

# **Integrated Local Wisdom Values In Strengthening Student Character: Curriculum Design For Madrasah Ibtidaiyah**

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## **ABSTRACT**

The purpose of this research is to design a curriculum for a school with a focus on local wisdom. The research method employed in this study is developmental research, utilizing the ADDIE model, which consists of (1) analysis, (2) design, (3) development, (4) implementation, and (5) evaluation. The data collection instruments and techniques used in this study include observation, interviews, and questionnaires. The curriculum development design integrates local wisdom values into character enhancement for students at Madrasah Ibtidaiyah, implemented at MI Darul Khaeriyah. This design comprises instructional material in the form of modules, integrating each subject with verses and hadiths. The learning activities are organized using a timetable that allocates time to both general learning activities and those focused on cultural activities such as dance, regional songs, and traditional games. The instructional tools are designed as Lesson Implementation Plans (RPP), in which each step of the learning process is linked to five Luwu cultural values (lempu, ade'le', getteng, acca, and ininnawa). The assessment design for learning outcomes involves process evaluations conducted during traditional game activities. The results of this study have implications for curriculum development concepts across schools in the Tana Luwu region. By integrating local wisdom values into education, it is possible to reinforce the character development of students.

**Keywords: Curriculum Design, Local Wisdom Values, Character Enhancement.**

## 1. INTRODUCTION

Local wisdom values encompass values that are preserved and practiced in everyday society, subsequently handed down to future generations. These local wisdom values stem from favorable customs, believed and enacted by the community, establishing an essential foundation for guiding communal life (Sari, 2020). Consequently, local wisdom values encompass various aspects of life, particularly within the realm of education.

The State Islamic Institute (IAIN) Palopo stands as one of the Islamic religious institutions with a vision of "Excellence in the Integration of Scholarly Pursuits with Local Wisdom Characteristics." In the context of education, this vision is translated to the Faculty of Education and Teacher Training with the vision "To become a distinguished, dynamic, and competitive faculty in integrating Islamic knowledge and education with local wisdom characteristics in the Eastern Indonesian region by 2025." At the micro level, this vision is further articulated in the vision of the Primary School Teacher Education Program (PGMI) as "To excel by 2022 in producing elementary education scholars who integrate Islamic knowledge, science and technology, and local wisdom in the Eastern Indonesian region." Thus, IAIN Palopo, as a campus dedicated to integrated scholarly exploration of local wisdom values, is advised to establish a model school as a tangible realization of the campus's educational vision.

Every campus with educational programs is recommended to establish an educational unit as a model school that embodies the vision. As of now, there is no program at the Faculty of Education and Teacher Training at IAIN Palopo that operates a school as a distinctive model of the vision, characterized by local wisdom values. Thus, collaboration with a madrasah (Islamic school) is recommended to develop a curriculum imbued with local wisdom values. IAIN Palopo's vision encompasses local wisdom values like: (a) lempu (honesty/integrity), (b) ade'le' (justice), (c) getteng (firmness in principles), (d) acca (scholarly), and (e) innawa (compassion). When connected to the five core character values—religious, nationalistic, independence, mutual cooperation, and integrity—these values create a comprehensive framework. Hence, a research endeavor is warranted to concretize the implementation of IAIN Palopo's vision, ideally through the prism of a basic-level institution such as Madrasah Ibtidaiyah.

The development of the madrasah curriculum entails achievement indicators encompassing material development, instructional activity design, teaching material development, and the design of learning assessment (Ibrahim, 2022). However, in this paper, we will only discuss material development and the development of instructional tools. The explanations are as follows:

- a. Material development is focused on each topic presented by teachers in the learning process, whether verbal or written.
- b. Teaching material development emphasizes instructional planning components, reflected in the implementation plan, utilized instructional media, and other learning resources.

The curriculum development concept for the madrasah emphasizes the establishment of effective and efficient learning processes. Effective and professional teaching and learning activities in educational units are supported by an efficient and high-quality curriculum (Syam, 2019). Thus, curriculum development is strongly recommended to align with evolving needs and changing times. By deploying a well-structured curriculum aimed at educational goals, the anticipation of positive influences—both internal and external—can better prepare students for their future endeavors.

## **2. LITERATURE REVIEW**

Several theories that support this research are as follows: 1) the theory of locally based learning, 2) the theory of character-based curriculum development, 3) the theory of cultural education, 4) the theory of social constructivism, 5) the theory of character education, and 6) the theory of transformative learning. The theory of locally based learning emphasizes the importance of utilizing and integrating local wisdom values in the learning process (Uge et al., 2019). This approach understands that students can become more engaged and enthusiastic in learning when the cultural context and their local values are acknowledged and applied in the curriculum. This will help strengthen students' characters as they perceive the relevance of the materials to their daily lives.

Secondly, the theory of character-based curriculum development. This theory suggests that curricula should be designed not only to impart academic knowledge but also to shape students' character and morals (Haq et al., 2022). Integrating local wisdom values into the curriculum can help create a holistic learning experience, fostering strong character traits such as responsibility, cooperation, integrity, and empathy.

Thirdly, the theory of cultural education acknowledges the role of culture in shaping individual and group identities (Suradi, 2018). Integrating local wisdom values into the curriculum can help students understand and appreciate their own culture as well as the cultures of others. This will enrich their learning experiences and contribute to building tolerance and appreciation for diversity.

Fourthly, the theory of social constructivism emphasizes the significance of social interaction in knowledge formation and identity development (Haslam et al., 2017). By incorporating local wisdom values into learning, students can share their experiences and understanding of these values, collaboratively constructing knowledge and strengthening social bonds within the learning community.

Fifthly, the theory of character education proposes that education should focus on cultivating positive character traits in students (Dempster, 2020). Integrating local wisdom values can serve as a foundation for teaching strong and inspirational character traits, such as integrity, hard work, independence, and respect for others.

Lastly, the theory of transformative learning highlights the importance of learning that changes students' perspectives and understanding (Hodge, 2019). Integrating local wisdom values into the curriculum can help students see the world from a broader perspective, develop an open-minded attitude towards differences, and embrace cultural values in shaping their characters.

The integration of these six theories in designing and implementing the curriculum in Madrasah Ibtidaiyah can provide a robust foundation for enhancing students' characters through the incorporation of local wisdom values into the learning process. The integration of local wisdom values can serve as a tool to strengthen the character of the students.

### 3. METHOD

The type of research conducted is research and development (R&D), utilizing the ADDIE development model. The stages of the ADDIE model research and development consist of Analysis, Design, Development, Implementation, and Evaluation. To gain a deeper understanding of these model stages, they can be visualized in the diagram provided below:

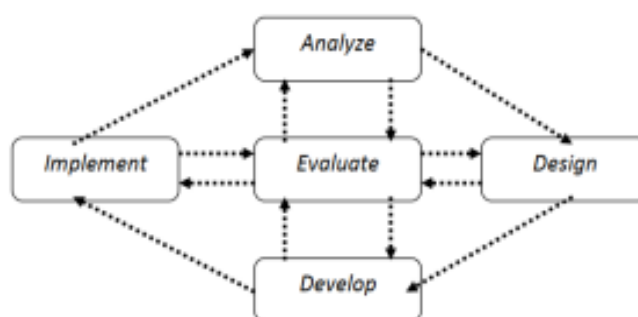


Figure 1. Syntax of the ADDIE development model (Hisbullah et al., 2022).

The Analysis phase encompasses: analyzing the needs for the development of the instructional model through a set of need analysis instruments, including interviews with school principals, teachers, and students, as well as observation sheets for lessons. In addition to identifying curriculum development needs, the analysis phase also aims to identify student characteristics (learners analysis), including the average understanding of the material, tendencies of interest, and learning styles. The subjects in this study include school principals, class teachers, and students.

The Design phase involves: developing instructional tools, selecting materials, and designing lesson scenarios to generate a design of the instructional model called prototype model 1. The curriculum components developed consist of teaching materials (modules), learning activities (roster), instructional tools (RPP), and learning outcome assessment (process assessment).

The Develop phase: Conducting validity testing on the developed model. This validity testing involves three validators, including curriculum design experts, school management experts, and Luwu culture experts. The validation instrument for curriculum development utilizes the same instruments as the provided rubric and indicators.

**Table 1. Concept of Utilized Instruments**

| Koncept  | Indicator               | Source                  |
|--|-------------------------|-------------------------|
| The development of the madrasah curriculum involves the development of | 1. Material development | 1. Saleh & Sultan, 2013 |

|   |   |
|---|---|
| teaching materials, instructional activity design, teaching material development, and designing assessments of learning outcomes. | 2. Awaliah Musgamy, et al., 2016.<br>3. Imron & Shobirin, 2021.                           |
| 2. Teaching material development.   | 1. Saleh & Sultan, 2013<br>2. Awaliah Musgamy, et al., 2016.<br>3. Meilana & Aslam, 2022. |

There are three validators who are requested to provide two assessment aspects, namely narrative comments/suggestions and numerical assessment on a scale of 1-5 for each indicator. The assessment results in the form of comments/suggestions from the three validators are then used to compile technical improvements to the design of the model. The results of these revisions/improvements subsequently yield a design for the instructional model known as prototype model 2, to distinguish it from the design of the previous phase. Meanwhile, the numeric assessment scores given by the validators are calculated as the average per indicator item, and the total score is converted into a percentage to serve as a reference for the quality of the developed curriculum.

The Implementation Phase: This phase involves the application of the curriculum design during face-to-face classroom instruction. The learning activities are adapted to the specified number of sessions in the curriculum document that has been developed. The subjects involved in the trial implementation are the class IV, V, and VI teachers of Madrasah Ibtidaiyah Darul Khaeriyah. These three classes were chosen under the assumption that they represent the entirety, including the lower, transitional, and upper classes.

The Evaluation Phase: This phase measures the effectiveness and impact of curriculum implementation on student behavior in the learning process. The research subjects consist of 13 students from class IV of MI Darul Khaeriyah. The method employed is a quasi-experimental design involving pre-test and post-test measurements, which compare the learning activities before and after the developed curriculum is implemented.

To determine the validity and practicality of the developed product, the results are compared against the categorizations below:

**Table 2. Categorization of Percentage Results**

| Percentage | Category   |
|------------|------------|
| <= 54%     | Not much   |
| 55% - 59%  | Not enough |
| 60% - 75%  | Enough     |
| 76% - 85%  | Well       |
| 86% - 100% | Very good  |

## 4. RESULTS

### *Analysis Phase*

During the needs analysis phase, the researcher conducted interviews with the school principal, teachers, and students to comprehend the initial condition of the curriculum implemented at MI Darul Khaeriyah. A total of eleven (11) questions were provided, focusing on four curriculum components. The summary of responses from the three informants is as follows:

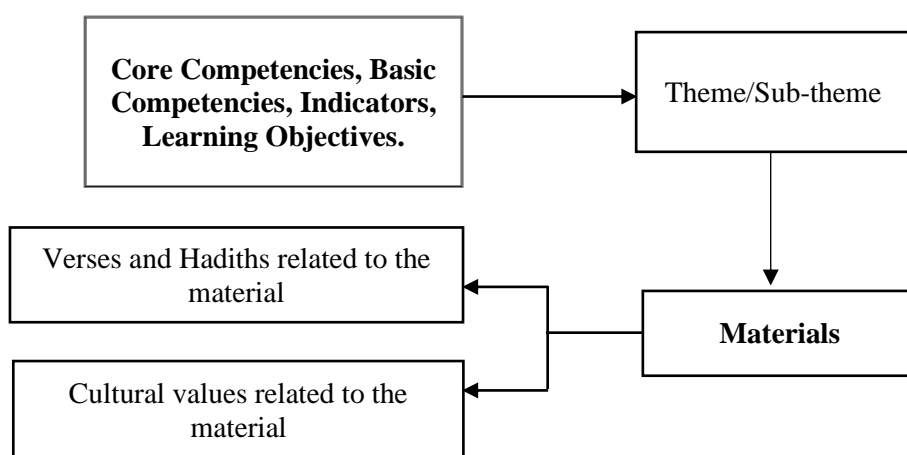
- a. The existing curriculum at MI Darul Khaeriyah lacks local wisdom characteristics, thus it can be developed as a distinctive feature of MI Darul Khaeriyah.
- b. The madrasah community requires curriculum development to become the hallmark of MI Darul Khaeriyah, one of which could involve incorporating local wisdom characteristics.
- c. No formal development of teaching materials has been performed by teachers in terms of administration or lesson planning, although one teacher indicated that material development had been implicitly addressed during the teaching process.
- d. There's a desire for the curriculum to be developed with local wisdom values, not only through modules but also manifested in teaching activities, both implicitly and explicitly.
- e. Curriculum development has resulted in a schedule arrangement that reflects the local wisdom characteristics of the madrasah.
- f. There's an aspiration to include symbols (messages) from parents related to moral messages of virtue (pappaseng to Luwu), so that the school's outward appearance embodies its local wisdom features.
- g. The lesson planning conducted by our teachers is still quite general, hence it hasn't fully reflected the values of local wisdom.
- h. In designing learning resources, teachers sometimes conduct lessons outside the classroom to prevent students from becoming bored during learning.
- i. Teaching strategies, both in theory and practice, are usually conducted beyond the classroom.
- j. Assessment carried out by teachers only employs the assessment criteria provided in the textbooks, resulting in a lack of assessment outside the textbook content related to students' cultural background.
- k. Practical assessments and personal development evaluations are conducted at the end of the semester, indicating that teachers do not engage in written process assessments.

These eleven informant responses collectively underscore the pressing need for curriculum development at MI Darul Khaeriyah with a local wisdom focus, to establish it as a hallmark of MI Darul Khaeriyah. Therefore, curriculum development at MI Darul Khaeriyah is crucial, as the institution currently lacks distinctive characteristics, warranting comprehensive curriculum enhancement in both teaching practices and madrasah management.

## Design Phase

### a. Teaching Material Design

The developed material design involves the arrangement of teaching materials integrated with five local wisdom values, which comprise lempu (honesty/integrity), ade'le' (justice), getteng (steadfast in principles), acca (scholarly), and innawa (caring), incorporated into a module. The module's content, arranged at the end of each material explanation, introduces an expression or cultural proverb from Luwu, as illustrated in the following example of local wisdom-infused material elaboration:



**Figure 2. Diagram of MI Local Wisdom Character-Infused Teaching Material Design.**

Description of Figure 2 shows that the developed MI material with local wisdom characteristics is evident in the general curriculum material. It is structured with relevant verses and hadiths, and at the end, supplemented with cultural messages related to education (pappaseng). The developed material serves as a mere example of the manifestation of curriculum development that should be crafted by every classroom teacher in MI.

### b. Learning Design Framework

The learning design framework can be observed in the Lesson Implementation Plan (RPP), which involves structuring the learning steps by integrating each stage of instruction conducted by teachers with the five cultural values of Luwu: lempu (honesty/integrity), ade'le' (justice), getteng (firmness in principles), acca (scholarship), and innawa (compassion). The design of the RPP content is presented in the table below:

**Table 3. Stages of Learning in the Local Wisdom-Centric Madrasah Curriculum**

| No.                      | Teacher's Activity  | Activity Description   | Cultural Values |
|--------------------------|---|--|-----------------|
| <i>Opening Activity:</i> |   |  |                 |
| 1.                       | The teacher checks the cleanliness and tidiness of the classroom. | Assigning the responsibility to students for maintaining the cleanliness and tidiness of the | <i>Ininnawa</i> |

| <b>No.</b>           | <b>Teacher's Activity</b>  | <b>Activity Description</b>  | <b>Cultural Values</b> |
|----------------------|--|--|------------------------|
|                      |  | classroom manifests an attitude of care.   |                        |
| 2.                   | The teacher invites the students to pray and read a few verses from the Quran, explains the content of the recited verses, and relates it to cultural values.              | Explaining the recited verses and linking them to cultural values aims to enable students to interpret and understand the teacher's explanations; if there are questions, it indicates a critical mindset. | <i>Acca</i>            |
| 3.                   | The teacher takes attendance while asking each student about their well-being, establishing familiarity by positioning themselves as someone who understands the students. | Students who are called by their names and asked about their well-being and previous absences are expected to provide honest explanations based on actual facts.   | <i>Lempu</i>           |
| 4.                   | The teacher guides the students in recalling the previously discussed material.  | This activity assesses the understanding of each student regarding previously learned material; students who dare to explain demonstrate an effort to think critically.                                    | <i>Acca</i>            |
| 5.                   | The teacher presents the theme and objectives of the upcoming lesson, which can stimulate preparedness to receive the material.  | Presenting the theme at the beginning of the lesson can arouse students' curiosity and prepare their initial knowledge regarding the upcoming material.  | <i>Acca</i>            |
| <b>Mid Activity:</b> |  |  |                        |
| 6.                   | The teacher briefly presents the lesson using media or teaching aids.  | During the teacher's introduction to the studied material, students listen with discipline as they focus on the presented media.   | <i>Lempu</i>           |
| 7.                   | The teacher engages in a question-and-answer session about the previously explained material.  | When the teacher poses questions to the students, they strive to think and recall information related to the material explained by the teacher.  | <i>Acca</i>            |
| 8.                   | The teacher divides the students into several heterogeneous groups based on their cognitive levels.  | The teacher's heterogeneous grouping aims to ensure fairness among each group.   | <i>Ade'le'</i>         |
| 9.                   | The teacher guides and accompanies each group during the discussion activity.  | The teacher's guidance manifests their care, allowing students to feel the teacher's concern for them.   | <i>Ininnawa</i>        |
| 10.                  | The teacher invites one member of each group to present their discussion outcomes; applause is given to students who complete their presentation.                          | The courage demonstrated by group members boosts their self-confidence and resilience, enabling them to confidently present in front of their peers.   | <i>Getteng</i>         |



| No.                             | Teacher's Activity   | Activity Description  | Cultural Values |
|---------------------------------|--|---|-----------------|
| 11.                             | The teacher encourages students to summarize the discussed material; for each participant who asks or responds, the teacher offers praise and encouragement. | This process is reflective, where students' comprehension of the material is tested after going through the learning process. They make an effort to remember the material discussed both by the teacher and within group activities. | <i>Acca</i>     |
| <b><i>Closing Activity:</i></b> |  |   |                 |
| 12.                             | The teacher provides guidance to remain diligent in studying at home by assigning homework.  | Participants who fail to complete the assigned tasks by the teacher will face consequences, encouraging all participants to diligently work on their tasks.   | <i>Ade'le'</i>  |
| 13.                             | Singing one of the national anthems...   | Singing the national anthem is one of the expressions of love for the homeland or patriotism held by every student.   | <i>Getteng</i>  |
| 14.                             | The teacher delivers a brief explanation about the material to be covered in the next session.   | Students with a sense of curiosity will seek to find out about the upcoming learning material.  | <i>Acca</i>     |
| 15.                             | The teacher invites the students to recite a closing prayer before leaving, followed by exchanging greetings.  | The prayers offered are expected to fill the hearts of the students with goodness.  | <i>Ininnawa</i> |

The presence of the five cultural values of Luwu in each step of the learning activities provides information that teachers can instill these five virtues through the learning process. However, when conducting the learning process, teachers should never forget to explain the expressions of moral messages found in the five cultural values of Luwu.

### ***Development Phase***

The curriculum components that have been developed underwent validity testing by three experts: a curriculum design expert, a madrasah management expert, and a Luwu cultural expert. The assessment by these three experts can be presented and summarized in Table 5, as follows:

**Table 4. Recapitulation of Expert Validation Results for the Developed Curriculum.**

| Expert               | Maximum Score | Attained Score | Percentage    | Qualification |
|----------------------|---------------|----------------|---------------|---------------|
| Curriculum Design    | 245           | 205            | 83,67%        | <i>Valid</i>  |
| Madrasah Management  | 265           | 225            | 84,91%        | <i>Valid</i>  |
| Luwu Cultural Expert | 225           | 195            | 86,67%        | <i>Valid</i>  |
| <b>Total</b>         | <b>735</b>    | <b>625</b>     | <b>85,03%</b> | <b>Valid</b>  |

Table 4 explains that the curriculum design expert obtained a score of 205 out of a maximum score of 245, with a percentage of 83.67% falling under the valid qualification. For

the madrasah management expert, they scored 225 out of a maximum of 265, with a percentage of 84.91% falling under the valid qualification. The Luwu cultural expert obtained a score of 195 out of a maximum of 225, with a percentage of 86.67% falling under the valid qualification. The total validity score of the Local Wisdom-based Madrasah Curriculum by the three experts was 625 out of a maximum of 735, with a total percentage of 85.03% falling under the valid qualification. Therefore, the preliminary conclusion can be drawn that the validity of the Local Wisdom-based Madrasah Curriculum by the three experts is categorized as valid.

### **Implementation Phase**

The practicality test results from three teachers indicate a significant improvement. To observe the improvement in the practicality test results for phases 1 and 2, they can be presented in Table 5 as follows:

**Table 5. Recapitulation of Practicality Test Results by Teachers**

| <i>Summary</i>             | <b>Step 1</b>               |         |         | <b>Step 2</b>           |         |         |
|----------------------------|-----------------------------|---------|---------|-------------------------|---------|---------|
|                            | Teach 1                     | Teach 2 | Teach 3 | Teach 1                 | Teach 2 | Teach 3 |
| <b>Total Score</b>         | 33                          | 34      | 28      | 47                      | 49      | 45      |
| <b>Average Score</b>       | 2,54                        | 2,62    | 2,15    | 3,62                    | 3,77    | 3,46    |
| <b>Percentage</b>          | 63.46                       | 65.38   | 53.85   | 90.3846                 | 94.2308 | 86.5385 |
| <b>Total Average Score</b> | <b>2,44</b>                 |         |         | <b>3,62</b>             |         |         |
| <b>Category</b>            | <b>Moderately Practical</b> |         |         | <b>Highly Practical</b> |         |         |

Table 5 shows the recap of total average scores, with a score of 2.44 falling into the category of moderately practical in phase 1. There was an improvement in phase 2, with a recap of total average scores of 3.62 falling into the category of highly practical. It can be concluded that the Local Wisdom-based Madrasah Curriculum is practical and easy to use in the learning process at MI Darul Khaeriyah.

The practicality of the Local Wisdom-based Madrasah Curriculum is attributed to effective communication between the researchers and the teachers of grade III, IV, and V. These three teachers expressed that the curriculum is easy to implement because the Luwu cultural values that they want to convey to the students are already integrated into the curriculum, both in terms of content and assessment.

### **Evaluation Phase**

To observe the impact of implementing the integrated madrasah curriculum with local wisdom values on changes in students' attitudes, the researchers conducted an experimental trial by providing attitude assessment questionnaires to fourth-grade students at MI Darul Khaeriyah after the implementation of the trial. The aspect of attitude assessment was adopted according to Hawkins and Mothersbaugh (2010), stating that attitudes are formed from three

components: cognitive, affective, and conative. The questionnaire consisted of 15 items, distributed to the 13 fourth-grade students. The significance value in the Shapiro-Wilk normality test above is  $0.600 > 0.05$ , indicating that the data is normally distributed.

**Table 6. One-Sample Statistics**

|  | N  | Mean  | Std. Deviation | Std. Error Mean |
|--|----|-------|----------------|-----------------|
| POST-TEST<br>Attitude/character of students<br>after the implementation of the<br>Local Wisdom-Characterized<br>Curriculum | 13 | 47.62 | 14.796         | 4.104           |

**Table 7. One-Sample Test**

Test Value = 0

|  | t      | df | Sig. (2-tailed) | Mean Difference | 95% Confidence Interval of the Difference |       |
|--|--------|----|-----------------|-----------------|---|-------|
|  |        |    |                 |                 | Lower                                     | Upper |
| POST-TEST<br>Attitude/character of students<br>after the implementation of the<br>Local Wisdom-Characterized<br>Curriculum | 11.603 | 12 | .000            | 47.615          | 38.67                                     | 56.56 |

The result of the hypothesis testing output obtained a significance value (2-tailed)  $\leq \alpha$  (0.05), which is  $0.000 \leq 0.05$ . Thus, based on the decision-making basis, the null hypothesis (H0) is rejected and the alternative hypothesis (H1) is accepted. Based on the output results from SPSS Version 23.0, it can be concluded that the implementation of the local wisdom-characterized elementary school curriculum can be used as a tool to enhance the students' character.

## 5. DISCUSSION

The design of the local wisdom-characterized madrasah curriculum is more commonly found in the western part of Indonesia. However, it needs to be realized that every region in Indonesia possesses diverse cultural values that, when integrated into the learning process, can cultivate a generation with noble virtues and character. Good character can be acquired, in part, through the fusion of learning activities by incorporating local cultural values. The local wisdom-characterized madrasah curriculum can take the form of instructional materials, learning activities, teaching tools, and assessment methods.

### ***Instructional Material Design***

The design of instructional materials that integrates learning content with Luwu cultural values can be structured into learning modules. The integration is carried out by associating each topic or subtopic with the five Luwu cultural values, thereby presenting teaching materials that are integrated with local wisdom characteristics. For instance, a teaching material related to cultural values in East Java could focus on distinctive East Javanese foods, making it easier for students to grasp the content conveyed by the teacher (Kustyarini et al., 2020). Similar to integrating teaching materials with culture in East Java, thematic teaching materials in elementary schools can be integrated with Javanese cultural values (Sugiantoro et al., 2022). Integrating local cultural values involves selecting a subject matter and discussing it in connection with local wisdom values. Therefore, integrating instructional materials with cultural values significantly contributes to preserving and inculcating cultural values in students from an early age.

### ***Lesson Plan Design***

The design of lesson plans is visible in the execution of the teaching process, with each step of the learning process integrated with the five Luwu cultural values: lempu (honesty/integrity), ade'le' (justice), getteng (firm in principles), acca (scholarly), and ininnawa (caring). Several studies have also followed a similar approach, integrating the learning process with cultural values. One study integrated problem-based learning tools to enhance primary school students' metacognitive abilities (Promentilla et al., 2017). Another study focused on developing teaching tools to improve students' mathematical estimation skills using the traditional game Mpa'a Amba (Amirulmukminin & Aprianti, 2020). These studies demonstrate that designing instruction with integrated local cultural values creates an enjoyable learning environment.

This research has significant implications in two main aspects. Firstly, in the design of instructional materials, the research demonstrates that integrating local cultural values, in this case, Luwu cultural values, can result in more structured and relevant learning modules for students. This enables students to better comprehend and internalize the subject matter as they can relate it to their own local cultural values. This integration also aids in preserving and instilling these cultural values in the younger generation from an early age. The implication is that the development of instructional materials integrated with local cultural values can be an effective approach in education that combines cultural and academic aspects.

Secondly, in lesson plan design, the research shows that the integration of Luwu cultural values into every step of the learning process provides a more meaningful learning experience.

This creates an enjoyable learning environment and offers students opportunities to develop their skills and knowledge in the context of local cultural values. Other studies following a similar approach also indicate that lesson designs that integrate local cultural values can enhance students' understanding and interest in learning. Therefore, the implication of this research is that lesson designs that incorporate local cultural values can create a more effective and engaging learning environment for students.

However, it's important to note that this research has certain limitations as it does not delve into the development of learning activities and their corresponding assessment methods. While the study offers valuable insights into the integration of Luwu cultural values into instructional materials and lesson plans, a comprehensive approach would also consider the creation of engaging learning activities that align with these materials and the development of appropriate assessment tools to evaluate students' understanding and application of these cultural values in practice. A holistic educational strategy would encompass not only the curriculum and lesson plans but also the interactive and evaluative components of the learning process, ensuring a well-rounded integration of cultural values into education.

## **6. CONCLUSION**

The development of teaching materials and instructional tools integrated with local wisdom values has demonstrated a significant positive impact on strengthening the character of students in madrasahs. This approach not only reinforces the cultural identity of students and instills pride in their local cultural heritage but also fosters empathy and tolerance towards cultural differences. Teaching materials that focus on local wisdom values also place a strong emphasis on moral and ethical aspects, aiding in the formation of better character characterized by integrity, honesty, and justice as core values. Furthermore, this form of education enhances social skills and a deeper understanding of the natural environment, thus cultivating a generation with strong character rooted in local culture, prepared to interact in our diverse global society. The success of this approach has become a focal point in recent literature on education.

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