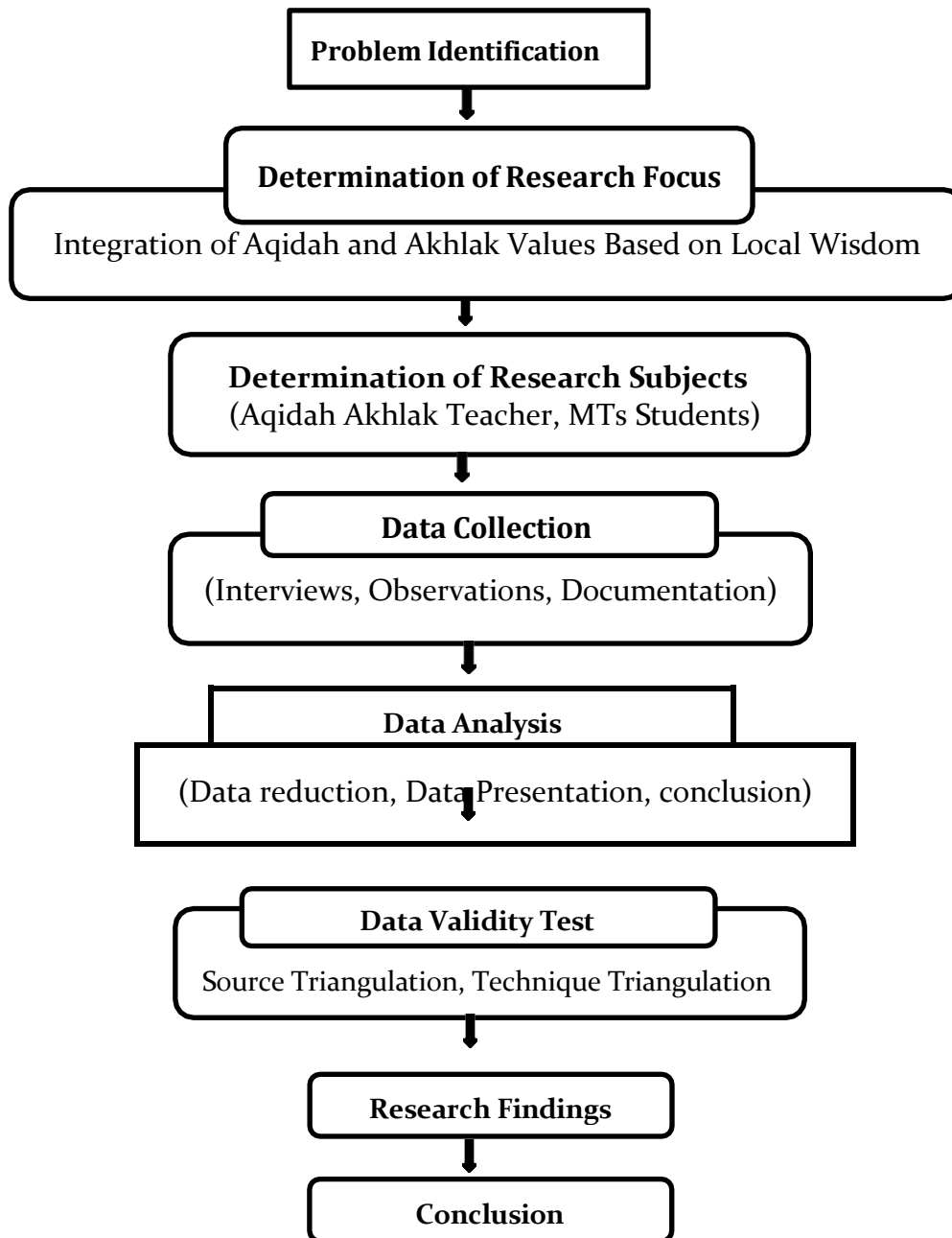
To ensure data quality, this study employed researcher-developed instruments, including interview guidelines and observation sheets tailored to the values of Bayan local wisdom. Data credibility was established through prolonged observation and peer discussions to minimize researcher subjectivity. These measures were undertaken to ensure that the understanding of local traditions and Islamic values was achieved objectively and systematically in accordance with the principles of scientific research. Data analysis in this study followed the interactive model proposed by Miles, Huberman, and Saldaña, which consists of three main stages: data reduction, data display, and conclusion drawing or verification. In the data reduction stage, the researcher selected, simplified, organized, and coded data relevant to the research focus. The data were then presented in a systematic descriptive narrative to facilitate interpretation. The final stage involved drawing conclusions, which were continuously verified using field data.

To ensure the validity and credibility of the data, this study employed triangulation techniques, including: (1) source triangulation, by comparing data obtained from teachers and students; (2) method triangulation, by comparing findings from interviews, observations, and documentation; and (3) time triangulation, by collecting data at different points in time to ensure consistency. In addition, member checking was conducted by confirming the findings with informants, and peer debriefing was carried out to minimize researcher bias and strengthen the credibility of the data.

The research process began with a preparatory stage that involved identifying educational issues at MTsN Babul Mujahidin, particularly those related to the discrepancy between formal Aqidah Akhlak instructional content and the practice of Wetu Telu traditions among students. Subsequently, data were collected using triangulation techniques to ensure the objectivity of the research findings, by comparing data obtained through in-depth interviews with teachers, direct classroom observations, and the analysis of instructional documents.

The collected data were then analyzed iteratively through a data reduction process to filter relevant information, enabling the researcher to identify effective patterns of local wisdom integration in strengthening students' character. All research findings were further validated through field verification in cases of data inconsistency, ensuring that the resulting conclusions demonstrate a high level of credibility and reliability in accordance with the principles of qualitative research. In addition, these findings emphasize that the integration of local wisdom in Aqidah Akhlak learning functions not only as an instructional strategy but also as a cultural approach that connects normative religious values with students' social realities. This approach facilitates more contextual, reflective, and meaningful learning in the daily lives of students.

The stages of this research are briefly presented in the form of a research flowchart, as shown in figure 1.



C. RESULT AND DISCUSSION

Forms of Value Integration are carried out by developing instructional materials that connect *naqli* teachings with local traditional practices such as *begibung* (togetherness) and *roah* (gratitude). Teachers incorporate these values into the Lesson Plan (*Rencana Pelaksanaan Pembelajaran/RPP*) so that the teaching and learning process becomes relevant to the context. Character Internalization, this integration process is proven to deepen students' understanding of good moral teachings. They do not merely memorize theories, but also observe concrete examples within their own culture that strengthen

religious values and social concern. The Role of Teachers, teachers function as connectors and good role models who relate religious texts to local wisdom, so that students feel that religious teachings are closely related to their culture.

These findings are consistent with the study conducted by Walad et al. (2025), which examined the integration of local wisdom values into Islamic education in the Lombok context. The participants in that study consisted of Islamic education teachers and secondary-level students, with a focus on how local traditions are incorporated into religious learning. The research was carried out within a socio-cultural environment that strongly preserves traditional practices such as *nyongkolan* and *begawe*. The findings revealed that integrating local wisdom significantly contributes to strengthening students' religious character through contextual and experiential learning approaches. However, unlike Walad et al. (2025), which places greater emphasis on the general role of culture in character formation, this study specifically highlights the role of *Aqidah Akhlak* teachers at MTsN Babul Mujahidin in selecting and integrating local values into formal classroom instruction. This indicates that teachers play a crucial role in aligning local customs with Islamic teachings.

The research findings indicate that teachers at MTsN Babul Mujahidin perceive *Aqidah Akhlak* learning not merely as a transfer of knowledge, but as an effort to internalize beliefs that are reflected in students' daily attitudes. Based on the results of interviews with the informants, it was emphasized that: *“When discussing Aqidah, it also means discussing beliefs as a basis for assessing students through their daily lives, particularly within the school environment. This can be observed from their attitudes and behaviors, including how they implement and internalize what they have heard and learned from classroom instruction.”*

However, there are unique sociological challenges in Bayan Village. The social environment of the students is still influenced by community practices that conflict with Islamic values, such as the consumption of alcoholic beverages (*khamr*). This condition is further complicated by differences in students' residential backgrounds. Students who live in Islamic boarding schools (*pesantren*) tend to demonstrate better discipline in religious practices, such as congregational prayers, compared to those who do not reside in boarding schools. For non-boarding students, teachers' control is limited to school hours, for example during the implementation of congregational *zuhr* prayers.

In addition, similar findings were reported by Guspani et al. (2024), who investigated the implementation of local wisdom in Islamic religious education in Bengkulu. The participants in their study consisted of teachers and students at the Islamic junior secondary school level (Madrasah Tsanawiyah equivalent), with the research conducted in a cultural environment where local traditions continue to influence students' daily lives. The study demonstrated that contextual learning based on local wisdom can enhance students' moral awareness and strengthen their social and cultural identity. However, this study reveals a more complex situation compared to Guspani et al. (2024). While their findings emphasize the supportive role of local culture, the context of the Bayan community indicates that some traditions may conflict with Islamic values. Therefore, the integration process requires not only adaptation but also critical

evaluation and the selective reinforcement of values.

Despite facing environmental challenges, the Bayan community possesses strong social capital in the form of local wisdom that is relevant to Islamic moral values. One key finding is the use of *Berugak* as a symbol of deliberation. An informant explained: “The people there have a place for deliberation before they carry out any activity... in the Lombok language it is called *Berugak*, which has pillars; *sekenam* (six pillars) or *sempatiam/sekempat* (four pillars).”

This value of solidarity is also clearly manifested in the tradition of *gotong royong* (mutual cooperation), particularly during large wedding ceremonies in the village. The practices of deliberation in *Berugak* and *gotong royong* serve as a social laboratory for students to implement the values of *ukhuwah* (brotherhood) and deliberation taught in the Aqidah Akhlak subject. Administratively, the challenge of integrating these values is faced by educators in managing a relatively large student population at MTsN Babul Mujahidin, which consists of 15 classes at Grade VII, 15 classes at Grade VIII, and 22 classes at Grade IX, with a total of 52 class groups.

The integration of local wisdom values into Aqidah Akhlak learning at MTsN Babul Mujahidin not only affects students’ conceptual understanding but also plays a significant role in developing reflective moral awareness. Religious education that is adapted to local cultural contexts has been proven to enhance value comprehension and foster students’ character development in a sustainable manner (Saleh et al., 2025). The instructional process that connects Islamic teachings with existing socio-cultural contexts encourages students to perceive the values of faith (aqidah) and morality (akhlak) as an inseparable part of everyday life, rather than merely theoretical norms conveyed in the classroom (Arifin & Kartiko, 2022). Therefore, Aqidah Akhlak education functions as a medium for internalizing dynamic and living values that align with students’ social experiences within the Bayan community (Suyatno et al., 2023).

The connection between learning materials and local cultural practices helps students realize that Islamic values are not separate from local customs but instead function to regulate and refine community life. Practices such as cooperation, deliberation in the *Berugak*, and togetherness in traditional activities serve as effective means of explaining the concepts of brotherhood, social responsibility, and the importance of togetherness in Islamic teachings. When students observe and directly participate in these activities, the moral values taught in Aqidah Akhlak learning gain social recognition and deeper meaning.

These findings indicate that context-adapted learning can reduce the gap between religious knowledge and its application in everyday life (Djuaini, 2025). Students begin to perceive the teachings of aqidah not merely as rigid rules, but as ethical guidelines that are relevant to their social interactions (Inayati et al., 2024). This is reflected in changes in students’ interactions with their peers, teachers, and surrounding environment, particularly in terms of social awareness, consistency in religious observance, and mutual respect (Qomar & Sayyid Ali Rahmatullah Tulungagung, 2025). This process demonstrates that the integration of local wisdom plays a significant role in fostering moral awareness grounded in direct lived experiences (Nursalim et al.,

2024)

However, the effectiveness of integrating these values is highly dependent on the pivotal role of teachers as key individuals in the learning process. Aqidah Akhlak teachers act as intermediaries between religious texts and local culture, enabling them to translate Islamic values into forms that are easily understood by students. This role requires cultural sensitivity as well as a firm grounding in religious principles, so that the integration process does not obscure the core teachings of Islam. Teachers are expected to critically select values by highlighting traditions that are in line with Islamic teachings and identifying those that need to be addressed through educational guidance.

In practice, teachers do not carry out this integration process without obstacles. The social environment of the Bayan community, which is still influenced by traditions that conflict with Islamic values, such as alcohol consumption, serves as an external factor affecting the implementation of these values among students. This situation indicates that the teaching of Aqidah Akhlak in madrasahs cannot be conducted in isolation but must instead engage with complex social realities. The madrasah plays a role as a space for value negotiation, where students are encouraged to understand and reflect on Islamic teachings when confronting diverse social practices.

Differences in students' living environments affect the extent to which they internalize values. Students who reside in Islamic boarding schools (pesantren) generally demonstrate more consistent religious behavior due to their immersion in a structured and continuous educational system. In contrast, students who do not live in boarding schools are exposed to more diverse social influences, making the internalization of values highly dependent on the frequency of habituation provided by the school. These findings underscore the crucial role of the madrasah not only as an institution for knowledge transmission but also as a space for value habituation through structured social and religious practices.

Nevertheless, the presence of strong local wisdom within the Bayan community serves as an important social asset in supporting the Aqidah Akhlak learning process. Traditions of deliberation and cooperation reflect collective values that are aligned with the principles of Islamic morality. When these values are introduced in learning activities, students do not feel unfamiliar or burdened in accepting them, as such values are already embedded in their social lives. This indicates that local wisdom can function as a cultural bridge that facilitates the internalization of Islamic values.

This integration also contributes to strengthening students' religious and cultural identities. Students are not placed in a difficult position of choosing between being devout Muslims and being members of the local community; instead, they are guided to recognize that both can coexist harmoniously. This understanding is crucial in fostering students' confidence in their identities while simultaneously preventing value conflicts that could hinder their moral and social development.

From an educational perspective, the findings of this study indicate that Aqidah Akhlak instruction grounded in local wisdom can enhance students' participation in

learning activities. Learning materials that are relevant to students' everyday experiences encourage active engagement and critical thinking, allowing the learning process to take place interactively. Students are guided to connect the values they learn with the realities they encounter, both within the school environment and in the wider community. This process strengthens students' understanding of values at emotional and behavioral levels, rather than being limited to the cognitive aspect alone.

Moreover, the findings of this study indicate that the integration of local wisdom values into Aqidah Akhlak instruction creates opportunities for a deeper and more relevant educational process. Students do not merely function as passive recipients of learning materials but are positioned as active participants who are encouraged to interpret Islamic values in accordance with the social conditions they experience. This approach enables students to understand Islamic teachings in a more flexible and applicable manner, allowing moral values to move beyond normative frameworks and develop into practical guidelines for attitudes and everyday behavior.

Furthermore, the learning process that incorporates local wisdom contributes to building continuity of values among the school, family, and community. When the values taught at school are aligned with the social practices surrounding students, the internalization of moral values becomes stronger and more sustainable. This indicates that schools play a crucial role as a bridge of values, connecting religious teachings with the socio-cultural dynamics of society. Therefore, Aqidah Akhlak instruction based on local wisdom not only influences students' individual character formation but also has the potential to strengthen moral norms within the broader community.

In contrast to previous studies, this research emphasizes that the integration of local wisdom into Aqidah Akhlak learning does not always proceed smoothly; rather, it involves a dynamic process of negotiation between cultural practices and Islamic principles. These findings reinforce the argument that contextual Islamic education requires not only cultural adaptation but also instructional strategies that ensure the preservation of fundamental religious values.

Analysis/Discussion

A. Internalization of Aqidah Values through Habituation and Role Modeling.

The findings of the study at MTsN Babul Mujahidin indicate that the effectiveness of Aqidah Akhlak learning does not rely solely on cognitive mastery of the material, but rather on the successful internalization of faith-based values through mechanisms of habituation and role modeling. These findings affirm the position of *aqidah* as an epistemological foundation in shaping students' behavioral patterns, in which religious knowledge is transformed into attitudes of daily life. This phenomenon is consistent with the findings of (Walad et al., 2025) which state that local wisdom values that have been deeply rooted in the social life of the community can be integrated as learning resources to strengthen students' character formation in formal educational institutions. These findings are also consistent with studies indicating that Islamic religious learning is more effective when it is connected to students' social and cultural contexts. This is evident when instruction is linked to local wisdom values that enhance learning experiences and

deepen the understanding of religious values within specific contexts. (Muthalib et al., 2025).

Furthermore, the integration of theological teachings with social practices in the Bayan area generates greater educational relevance for students. As examined by (Yusuf, 2023), the relationship between Islamic values and socio-cultural contexts has been shown to significantly enhance the quality of students' religiosity and attitudes of (Sukino, 2023). This indicates that Aqidah Akhlak instruction that is detached from the local cultural context tends to lose its connection with students' lived realities. Therefore, a contextual approach is essential for strengthening students' moral identity within the madrasah setting.

B. The Influence of the Educational Ecosystem on Students' Moral Stability.

An analysis of students' environmental backgrounds reveals disparities in value internalization between students residing in Islamic boarding schools (*pesantren*) and non-resident students. The structured *pesantren* environment, with its system of continuous supervision, provides a stable ecosystem for character formation. In contrast, for students who are directly exposed to the dynamics of Wetu Telu traditions outside the school, the madrasah plays a central role as an agent of transformation of normative Islamic values. This confirms the findings of (Munawir et al., 2024) that integrating local wisdom into the curriculum structure and instructional materials constitutes a strategic approach to strengthening students' appreciation of noble values without disregarding the competency standards of the national curriculum.

This reinforces previous studies indicating that learning management focused on character development and local wisdom can create an academic atmosphere that supports the natural integration of religious values. (M. Nurdin et al., 2025) emphasizing that learning governance oriented toward character education and local wisdom is capable of creating an academic atmosphere that supports the organic acceptance of religious values. At MTsN Babul Mujahidin, moderation between local traditions and religious norms is carried out through educational dialogue that positions the school as a cultural bridge for students experiencing religious duality.

Beyond residential factors, students' moral resilience is significantly influenced by the quality of interaction among schools, families, and the surrounding social environment. An integrated educational ecosystem enables value consistency between moral teachings delivered in madrasahs and students' lived experiences in everyday life. When religious values taught at school are reinforced by family support and social communities, the internalization of moral character tends to be more sustainable rather than merely situational. This finding aligns with (Qomar & Sayyid Ali Rahmatullah Tulungagung, 2025), who argue that character education grounded in local wisdom is more effective when there is synergy between formal and non-formal educational actors. In the context of MTsN Babul Mujahidin, the involvement of community leaders and parents plays a crucial role in reinforcing the moral messages conveyed by teachers, particularly for non-residential students who are more intensively exposed to social

dynamics outside the madrasah environment.

Furthermore, the presence of the madrasah as a morally safe environment contributes to the development of students' moral resilience when they encounter value conflicts in their surrounding social context. This resilience is reflected not only in normative compliance but also in students' capacity to critically reflect on social practices that contradict Islamic teachings. (Munawir et al., 2024) emphasize that the integration of local wisdom into religious education can strengthen the continuous internalization of values, as these values are understood as part of students' social experiences. Therefore, the educational environment of MTsN Babul Mujahidin functions not merely as a medium for value transmission but also as a space for fostering students' adaptive and contextually grounded moral agency.

C. Reconstruction of the Aqidah Akhlak Curriculum Based on Local Wisdom.

The relevance of Aqidah Akhlak instruction within the context of the Bayan community is strengthened through the utilization of social capital such as the principles of *gotong royong* (mutual cooperation) and deliberation. These values are identified as having a convergence of meaning with the concepts of *ukhuwah* (brotherhood) and *shura* (consultation) in the Islamic tradition. The implementation of project-based learning that addresses local cultural issues was found to stimulate active student participation. (Ifrianti et al., 2025) which indicates that learning methods grounded in local wisdom can significantly foster students' creativity.

The positive effect of this integration is the emergence of more inclusive social awareness. According to (Intan Hayati & Bahri, 2024), the integration of local aspects in character education plays a role in strengthening attitudes of tolerance and social awareness. Thus, Aqidah Akhlak material is no longer perceived as an alien dogma, but rather as a set of values that enriches and refines existing local traditions within the Sasak community.

Furthermore, the restructuring of the Aqidah Akhlak curriculum grounded in local wisdom serves as an instrument for strengthening students' religious and cultural identity awareness. A context-sensitive curriculum enables students to understand moral values not merely as normative doctrines, but as ethical guidelines that are alive and deeply rooted in the social traditions of the community. The integration of local values into the curriculum encourages students to reflect on the relationship between Islamic teachings and the cultural realities they encounter in their daily lives. This finding is consistent with the study by (Khoiriyah et al., 2025), which demonstrates that the incorporation of local wisdom in learning enhances students' value comprehension and active engagement in the character internalization process. Therefore, the reconstruction of the Aqidah Akhlak curriculum at MTsN Babul Mujahidin not only strengthens the relevance of learning but also fosters sustainable and contextually grounded moral awareness among students.

D. Pedagogical Implications and Challenges in Character Assessment.

The discussion above provides strategic implications for the development of Islamic Religious Education (PAI) learning models in madrasahs. The success of value internalization requires alignment between textual materials, the educational

environment, and curriculum policies that are responsive to the local context. Nevertheless, the assessment aspect remains a distinct challenge. (Rusmana et al., 2025) This underscores that the evaluation process of character attainment must be conducted using precise instruments in order to avoid bias between students' subjective beliefs and their actual conceptual understanding. This is essential to ensure that moral formation is grounded in authentic intellectual and spiritual awareness (Umar et al., 2025).

As a conclusion of this discussion, the contextual reconstruction of Aqidah Akhlak education enables the formation of a student profile characterized by both moral integrity and cultural pride. This strengthens the proposition regarding the urgency of character education based on local wisdom in shaping a resilient identity for young Muslim generations. By adopting an integrative learning model, madrasahs function not only as institutions for knowledge transfer but also as spaces for moral cultivation that can sustainably harmonize religious norms with cultural wisdom.

Beyond its impact on the curricular dimension, the findings of this study also directly influence the teaching methods employed by Aqidah Akhlak teachers. Educators are required to design instructional strategies that not only focus on content delivery but also emphasize the creation of meaningful learning experiences that encourage students to engage in moral reflection. Contextually relevant and participatory learning methods enable students to connect moral values with the social situations they encounter. This is consistent with the findings of (M. Nurdin et al., 2025), who emphasize that the role of teachers as value mediators plays a crucial role in strengthening character development when the learning process is structured through dialogical approaches and grounded in local cultural contexts.

On the other hand, the main challenge in implementing character education grounded in local wisdom lies in the complexity and multidimensional nature of assessment. Character evaluation cannot be reduced to cognitive testing alone; rather, it requires more authentic approaches such as behavioral observation, self-reflection, and continuous assessment. Inadequate or partial evaluation may lead to inaccurate representations of students' character development. In this context, (Munawir et al., 2024) emphasize the importance of designing character education assessments in a holistic manner to capture the process of value internalization more authentically, rather than merely measuring formal compliance with school regulations.

CONCLUSION

This study concludes that the integration of local wisdom values into Aqidah Akhlak learning at MTsN Babul Mujahidin, Bayan, constitutes an effective pedagogical strategy for bridging students' dual religious identities. The main findings indicate that value internalization does not occur linearly through textual transmission alone, but rather through a dialectical process between normative Islamic doctrines and the practical values of the Sasak community, such as *gotong royong* (mutual cooperation) and deliberation. This pattern of integration successfully transforms understanding of *aqidah* from mere theoretical knowledge into concrete behavior (*akhlak*) that is relevant to students' socio-cultural life. Furthermore, the differences in ecosystems between boarding school and non-boarding school environments underscore the importance of the school as a space for inclusive cultural negotiation.

Theoretically, this study contributes to the development of a “Contextual Islamic Pedagogy” model in regions with strong local traditions. The use of local wisdom as an intermediary medium has been proven capable of minimizing cultural resistance and accelerating the acceptance of religious character concepts. This supports the proposition that an Islamic Religious Education (PAI) curriculum responsive to the local context possesses stronger moral binding power compared to a purely textual approach. Such integration does not distort the purity of *aqidah*, but rather enriches the manifestation of *akhlak* within a real social context.

The implications of this study are highly relevant for educational practitioners and policymakers in madrasahs. Teachers are encouraged to continue developing project-based learning materials that highlight (Syamsul et al., 2023) local wisdom issues as a means to stimulate students’ creativity and social awareness. For madrasah institutions, policies that provide space for a curriculum based on local wisdom can serve as a strategic solution in addressing moral degradation and identity crises amid the pressures of modernization.

In contrast to previous studies, this research emphasizes that the integration of local wisdom into Aqidah Akhlak learning does not always proceed smoothly; rather, it involves a dynamic process of negotiation between cultural practices and Islamic principles. These findings reinforce the argument that contextual Islamic education requires not only cultural adaptation but also instructional strategies that ensure the preservation of fundamental religious values.

For future research, it is recommended to explore the integration of local wisdom in different regional contexts and across various levels of Islamic education in order to gain broader insights. Subsequent studies may also focus on developing specific learning models or assessment instruments to evaluate the effectiveness of character education based on local wisdom. In addition, quantitative or mixed-method approaches can be employed to provide more comprehensive evidence regarding the impact of this integration on students’ learning outcomes.

Acknowledgments:

The author would like to express gratitude to all parties who provided moral and academic support during the preparation of this article.

Conflicts of Interest:

The author declares that there are no conflicts of interest related to the publication of this article.

Author contributions:

Study Design, K., I.F., and H.; Data Collection, K.; Data Analysis, K., I.F., H. and E.D.; Interpretation, K., E.D.; Manuscript Preparation, K., I.F., H. and E.D.

Data availability:

The data used in this study are available from the author upon reasonable request.

Disclaimer:

The views and findings expressed in this article are solely those of the author and do not necessarily reflect the official position of the affiliated institution.

REFERENCES

- Agustiana, I., & Hasbi Asshidiqi, G. (N.D.). *Islamadina: Jurnal Pemikiran Islam Penguatan Pendidikan Karakter Siswa Melalui Pembelajaran Akidah Akhlak Dengan Model Pembelajaran Vak*.
- Arifin, M., & Kartiko, A. (2022). *Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional* (Vol. 5).
- Arisona, R. D., Utaya, S., Handoyo, B., Rachman, I., Murae, F., & Mandalia, S. (2025). Urban Environmental Disaster Mitigation Model: Insights From Al-Anwar Modern Islamic Boarding School, Pacitan. *Indonesian Journal Of Urban And Environmental Technology*, 8(2), 480–501. <https://doi.org/10.25105/Urbanenvirotech.V8i2.23075>
- Arivia Raihanah Lubis. (2024). Internalisasi Nilai-Nilai Akhlak Pada Mata Pelajaran Pai Di Smp Panca Budi Medan. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, 1(4), 85–94. <https://doi.org/10.61132/Ikhlas.V1i4.129>
- Djuaini, A. (2025). Internalization Of Islamic Religious Education Values In Moral Development Of Students In Madrasah. *Afkaruna: International Journal Of Islamic Studies (Aijis)*, 3(1), 1–17. <https://doi.org/10.38073/Aijis.V3i1.3330>
- Fajriah Inayati, Opik Taufik Kurahman, & Dadan Rusmana. (2024). Analisis Integrasi Nilai Kearifan Lokal Dalam Pembelajaran Pendidikan Agama Islam. *Journal Of Creative Student Research*, 2(6), 182–189. <https://doi.org/10.55606/Jcsr-Politama.V2i6.4621>
- Hizbullah, M., Guffar Harahap, M., Harahap, A., Muslim Nusantara Al-Washliyah, U., Kesehatan Helvetia, I., Merdeka, K., Al-Washliyah, K., Karakter, P., & Lokal, K. (N.D.). *Fitrah: Journal Of Islamic Education Eksistensi Pendidikan Karakter Islami Berbasis Kearifan Lokal Dan Relevansinya Terhadap Program Merdeka Belajar Kampus Merdeka*. Retrieved <http://jurnal.staisumatera-medan.ac.id/fitrah>
- Ifrianti, S., Hasnanto, A. T., & Yuslinda, A. F. (2025). Developing Students' Artistic Creativity Through Local Wisdom-Based Project Learning. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 10(2), 777–786. <https://doi.org/10.24042/Tadris.V10i1.20583>
- Inayati, F., Awaluddin, A. F., & Hr, S. (2024). Internalisasi Nilai Moderasi Beragama Berbasis Kearifan Lokal Pada Siswa Sman 13 Bone Melalui Pembelajaran Pai-Bp. *Al-Liqo: Jurnal Pendidikan Islam*, 9(2), 224–236. <https://doi.org/10.46963/Alliqo.V9i2.2319>
- Intan Hayati, C., & Bahri, S. (2024). Integrasi Nilai-Nilai Kearifan Lokal Dalam Pembelajaran Pai Di Sdit Al-Markaz Al Islamiyah Kota Lhokseumawe. *Desultanah: Journal Education And Social Science*, 02(02), 50–64.
- Khoiriyah, F., Miftahuddin, Sumargono, & Fahri, A. (2025). The Values Of Local Wisdom Of The Ngumbai Lawok Tradition As A Source Of History Learning. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 10(1), 105–118. <https://doi.org/10.24042/Tadris.V10i1.23794>
- Lazuardina, A., Delamontano, E., Haris Prasetya, Z., Baitulloh, T. G., & Novianti, E. (N.D.). *Javok: Jurnal Akademisi Vokasi Analisis Potensi Daya Tarik Wisata Di Desa Wisata*

Rintisan Cilengkrang, Kabupaten Bandung.

- Lim, W. M. (2025). What Is Qualitative Research? An Overview And Guidelines. *Australasian Marketing Journal*, 33(2), 199–229. <https://doi.org/10.1177/14413582241264619>
- Munawir, A., Yaumi, M., Sulaiman, U., & Rahman, U. (2024). Integrating Local Wisdom In Elementary Education: Evaluating The Impact Of Thematic Curriculum In Palopo City. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 9(1), 139–149. <https://doi.org/10.24042/Tadris.V9i1.17105>
- Muthalib, A., Fuad Nisar, M., Tang, M., Tinggi, S., Islam, A., & Makassar, A.-F. (2025). *Edusoshum Journal Of Islamic Education And Social Humanities Basic Concepts Of Islamic Religious Education Based On Local Wisdom*. 5(1), 217–223.
- Nurdin, M., As, A. E., Kamil, A., Khaliq, Muh. I., & Mulyadi, M. (2025). Empowering Character Through Culture: The Role Of Teachers In Integrating Local Wisdom In Primary Education. *Journal Of Islamic Education Students (Jies)*, 5(2), 309–319. <https://doi.org/10.31958/Jies.V5i2.15044>
- Nurdin, N., Anhusadar, L., Lubis, M., Hadisi, L., & Rijal, M. (2024). Beyond The Chalkboard: Digital Innovations In Islamic Learning Through Interactive Powerpoint. *Jurnal Ilmiah Peuradeun*, 12(3), 1099–1128. <https://doi.org/10.26811/Peuradeun.V12i3.1637>
- Nursalim, E., Zurqoni, Z., & Khojir, K. (2024). Model Of Internalization Religious Character Values To Strengthen Moral Student. *Tarbiya: Journal Of Education In Muslim Society*, 10(2), 163–182. <https://doi.org/10.15408/Tjems.V10i2.37575>
- Praja, T. S., Husniyah, H. S. Z., & Hanun, H. A. (2025). Edutainment In Islamic Religious Education For Developing Reading And Writing Literacy: A Multi-Case Study In Schools And Madrasahs. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 1–14. <https://doi.org/10.30868/Ei.V14i01.7610>
- Qomar, M., & Sayyid Ali Rahmatullah Tulungagung, U. (2025). Character Education Based On Islamic Local Wisdom: A Case Study Of Aswaja Value Internalization In A Madrasah Aliyah. *Urwatul Wutsqo*, 14(1). <https://doi.org/10.54437/Juw>
- Rohmad, Dharin, A., & Azis, D. K. (2022). Developing Self-Assessment Instruments Of Affective Domain On Belief And Morality (Aqidah Akhlak) Subject In Madrasah Tsanawiyah. *Pegem Egitim Ve Ogretim Dergisi*, 13(1), 193–201. <https://doi.org/10.47750/Pegegog.13.01.21>
- Rusmana, A. N., Nuraeni, E., Rachmatullah, A., & Ha, M. (2025). Assessing Overconfidence In Science Learning Through Local Metacognitive Judgments: A Comparison Across Gender, Country, And Grade Level. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 10(2), 423–437. <https://doi.org/10.24042/Tadris.V10i1.26513>
- Saleh, A. R., Djollong, A. F., Letari, U., & Artikel, I. (2025). *Sulawesi Tenggara Educational Journal Integrasi Kearifan Lokal Dalam Pengembangan Kurikulum Pendidikan Agama Islam (Pai) Info Penulis*. 5(1). <http://jurnal-unsultra.ac.id/index.php/seduj>
- Sdn, T. A., & Hilir, P. (2024). Pembelajaran Pai Berbasis Kearifan Lokal. In *Analysis: Journal Of Education* (Vol. 2, Number 2). E-Analysis.
- Sukino, S. (2023). Pengembangan Kurikulum Dan Pendekatan Pembelajaran Pendidikan

- Agama Islam Kontekstual. *Belajea: Jurnal Pendidikan Islam*, 8(1), 1.
<https://doi.org/10.29240/Belajea.V8i1.6597>
- Suyatno, S., Wantini, W., Ahmadong, A., Khosiin, K., & Samaalee, A. (2023). Internalization Of Islamic Values In Muhammadiyah Elementary Schools. *International Journal Of Educational Management And Innovation*, 4(1), 1-13.
<https://doi.org/10.12928/Ijemi.V4i1.6847>
- Syamsul, A., Miftachul, H., & Nur Hayati, M. (2023). Developing Akhlak Karimah Values Through Integrative Learning Model In Madrasah. *Jurnal Pendidikan Islam*, 9(1), 41-54.
<https://doi.org/10.15575/Jpi.Voio.24443>
- Walad, M., Nasri, U., Hakim, M. I., & Zulkifli, Muh. (2025). Integrasi Nilai-Nilai Kearifan Lokal Dalam Pendidikan Agama: Transformasi Karakter Agama. *Jurnal Ilmiah Pendidikan Citra Bakti*, 12(1), 265-277. <https://doi.org/10.38048/Jipcb.V12i1.4676>
- Yusuf, F. A. (2023). Meta-Analysis: The Influence Of Local Wisdom-Based Learning Media On The Character Of Students In Indonesia. *International Journal Of Educational Methodology*, 9(1), 237-248. <https://doi.org/10.12973/Ijem.9.1.237>