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LOCAL WISDOM-BASED PAI LEARNING MODEL TO IMPROVE RELIGIOUS CHARACTER INTERNALIZATION: PHENOMENOLOGY AT SMA MUJAHIDIN RANDUBLATUNG

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ABSTRAK

Pendidikan Agama Islam (PAI) di sekolah menengah masih menghadapi kesenjangan antara pengetahuan keagamaan yang diajarkan di kelas dan praktik keberagamaan siswa dalam kehidupan sehari-hari. Penelitian ini bertujuan mengembangkan, menerapkan, dan mengevaluasi model pembelajaran PAI berbasis kearifan lokal Nahdlatul Ulama dalam meningkatkan internalisasi nilai-nilai keagamaan siswa. Pendekatan yang digunakan adalah kualitatif deskriptif dengan jenis penelitian fenomenologi. Sumber data primer meliputi kepala sekolah, guru PAI, siswa kelas X dan XI, serta tokoh masyarakat dan budayawan Blora. Sementara itu, data sekunder bersumber dari dokumen kurikulum, modul pembelajaran, dan arsip kegiatan keagamaan. Pengumpulan data dilakukan melalui wawancara semi-terstruktur, observasi partisipatif, dan studi dokumentasi. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña, dengan keabsahan data melalui triangulasi sumber, teknik, dan waktu, serta member checking dan peer debriefing. Hasil penelitian menunjukkan bahwa model diterapkan melalui ekosistem pembelajaran holistik yang mencakup mindful learning melalui ritual Adab 5S dan pembelajaran Kitab Kuning, meaningful learning melalui kurikulum ke-NU-an, serta joyful learning melalui diskusi dialektis. Internalisasi nilai-nilai keagamaan berlangsung melalui trilogi transformasi ilmu (kognisi), rasa (afeksi), dan amal (psikomotor). Hasil internalisasi tercermin dalam pembentukan tiga karakter utama siswa, yaitu karakter religius, toleran, dan ta'awun. Model ini terbukti efektif dalam menjembatani kesenjangan antara pengetahuan keagamaan dan praktik keberagamaan.

Keywords:

Internalization; Local Wisdom; PAI Learning Model; Phenomenological Study; Religious Character

ABSTRACTS

Islamic Religious Education (PAI) in secondary schools still faces a gap between the religious knowledge taught in the classroom and students' religious practices in daily life. This study aims to develop, implement, and describe a PAI learning model based on the local wisdom of Nahdlatul Ulama in supporting the internalization of students' religious values. A descriptive qualitative approach with a phenomenological study type was employed. Primary data were obtained from school principals, PAI teachers, five students in grades X and XI, and Blora community leaders and cultural experts, totaling 14 participants; secondary data were sourced from curriculum documents, teaching modules, and archives of religious activities. Data were collected through semi-structured interviews, participatory observations, and documentation studies, and analyzed using the interactive model of Miles, Huberman, and Saldaña. Data validity was ensured through triangulation of sources, techniques, and time, as well as member checking and peer debriefing. The results show that the model was implemented through a holistic learning ecosystem consisting of mindful learning (Adab 5S and Yellow Book recitation), meaningful learning (the NU-oriented curriculum), and joyful learning (dialectical discussions). The internalization of religious values took place through a trilogy of transformation knowing, feeling, and acting with the Islamic equivalents 'ilm–hal–'amal. The outcomes were reflected in three student characters: religious character, evident in the spiritual independence of worship; tolerant character, evident in tawasuth in responding to differences of opinion; and ta'awun character, evident in organic solidarity through concrete social action. Rather than claiming proven effectiveness, this study concludes that the model offers a culturally grounded and operationally specified pathway for connecting religious knowledge and practice, as experienced by participants and observed in school practices. These findings are contextual and are not intended as a causal or effectiveness claim; systematic measurement and comparative evaluation remain directions for future research.

A. INTRODUCTION

Islamic Religious Education (PAI) in secondary schools still faces a fundamental problem: a gap between the religious knowledge taught in the classroom and students' religious practices in daily life(Abdullah et al., 2024). PAI and Fiqh learning is often delivered normatively and textually, disconnected from students' socio-cultural reality, so that the material feels abstract and fails to translate into real practice (Muzakir & Mawaddah, 2026). This gap is exacerbated by curriculum transformations under Merdeka Belajar, which face complex challenges including teacher readiness, infrastructure limitations, and resistance to traditional learning cultures(Mubarokah et al., 2025). Empirical data show that more than 70% of respondents support the integration of local wisdom values into the PAI curriculum, but teachers face obstacles in the form of scarcity of locally relevant textbooks and a lack of contextual learning guidelines (Ruswandi et al., 2025). This condition demands a reorientation of the PAI learning model capable of bridging students' religious knowledge and religious practices in a contextual and meaningful way (Rofiq et al., 2026) (Rofiq et al., 2026).

One approach considered relevant to answering this gap is deep learning. Deep learning is a pedagogical paradigm emphasizing deep conceptual understanding, critical thinking, reflectiveness, and students' ability to relate knowledge to real-life contexts (Qolbiah et al., 2025). In the context of PAI, deep learning is built on three

main pillars mindful learning, meaningful learning, and joyful learning which are conceptually aligned with tafaqquh fi al-din (deep religious understanding). Mindful learning emphasizes full awareness and total presence of learners, associated in Islamic perspective with muraqabah, the awareness that oneself is always supervised by Allah SWT (Annisa et al., 2025). Meaningful learning emphasizes contextual and experience-based knowledge construction, associated with hikmah (Karlina et al., 2026). Joyful learning builds a fun learning atmosphere and supports intrinsic motivation, in line with the concept of targhib (Sulaiman, 2024). These three pillars function not only as pedagogical strategies but as a philosophical framework that animates the entire process of Islamic education.

In line with the spirit of the Independent Curriculum, which emphasizes contextuality, deep learning needs to be operationalized through an approach rooted in the socio-cultural reality of students one of which is through a PAI learning model based on local wisdom. The local wisdom-based PAI learning model is a conceptual framework that integrates local cultural values into the learning process of Islam (Ilham, 2026). Local wisdom internalized in PAI learning has been proven to enrich meaning, strengthen contextual relevance, and increase the effectiveness of the educational process. Cultural values such as the spirit of cooperation, manners, deliberation, and religious traditions that grow in the community have a meeting point with Islamic moral values, so they have great potential in shaping and strengthening students' character (Guspani et al., 2025). In the context of the Independent Curriculum, the integration of local wisdom is increasingly relevant as a crucial approach to realize education that is humanistic, culturally rooted, and adaptive to the changing times (Umam & Husain, 2024).

The internalization of religious values refers to the process of transforming religious values from external knowledge into an internal value system that guides individual behavior. This process involves three successive stages: knowing, feeling, and acting (Biantoro & Rahmatullah, 2025) . Effective internalization not only transfers cognitive knowledge but forms character through the appreciation and practice of noble Islamic values, resulting in significant behavioral changes in worship consistency, honesty, discipline, and social concern (Hakim, 2021).

The three frameworks in this study local wisdom, Multiple Intelligences, and internalization of religious character are not three standalone concepts but a single pedagogical architecture in which each framework reinforces the others. Local wisdom functions as the source of values and the context of learning: it provides the value content that lives within the community (such as guyub rukun, tepa slira, and mutual cooperation) while simultaneously serving as a learning medium close to students' experiences, so that religious values no longer appear as abstract concepts but as cultural practices that can be observed and emulated. Multiple Intelligences functions as the pedagogical pathway: it explains how these values can reach each student through diverse intelligence channels (linguistic, interpersonal, kinesthetic, naturalistic, and others), so that internalization does not depend on a single mode that only benefits some students. The internalization of religious character functions as both the goal and the evaluative framework: it provides direction for the process (knowing, feeling, and acting) while simultaneously providing criteria to assess whether the taught values have truly become an internal value system that guides behavior. Accordingly, the conceptual relationship among the three is complementary

and layered: local wisdom answers "what values are taught and from which context do these values become meaningful?"; Multiple Intelligences answers "through which pathways can these values most effectively reach diverse students?"; and internalization answers "to what extent have these values become part of the student's self?"

Recent literature shows significant developments in research on the integration of local wisdom in PAI learning. A study on the preparation of a local culture-oriented PAI curriculum in high schools in West Java involving 191 teachers and 373 students showed that more than 70% of respondents supported the integration of local traditional values, driven by the need for contextual learning instruction, the lack of textbooks relevant to local culture, and the importance of using regional languages in delivering religious materials (Ruswandi et al., 2025). This study contributes a comprehensive needs analysis but has not yet reached the development and testing of operational learning models. Research on PBL strategies based on local wisdom in PAI learning in Bima using a mixed-method approach with a VARK learning style survey of 43 Generation Z respondents found that the integration of PBL with local values strengthens contextual learning that supports the internalization of Islamic values in a reflective and participatory manner (Junaidin, 2025). This study provides valuable insights into the characteristics of Generation Z learners but is limited to the Bima context and has not examined the long-term impact on the internalization of religious values. Another study found that the integration of local wisdom values can be effectively implemented through structured habituation, spiritual reinforcement, and culturally responsive communication, but faces challenges in the form of a lack of standardized curriculum guidelines and limited teacher competencies in ethnopedagogy (Pratami et al., 2025).

In the realm of Multiple Intelligences theory, Alwiyah and Syarif (2025) found that this theory is highly compatible with the concept of Islamic fitrah and the purpose of education in shaping human beings, where the integration of MI in PAI allows for the development of students' potential as a whole through religious project-based learning, worship reflection, field activities, and authentic assessments. Hasanuddin et al. (2025) on the integration of Islamic and general education in East Kalimantan found that integration is manifested in curricular integration, social programs, and P2RA programs, implemented through project-based learning aligned with multiple intelligences, allowing students to internalize values cognitively, affectively, and psychomotorically. However, these two studies have not specifically integrated the MI framework with local wisdom in an empirically tested PAI learning model(Hasanuddin et al., 2025) .

Based on the analysis of previous studies, several significant research gaps emerge. First, the majority of research on the integration of local wisdom in PAI is still exploratory and descriptive, not yet reaching the development of a systematic, tested, and replicable learning model. Ruswandi et al. (2025) conducted a needs analysis but did not develop a model; Junaidin (2025) tested the PBL strategy but was limited to the Bima context; Pratami et al. (2025) developed an ethnopedagogical model but for the elementary school level and the Mandailing context. There has been no research that has developed a PAI learning model based on local wisdom specifically designed for the high school level and the Javanese cultural context. Second, the integration of MI theory in PAI learning has been conceptually examined(Alwiyah & Fajar Syarif, 2025)

and in the context of Islamic-general education integration (Hasanuddin et al., 2025), but no study has integrated the MI framework with local wisdom as the basis for developing PAI learning models. Third, research on the internalization of religious values based on local wisdom is still focused on religious moderation (Inayati et al., 2024) and does not include a more comprehensive dimension of internalization of religious values; in addition, the cultural context studied is limited to Bugis-Makassar and Mandailing cultures, so research is needed in the context of Javanese culture. Fourth, no research has specifically examined the PAI learning model based on local wisdom at SMA Mujahidin Randublatung a NU religious-based school in the context of the Blora community with a rich tradition of local art and culture.

The novelty of this research lies in integrating three frameworks that have been studied separately local wisdom, Multiple Intelligences, and internalization of religious values into one empirically tested PAI learning model, with the specific contribution of each framework as follows. First, local wisdom contributes as the source of values and the context of learning: Javanese communal values such as guyub rukun, tepa slira, and mutual cooperation are not only used as material themes but are employed as learning media and experiences that enable students to practice religious values within the cultural frame they live by. Second, Multiple Intelligences contributes as a framework for pedagogical differentiation: this framework guides the design of learning activities that accommodate the diversity of students' potential, so that every student has a relatively strong pathway to experience and appreciate religious values. Third, the internalization of religious character contributes as a framework for goals and evaluation: the stages of knowing, feeling, and acting are used to design learning experiences while simultaneously assessing the depth of internalization, so that the success of the model is not measured solely by cognitive mastery but by shifts in students' value systems and behavior.

Based on these research gaps and conceptual framework, this research aims to develop, implement, and describe a PAI learning model based on local wisdom that integrates the Multiple Intelligences framework to support the internalization of students' religious character at SMA Mujahidin Randublatung. Operationally, these objectives are formulated in three research questions: (1) How is the design of a PAI learning model based on local wisdom integrating the Multiple Intelligences framework constructed to support the internalization of students' religious character? (2) How does the process of internalizing religious character unfold through the implementation of the model, viewed from the stages of knowing, feeling, and acting? (3) What are the outcomes of students' religious character internalization after the implementation of the model, and how do the three frameworks contribute to these outcomes?

The urgency of this research lies in three things. Theoretically, this research fills a gap in the literature on the integration of Multiple Intelligences and local wisdom in PAI learning, which has been studied separately. Practically, this research responds to the urgent need for a contextual and adaptive PAI learning model to the characteristics of Generation Z students, who have diverse learning styles and need meaningful learning relevant to their lives. Socio-culturally, this research contributes to efforts to preserve local wisdom as a source of value in Islamic education, in line with the mandate of the Independent Curriculum which emphasizes contextual and project-based learning (Umam & Husain, 2024).

B. RESEARCH METHODS

This study employs a qualitative approach with a phenomenological orientation within the broader tradition of descriptive qualitative research. Specifically, it adopts a transcendental phenomenological orientation in the Husserlian tradition, combined with Colaizzi's (1978) descriptive phenomenological procedure, rather than committing to a full phenomenological philosophy as the sole methodological frame. This positioning is deliberate: the study does not aim to produce a purely philosophical account of the essence of consciousness, but to describe the meaning of lived experience of PAI teachers, students, school principals, and community leaders as they integrate local wisdom values into PAI learning. Phenomenological techniques epoché (bracketing), identification of significant statements, and essential description are thus employed within a descriptive qualitative design ((Haryono et al., 2024). This approach was chosen because the main purpose of the research is to explore in depth the meaning and experience of PAI education actors in integrating local wisdom values into Islamic Religious Education at SMA Mujahidin Randublatung.

Participants were selected using purposive sampling with a criterion-based selection strategy, complemented by snowball sampling to identify community leaders and cultural experts recommended by initial informants. The inclusion criteria were: (1) direct involvement in PAI learning or school religious activities at SMA Mujahidin Randublatung; (2) a minimum of two years of experience in the relevant role (for teachers and school principals); (3) active participation in grades X or XI (for students); and (4) recognized knowledge of Blora local traditions (for community leaders and cultural experts). The final sample consisted of 14 participants across four informant groups, as presented in Table 1.

Table 1. Profile of Research Participants

No	Participant Code	Role/Position	Age	Years of Experience/Involvement	Data Collection Method
1	P1	Principal of SMA Mujahidin Randublatung	48	12 years as principal	Interview, observation
2	P2	Vice Principal for Curriculum	41	8 years	Interview
3	P3	PAI Teacher (Fiqh)	36	10 years	Interview, observation, document
4	P4	PAI Teacher (Qur'an-Hadith)	33	7 years	Interview, observation
5	P5	PAI Teacher (Akhlaq)	39	9 years	Interview, observation
6	S1	Grade X Student	16	1.5 years	Interview, observation
7	S2	Grade X Student	16	1.5 years	Interview
8	S3	Grade XI Student	17	2.5 years	Interview, observation
9	S4	Grade XI Student	17	2.5 years	Interview
10	S5	Grade XI Student (Barongan art	17	2.5 years	Interview, observation

		member)			
11	C1	Blora Community Leader	58	20+ years	Interview
12	C2	Blora Cultural Expert (Barongan)	52	15+ years	Interview, document
13	C3	NU Religious Figure	61	25+ years	Interview
14	C4	School Committee Representative	45	6 years	Interview

Data consisted of primary and secondary sources. Primary data were obtained from 14 participants across four informant groups: the principal of SMA Mujahidin Randublatung, three PAI teachers, five students of grades X and XI, and four Blora community leaders and cultural experts. The site was selected because SMA Mujahidin Randublatung is a Nahdlatul Ulama religious-based school embedded in Blora's living cultural traditions, including the Barongan art tradition whose personnel include school alumni. Secondary data comprised curriculum documents, PAI teaching modules, lesson plans, textbooks, archives of school religious activities, and relevant academic literature.

Data collection was carried out over four months (August–November 2026) using three complementary techniques (Murdiyanto, 2020). First, semi-structured interviews (18 sessions, 45–90 minutes each) were conducted in Indonesian and, where preferred, in Javanese, and were organized around four themes: the meaning of local wisdom for religious education; the experience of integrating local wisdom into PAI learning; the process of internalizing religious values; and perceived outcomes and challenges. The guide was pilot-tested with a PAI teacher from another school. All interviews were audio-recorded with consent and transcribed verbatim within 48 hours; Javanese segments were translated into Indonesian and back-translated for accuracy. Second, participatory observation covered 12 PAI lessons (four each in Fiqh, Qur'an-Hadith, and Akhlaq; 2 × 45 minutes per session) and six school religious activities (including istighosah, Barongan performances, and community service). Observations focused on teacher strategies, student engagement, use of local cultural media, and the emergence of internalization behaviors; field notes followed a structured format (descriptive, reflective, methodological). Third, documentation study analyzed the school curriculum, 12 PAI teaching modules, lesson plans, textbooks, and three years of religious activity archives, coded using the same thematic framework as the interview data.

Analysis followed the Miles, Huberman, and Saldaña interactive model (condensation, presentation, verification) (Sugiyono, 2022), integrated with Colaizzi's (1978) descriptive phenomenological procedure: data condensation through initial and focused coding; identification of significant statements through repeated reading and epoché (bracketing, maintained via a reflexive journal); formulation of meanings while preserving culturally specific terms (e.g., guyub rukun, tepa slira); clustering into sub-themes and main themes; data presentation in narratives, matrices, and charts; and conclusion drawing and verification through triangulation. The process was iterative rather than strictly sequential. For example, the statement "when we perform Barongan, we are reminded to keep our intentions pure because the stage is also a place of da'wah" (S5) was extracted as a significant statement, reformulated as "cultural performance as a medium of religious intention," clustered under "local art as a vehicle

for religious meaning," and grouped under the main theme "local wisdom as a context for experiencing religious values."

Trustworthiness was ensured through source, technique, and time triangulation (Haryono et al., 2024); member checking of transcripts and preliminary interpretations with informants; peer debriefing with colleagues and supervisors; an audit trail documenting methodological decisions, coding changes, and analytic memos; and thick description of the research context, participants, and Blora's cultural setting to support transferability.

C. RESULTS AND DISCUSSION

The results are presented in four interrelated focuses: (1) the implementation of the local wisdom-based PAI learning model; (2) the process of internalizing religious values; (3) the operationalization of the Multiple Intelligences framework; and (4) the internalization outcomes in shaping religious character.

1. Implementation Of The Local Wisdom-Based Pai Learning Model

Before explaining the model, it is important to clarify that "local wisdom" in this study refers to three distinct and complementary layers of tradition. The first layer is local cultural practices the traditions of the Blora community such as Barongan art, the values of guyub rukun, tepa slira, and communal work.The second layer is pesantren traditions the Islamic educational heritage that has become a tradition of Nahdlatul Ulama, such as Adab 5S, the recitation of the Yellow Book (kajian kitab kuning), and istighosah. The third layer is NU organizational activities institutional activities such as the NU-an curriculum, Saturday Legi activities, and the IPNU-IPPNU organization. These three layers are not treated as equivalent. The first layer provides the cultural context in which religious values become meaningful; the second provides the pedagogical habituation through which values are practiced daily; and the third provides the institutional identity that anchors students' sense of belonging.

The implementation of the model at SMA Mujahidin Randublatung does not take place partially but through a holistic learning ecosystem design integrated with the values of local wisdom of Nahdlatul Ulama. Based on participatory observations conducted over six months in the 2025/2026 school year, three main pillars mindful learning, meaningful learning, and joyful learning constitute the learning ecosystem. These three pillars are implemented simultaneously and reinforce each other, creating a learning experience that not only transfers religious knowledge cognitively but also touches the affective and psychomotor dimensions of students. Crucially, these pillars do not merely describe a set of activities; they form a systematic learning model in which each pillar is linked to specific learning objectives, teacher roles, student activities, and assessment procedures. Table 2 summarizes this coordinated structure.

Table 2. The Coordinated Structure of the Three Pillars

Pillar	Learning Objective	Teacher Role	Student Activities	Assessment Procedure	Local Wisdom Layer
Mindful learning	Building full awareness (muraqabah) and spiritual presence	Facilitator of ritual; model of adab	Adab 5S ritual; kitab kuning study; reflective journals	Observation of adab; journal review; self-assessment	Pesantren tradition
Meaningful learning	Connecting PAI content with socio-cultural identity as NU citizens	Contextualizer; designer of identity-based materials	Analyzing NU history and tawasuth/tawazun; project-based cultural inquiry	Portfolio; project rubric; module integration documentation	NU organizational activities
Joyful learning	Creating a safe dialogical space supporting intrinsic motivation (targhib)	Dialogue facilitator; guardian of safe space	Open discussion; questioning; peer dialogue; Barongan performance as da'wah	Observation of participation; peer assessment; dialogue reflection notes	Local cultural practices

Mindful Learning. The first pillar is realized through the Adab 5S ritual (Salam, Senyum, Sapa, Sopan, Santun Islamic greeting, smile, verbal greeting, politeness, and courtesy) performed daily before learning begins, and through the kajian kitab kuning (Yellow Book recitation) held regularly every week. The Adab 5S ritual belongs to the pesantren tradition layer and functions as a habituation structure that builds students' full awareness (presence). As conveyed by the principal informant: "The 5S adab is not only about smiles and greetings, but about building awareness that we are in a sacred learning space. Children are invited to be fully present, not only physically but also mentally and spiritually." The teacher's role in this pillar is that of a facilitator of ritual and a model of adab: the teacher initiates the ritual, demonstrates the expected comportment, and guides students in reflective journaling. Assessment is conducted through observation of adab practice, review of reflective journals, and student self-assessment thereby aligning assessment with the objective of awareness-building rather than mere knowledge recall. These findings align with Langer's concept of mindful learning, which emphasizes full awareness and openness to new experiences (Langer, 2000), and with the concept of taqarrub, which emphasizes spiritual closeness to Allah SWT through awareness and full presence (Musyaffa & Haris, 2022). Research by Wijayanto (2026) also shows that mindfulness practices in education can increase concentration, reduce anxiety, and strengthen students' emotional regulation(Wijayanto, 2026) .

Meaningful Learning. The second pillar is realized through the NU-an curriculum, which contextualizes PAI material with the socio-cultural identity of students as part of the Nahdlatul Ulama community. This pillar belongs to the NU organizational layer and

functions as an identity-formation structure. The documentation study of PAI teaching modules shows that teachers deliberately integrate the values of ahlussunnah wal jama'ah in each learning topic. For example, when discussing tolerance, teachers associate it with the concepts of tawasuth and tawazun, which are characteristic of NU teachings. As revealed in an interview with a PAI teacher: "Not only do we teach what tolerance is in general, but we show how NU practices tolerance in history and daily life. The children feel that what they learn is part of their identity as NU citizens." Student activities consist of analyzing NU history and the concepts of tawasuth and tawazun in tolerance topics, as well as engaging in project-based cultural inquiry. Assessment is conducted through portfolio assessment, project rubrics, and documentation of module integration. These findings support research by (Ruswandi et al., 2025), which found that the integration of local wisdom in the PAI curriculum increases the meaning of learning because it connects religious materials with students' socio-cultural identities, and by Guspani et al. (2025), who emphasized that local cultural values such as mutual cooperation, deliberation, and religious traditions have a meeting point with Islamic moral principles(Guspani et al., 2025) .

Joyful Learning. The third pillar is manifested through dialectical discussions that create a safe space for students to explore ideas without pressure. This pillar draws primarily on the local cultural practices layer, particularly the Barongan tradition, which serves as both a cultural medium and a da'wah space. Classroom observations show that PAI teachers consistently use an open discussion method that allows students to ask questions, express opinions, and even criticize their own understandings without fear of judgment. As revealed in an interview with a student: "I feel free to ask anything in the PAI class. The teacher never blames our questions; in fact, he invites us to find the answers together. So learning religion doesn't feel scary, but it's fun." Student activities consist of open discussion, questioning, peer dialogue, and for members of the Barongan group performing Barongan as a form of da'wah. Assessment is conducted through observation of participation, peer assessment, and dialogue reflection notes. These findings align with research by Junaidin (2025), which found that the integration of Problem-Based Learning with local wisdom values strengthens contextual learning that supports the internalization of Islamic values in a reflective and participatory manner (Junaidin, 2025) , and by Pratami et al. (2025), who showed that culturally responsive communication and the creation of safe spaces are keys to successful internalization(Pratami et al., 2025) .

Taken together, the three pillars form a coordinated learning ecosystem rather than a collection of separate activities. Mindful learning (pesantren tradition) builds the awareness that makes learning spiritually present; meaningful learning (NU organizational activities) provides the identity context that makes learning personally relevant; and joyful learning (local cultural practices) provides the cultural medium that makes learning motivating and participatory. Each pillar has its own objective, teacher role, student activity, and assessment procedure, yet all three converge on the same ultimate goal: the internalization of religious character through the stages of knowing, feeling, and acting. This systematic structure distinguishes the model from mere activity-based PAI learning: the model does not simply add local wisdom activities to the existing curriculum but reorganizes the learning process around three coordinated pillars, each anchored in a distinct layer of local wisdom, each with its own pedagogical role, and each assessed through procedures aligned with its objective.

2. The Process of Internalizing Religious Values Based on Local Wisdom

The process of internalizing students' religious values at SMA Mujahidin Randublatung takes place through a systematic and continuous trilogy of transformation: knowing (knowledge), feeling (appreciation), and acting (action), with the Islamic equivalents 'ilm–hal–'amal. This framework is theoretically grounded in three converging traditions: Lickona's (2016) moral psychology (moral knowing, moral feeling, moral action), Bloom et al.'s (1956) educational taxonomy (cognitive, affective, psychomotor(Krathwohl et al., 1964) , and the classical Islamic educational tradition (al-'ilm, al-hal/al-dzauq, al-'amal). Imam al-Ghazali in Ihya' 'Ulum al-Din asserts that knowledge without action is like a tree without fruit, while action without knowledge is like a deed without direction; both must be accompanied by hal an inner state that animates knowledge and motivates action. The three stages do not proceed linearly but are interrelated and mutually reinforcing, with the local wisdom of Nahdlatul Ulama serving as the spirit that animates each stage.

Knowing ('Ilm). The first stage is realized through the integration of modern PAI literature and the Yellow Book as a heritage of pesantren local wisdom. The documentation study of learning implementation plans shows that PAI teachers systematically combine contemporary sources, such as the PAI textbook of the Merdeka Curriculum, with classical books such as Safinatun Najah, Ta'lim Muta'allim, and Bidayatul Hidayah. An interview with a PAI teacher revealed: "We don't abandon the yellow book, but we also don't reject modern literature. The children learn fiqh from Safinatun Najah, but they also read articles on contemporary issues. So they have a depth as well as a breadth of insight." The contribution of this stage to internalization lies in the formation of a framework of meaning: students do not merely receive religious information but are equipped with two horizons of understanding simultaneously the classical normative horizon (the Yellow Book) and the contemporary contextual horizon (modern literature). This combination enables students to understand why a particular value is taught, not merely what that value is. The indicator that this stage contributes to internalization rather than mere participation is evident from students' ability to explain the rationale behind particular religious practices by referring to classical sources and their contemporary relevance, as recorded in reflective journals and classroom question-and-answer sessions. This finding is consistent with Alwiyah and Syarif (2025), who found that the integration of Multiple Intelligences in PAI enables the holistic development of students' potential, and with Hasanuddin et al. (2025), who demonstrated that project-based learning enables students to internalize values cognitively, affectively, and psychomotorically(Hasanuddin et al., 2025) .

Feeling .The second stage is manifested through the Saturday Legi activity, which builds moral feeling through the exemplary figure of alumni. Observations indicate that Saturday Legi is a regular meeting forum that presents alumni of SMA Mujahidin Randublatung who have succeeded in various fields to share their experiences and exemplars with students. An interview with a student revealed: "Seeing alumni who are now doctors, teachers, or entrepreneurs, I am motivated. They used to study here too, and they were able to succeed because of their good morals. It made me want to imitate them." The contribution of this stage to internalization lies in the mechanism of affective identification: students do not merely attend a lecture but engage in the process of uswah hasanah admiring, identifying with, and desiring to emulate figures

whom they perceive as successful because of their moral conduct. This contribution lies not in the mere fact of attendance but in a shift of affective disposition: from knowing that honesty is good (cognitive) to feeling that honesty is precious and worth upholding (affective). The indicator of this contribution is evident from students' statements indicating a change of orientation from merely "knowing" to "wanting to emulate" as well as from students' reflective notes that link particular values to particular alumni figures. This finding is consistent with Lickona's concept of moral feeling (2016) and with Biantoro and Rahmatullah (2025), who confirmed that effective internalization requires a holistic approach involving contextual exemplification, integrated spiritual habituation, and experiential reflective dialogue(Biantoro & Rahmatullah, 2025) .

Acting. The third stage is realized through the PK IPNU-IPPNU organization as a social laboratory for practicing social ethics in concrete terms. Observations indicate that this organization functions not only as a forum for self-development but also as a means for students to apply religious values in real life. Various activities social service, routine religious gatherings, and environmental campaigns serve as media for students to practice noble morals concretely. An interview with the supervisor of PK IPNU-IPPNU revealed: "At IPNU-IPPNU, children not only learn the theory of social care, but they go directly into society. They visit orphanages, help disaster victims, and organize social activities. That's where the values they learn in class come to life." The contribution of this stage to internalization lies in the mechanism of behavioral consolidation through repeated practice in real contexts: values that have been understood (knowing) and appreciated (feeling) are tested and consolidated through social actions that demand real consequences. Unlike passive participation, the contribution of this stage becomes evident when students independently take initiative for example, designing social service activities, organizing relief efforts, or leading environmental campaigns which indicates that values have become a behavioral disposition that guides action without always requiring teacher direction. This finding is consistent with Gede et al. (2025), who demonstrated that the transformation of students' character values and religiosity through local culture-based projects is effective, and with Inayati et al. (2024), who found that the internalization of local wisdom-based religious moderation values proceeded through the stages of transformation, transaction, and transinternalization of values.(Inayati et al., 2024)

The claim that internalization proceeds through continuous transformation rests not only on the description of the three stages but is supported by cross-temporal evidence demonstrating students' transition from understanding values, to appreciating them, to practicing them. On the knowing dimension, reflective journals and classroom transcripts show that students are able to explain the normative and contextual rationale behind particular values. On the feeling dimension, students' statements indicate a shift from "knowing that something is good" to "feeling called to emulate it." On the acting dimension, the documentation of PK IPNU-IPPNU activities and follow-up observations indicate students' initiative in social activities not entirely teacher-directed, as well as behavioral consistency beyond formal forums. Read in sequence, these three forms of evidence indicate that transformation proceeds continuously: the understanding built at the knowing stage becomes the material for appreciation at the feeling stage, and that appreciation in turn motivates action at the acting stage. Conversely, the action experienced at the acting stage reinforces understanding and appreciation, so that the three stages form a mutually reinforcing

cycle rather than a straight line. The local wisdom of Nahdlatul Ulama serves as the spirit that animates each stage: the Yellow Book animates knowing, the exemplarity of alumni animates feeling, and the IPNU-IPPNU organization animates acting.

3. Implementation Of The Multiple Intelligences Framework In The Local Wisdom-Based Pai Learning Model

The Multiple Intelligences (MI) framework is not merely a theoretical ornament in the local wisdom-based PAI learning model at SMA Mujahidin Randublatung but is operationalized through concrete pedagogical decisions. The data indicate that the implementation of MI proceeded through three interconnected mechanisms: teacher identification of students' diverse intelligences, deliberate alignment of learning activities with intelligence dimensions, and differentiated instructional strategies.

Teacher Identification. PAI teachers did not formally administer standardized MI tests. Instead, they employed three practical identification strategies grounded in everyday classroom interaction. First, observational profiling: teachers maintained informal records of students' spontaneous behavior across learning contexts noting which students consistently volunteered for oral recitation (linguistic), which gravitated toward group leadership during discussions (interpersonal), which demonstrated precision in practical worship rituals (kinesthetic), and which showed sensitivity to natural phenomena during environmental campaigns (naturalistic). Second, consultation with homeroom teachers and IPNU-IPPNU supervisors: because PAI teachers also served as organizational advisors, they cross-referenced classroom observations with students' behavioral patterns in organizational activities. Third, student self-report through reflective journals: students described the learning activities they found most engaging and the reasons behind their preference. As one PAI teacher explained: "I don't have a formal MI test, but I know my students. I know who learns best by listening, who learns best by doing, and who learns best by discussing. I use that knowledge when I design activities and when I assign group roles." This identification was continuous throughout the semester, allowing teachers to adjust instructional strategies dynamically a characteristic consistent with the school's pesantren-based pedagogical culture, which prioritizes mushahadah (direct observation) and mujahadah (sustained effort) over formal measurement.

Alignment of Learning Activities with Intelligence Dimensions. Learning activities were deliberately designed to accommodate at least six intelligence dimensions, each anchored in a specific local wisdom practice, as summarized in Table 3.

Table 3. Matrix of Intelligence Dimensions, Learning Activities, Local Wisdom Anchors, and Internalization Outcomes

Intelligence Dimension	Learning Activity	Local Wisdom Anchor	Internalization Outcome
Linguistic	Kitab kuning study; essay writing	Pesantren textual tradition	Knowing: articulating normative rationale
Interpersonal	Dialectical discussion; IPNU-IPPNU activities	NU collective deliberation (musyawarah)	Feeling & Acting: empathy, social concern
Kinesthetic	Barongan performance; worship rituals	Blora local culture	Acting: embodied enactment of values
Intrapersonal	Reflective journaling; mujahadah	Pesantren spiritual habituation	Feeling: self-awareness, muraqabah
Naturalistic	Environmental campaigns	Local ecological stewardship	Acting: ecological responsibility
Spiritual-existential	Istighosah; collective supplication	Pesantren communal spirituality	Feeling: spiritual deepening

Crucially, these activities were not implemented as separate, disconnected options but as coordinated entry points into the same religious values. For example, the value of tawadhu' (humility) was accessible to linguistic students through the study of Ta'lim Muta'allim, to interpersonal students through collaborative deliberation, to kinesthetic students through the disciplined movements of Barongan performance, and to intrapersonal students through reflective journaling. This coordination ensured that no student was excluded from the learning process simply because their dominant intelligence did not align with the teacher's preferred instructional mode.

Differentiated Instructional Strategies. Differentiation was enacted through three concrete strategies. First, differentiated task assignment: when studying zakat, the teacher assigned different tasks according to students' intelligence profiles linguistic students wrote essays on the jurisprudence of zakat, interpersonal students organized a class simulation of zakat distribution, kinesthetic students demonstrated the practical calculation and distribution procedures, and intrapersonal students wrote reflective pieces on the spiritual meaning of giving. Second, differentiated group roles: in project-based learning, students were grouped heterogeneously and assigned roles that matched their intelligence strengths a linguistically strong student served as note-taker and presenter, an interpersonally strong student served as coordinator, and a kinesthetically strong student served as demonstrator. Third, differentiated assessment: teachers used multiple assessment modes written tests, oral presentations, practical demonstrations, reflective journals, and project portfolios so that students could demonstrate their internalization of religious values through the mode most aligned with their intelligence profile. As one PAI teacher explained: "When we discuss zakat, I don't ask all students to do the same thing. Some write, some practice, some organize. In the end, they all understand zakat, but through different doors."

This finding indicates that MI was not implemented as an additional layer of content but as a pedagogical lens that shaped how content was delivered, how students engaged, and how learning was assessed. The local wisdom practices of the school the Yellow Book, Barongan, IPNU-IPPNU, and Adab 5S provided the cultural vehicles through which the intelligence dimensions were activated, while the internalization framework of knowing–feeling–acting provided the evaluative horizon against which

the outcomes were assessed. Read across the matrix, each intelligence dimension is anchored in a specific local wisdom practice and oriented toward a specific internalization outcome, confirming that the three frameworks MI, local wisdom, and internalization are not separate layers but a single integrated pedagogical architecture. Read in reverse, the matrix demonstrates that each local wisdom practice activates multiple intelligence dimensions simultaneously and contributes to multiple internalization outcomes, confirming that the model is holistic rather than fragmented. This finding addresses a gap identified in the literature: previous studies examined MI in PAI conceptually (Alwiyah & Fajar Syarif, 2025) or in the context of Islamic-general education integration (Hasanuddin et al., 2025) but did not demonstrate how MI is operationalized in actual classroom practice.

4. Internalization of Religious Values in Shaping Religious Character

The final outcome of the process of internalizing religious values through the local wisdom-based PAI learning model is reflected in the formation of three main student characters: religious character, tolerant character, and ta'awun character. To strengthen the claim, the evidence is presented by distinguishing three types of data sources behavior self-reported by students, perceptions of teachers and community members, and behavior independently observed by the researcher and by triangulating across these sources.

Religious Character: From Routine Compliance to Autonomous Worship. The religious character formed in students is reflected in spiritual independence worship carried out autonomously as a need for taqarrub to Allah SWT, rather than merely a formal obligation. Triangulated evidence supports this claim. From students' self-report, interviews indicate a shift in the orientation of worship motivation: "I used to pray because I was afraid of being scolded by my teacher. Now I pray because I need to, because I feel calm after praying. It feels like talking directly to Allah." From teacher perception, PAI teachers reported that students voluntarily performed congregational prayers, recited the Qur'an, and engaged in dhikr without being instructed and, more importantly, such initiatives emerged at times and places not scheduled by the school. As one PAI teacher explained: "In the past, the children prayed only when told. Now, during break time, I often find them already at the musala ahead of others, and some even recite the Qur'an on their own without being asked. That is what distinguishes routine from awareness." From independent observation, the researcher recorded several incidents that cannot be explained solely by school routine: students arriving early at the musala during break time and commencing voluntary prayer without instruction; students spontaneously reminding peers to engage in dhikr after prayer; and students choosing to recite the Qur'an during free time instead of playing. From community perception, a community leader reported that students demonstrated consistent religious behavior beyond the school environment, for instance in religious activities within the village. The triangulation of these four sources strengthens the claim that the religious character formed is not merely compliance with school routines but has become an internal value system that guides behavior autonomously. This finding is consistent with Nurholis (2025), who found that the gap between formal ritual adherence and students' moral practices can be overcome through an educational approach emphasizing character transformation rather than mere transmission of doctrine(Ujang Nurholis, 2025) , and with Hakim (2021), who confirmed that effective internalization results in significant behavioral changes in worship consistency,

honesty, discipline, and social concern(Hakim, 2021) .

Tolerant Character: Responding to Actual Differences of Opinion. The tolerant character formed in students is reflected in the attitude of tawasuth (moderation) in respecting differences of opinion. To avoid overly general claims, the evidence is presented through concrete examples of students' responses to actual differences of opinion observed in the classroom. From independent observation, the researcher recorded two classroom discussion episodes demonstrating tolerant responses. In the first episode, when discussing the ruling on reciting basmalah in prayer, two groups of students held differing views one group referring to the view that considers it obligatory, the other to the view that does not consider it obligatory. Rather than blaming one another, students from both groups listened to each other, cited their respective evidence, and ultimately concluded that the difference constitutes part of the jurisprudential heritage that must be respected. In the second episode, when a student raised a critical question about the practice of tahlilan, other students responded by explaining the foundations of the tradition without accusing the questioner of being misguided. From teacher perception, the PAI teacher confirmed that students' capacity to respond to differences of opinion had developed: "Children can now discuss differences of opinion in fiqh without emotion. They appreciate that there are various ways to understand religious teachings. This is a reflection of the attitude of tawasuth that is the hallmark of NU." From students' self-report, several students stated that they felt more capable of appreciating differing views after engaging in classroom discussions and kitab kuning study that presented diverse scholarly opinions: "I used to think my opinion was the most correct. Now I know that even the ulama differ in opinion, so I don't need to be angry when a friend disagrees." The triangulation of these three sources indicates that the tolerance formed is not merely a passive attitude of non-interference but an active capacity to respond to differences of opinion maturely. This finding is consistent with Ardhy and Fauziah (2025), who found that religious moderation can be practiced through curriculum integration, dialogical pedagogy, and educator exemplification(Ardhy & Fauziah, 2025) , and with Inayati et al. (2024), who demonstrated that the internalization of tasamuh succeeded in forming a moderate attitude among students(Inayati et al., 2024) .

Ta'awun Character: Specific Social Activities and Student Responsibility. The ta'awun character formed in students is reflected in the growth of organic solidarity in the form of real social action in the community. From independent observation, the researcher recorded three specific social activities initiated and carried out by students through PK IPNU-IPPNU: (a) a social service program at an orphanage in Randublatung, in which students were responsible for designing activities, collecting donations, and interacting directly with the orphanage residents; (b) a relief effort for disaster victims in the Blora region, in which students were responsible for coordinating the collection of goods, sorting aid, and distributing it; and (c) an environmental campaign in the form of river clean-up and tree planting, in which students were responsible for designing schedules, organizing participants, and evaluating the outcomes. In all three activities, students did not merely participate passively but held responsibility for planning and implementation. From community perception, a community leader confirmed the impact at the community level: "The children of SMA Mujahidin Randublatung are very active in social activities in the village. They often help residents in difficulty, organize recitations, and volunteer in various events. This shows

that religious education in schools really shapes their character." From students' self-report, students involved in these activities stated that social engagement had become part of how they made sense of religious teachings: "If we only study in class, it feels insufficient. At IPNU-IPPNU, I have only just felt that religious teachings are meant to be practiced, not merely memorized." The triangulation of these three sources indicates that the ta'awun character formed is not merely participation in school activities but the students' capacity to assume social responsibility autonomously. This finding is consistent with Guspani et al. (2025), who found that the integration of local wisdom in PAI learning strengthens the formation of students' character, including the values of mutual cooperation and social concern(Guspani et al., 2025) , and with Ardhy and Fauziah (2025), who emphasized that the internalization of local wisdom-based religious moderation values in multicultural PAI learning has proven effective in fostering tolerance and appreciation of diversity(Ardhy & Fauziah, 2025) .

D. CONCLUSION

Based on the analysis and discussion, this study concludes that the local wisdom-based PAI learning model at SMA Mujahidin Randublatung operates through three coordinated pillars—mindful learning (Adab 5S, Yellow Book recitation), meaningful learning (NU-oriented curriculum), and joyful learning (dialectical discussion)—each anchored in a distinct layer of local wisdom (pesantren tradition, NU organizational activities, local cultural practices) and aligned with specific internalization dimensions. Internalization proceeds through the continuous, mutually reinforcing trilogy of knowing–feeling–acting ('ilm–hal–'amal), producing three character outcomes: religious character (autonomous worship as taqarrub), tolerant character (tawasuth in responding to differences of opinion), and ta'awun character (organic solidarity through concrete social action).

The study's distinctive contribution lies in three things. First, it integrates three frameworks previously examined separately—local wisdom, the deep learning pillars, and the internalization trilogy—into a single, operationally specified model. Second, it specifies the mechanism by which local wisdom contributes to character formation: Adab 5S and the Yellow Book activate knowing; Saturday Legi and Barongan activate feeling; and IPNU-IPPNU and the NU-oriented curriculum activate acting. Third, it offers an indigenous extension of Lickona's framework by showing that moral knowing–moral feeling–moral action resonates with the classical Islamic triad of 'ilm–hal–'amal and can be activated through indigenous practices.

For PAI teachers, local wisdom practices should be treated as structural components of learning design rather than supplementary activities: Adab 5S and the Yellow Book as the entry point for knowing, Saturday Legi as the entry point for feeling, and IPNU-IPPNU as the entry point for acting. Teachers are also encouraged to adopt differentiated tasks, group roles, and assessment modes so that students with diverse intelligence profiles can access religious values through their stronger pathways. For school management, the findings suggest institutionalizing local wisdom practices within the school's activity calendar, supporting teachers' capacity to design integrated learning, and strengthening collaboration with alumni, community leaders, and cultural experts.

These conclusions must be read in light of the study's limitations. The study employs a qualitative-phenomenological design at a single site, so its findings are

contextual and not statistically generalizable. It does not measure behavioral change over time and employs no comparison group; the claim that the model contributes to character formation should therefore be understood as an interpretation of participants' lived experiences, not as a causal or effectiveness claim. Parental involvement as a data source was not optimal, and the contribution of each pillar to each character outcome was not measured quantitatively. Future research is therefore recommended to employ multi-site or comparative designs, longitudinal designs tracking students after graduation, mixed-methods designs measuring the contribution of each pillar, and designs that systematically involve parents as sources of triangulation.

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