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INTEGRATING LOCAL WISDOM IN ISLAMIC RELIGIOUS EDUCATION: SHAPING RELIGIOUS AND CULTURAL IDENTITY AT SMPIT BINTANG TANGERANG

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ABSTRAK

Tujuan: Penelitian ini mengkaji integrasi nilai kearifan lokal ke dalam pendidikan agama Islam di SMPIT Bintang Tangerang dan pengaruhnya terhadap pembentukan identitas religius dan budaya siswa. **Metode:** Menggunakan pendekatan studi kasus kualitatif dengan wawancara mendalam yang melibatkan tiga informan kunci, seorang guru pendidikan agama Islam, kepala sekolah, dan seorang siswa. **Hasil:** Penelitian ini mengungkapkan bahwa integrasi sistematis melalui pembelajaran berbasis proyek komunitas, studi kasus lokal, keterlibatan tokoh masyarakat, dan pemanfaatan artefak budaya secara signifikan meningkatkan pemahaman kognitif siswa tentang prinsip-prinsip Islam, menumbuhkan sikap afektif positif terhadap warisan budaya lokal, dan mempromosikan pola perilaku yang sejalan dengan moderasi Islam (tawasuth), toleransi (tasamuh), dan tanggung jawab sosial (amar ma'ruf nahi munkar). Strategi pembelajaran ini, yang menyelaraskan perspektif lokal dan universal, menciptakan pengalaman pendidikan yang bermakna dan relevan serta membangun koneksi emosional yang kuat antara siswa dengan nilai-nilai yang diajarkan. Penelitian ini juga mengidentifikasi tantangan kritis dalam implementasi, termasuk menyeimbangkan nilai-nilai Islam universal dengan nilai-nilai lokal yang kontekstual, keterbatasan sumber daya dalam mengembangkan materi pembelajaran kontekstual, dan persepsi awal stakeholder mengenai efektivitas pendidikan agama yang terintegrasi budaya. **Kesimpulan:** Untuk mengoptimalkan efektivitas integrasi kearifan lokal dalam pendidikan agama Islam, penelitian ini merekomendasikan komitmen institusional berkelanjutan, program pengembangan profesional komprehensif untuk guru, keterlibatan aktif orangtua dan tokoh masyarakat, serta pembentukan sistem evaluasi pembelajaran yang terukur. **Implikasi:** Temuan ini berkontribusi signifikan terhadap pengembangan model pendidikan agama Islam yang inovatif dan kontekstual serta menawarkan panduan praktis bagi institusi pendidikan lain yang ingin mengimplementasikan integrasi kearifan lokal dengan nilai-nilai Islam secara efektif dan bermakna.

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Keywords:	ABSTRACTS
Local wisdom, Islamic religious education, Religious and cultural identity, Contextual learning, Qualitative case study	<p>Purpose: This study aims to analyze the integration of local wisdom values in Islamic religious education and its impact on the formation of students' religious and cultural identities at SMPIT Bintang Kota Tangerang.</p> <p>Method: Using a qualitative approach with a case study design, this study collected data through in-depth interviews with three key informants: an Islamic religious education teacher, the principal, and a student.</p> <p>Result: The findings show that SMPIT Bintang has systematically implemented the integration of local wisdom through community-based project learning, local case studies, community leader involvement, and the use of cultural artifacts. This integration resulted in a significant increase in students' cognitive understanding of Islamic values, the development of positive affective attitudes towards local cultural heritage, and behaviors that reflect the values of moderation, tolerance, and social responsibility.</p> <p>Conclusion: This learning strategy, which integrates local and universal perspectives, creates meaningful and relevant learning and is able to build strong emotional connections between students and the values being taught. However, the implementation of this approach still faces challenges related to value balance, resource limitations, and stakeholder perceptions.</p> <p>Implication: This study recommends the need for ongoing institutional commitment, professional teacher training, and a measurable learning evaluation system to optimize the effectiveness of integrating local wisdom into Islamic religious education.</p>

A. INTRODUCTION

Education plays a fundamental role in shaping human intellectual and moral character, especially in the face of the challenges of globalization and increasingly rapid technological progress (Yusuf et al., 2024). In the Indonesian context, Islamic religious education has a great responsibility to not only convey religious values, but also integrate them with local wisdom that has been rooted in people's lives for centuries. The integration of local wisdom values in Islamic religious education learning is a crucial educational strategy to form a Muslim generation that has a strong religious and cultural identity, while being able to adapt to global social dynamics. This research focuses on Islamic secondary education institutions, especially the Bintang Integrated Islamic Junior High School (SMPIT) in Tangerang City, as a case study to explore how local wisdom can be systematically integrated in the learning process of Islamic religious education.

The contemporary challenges faced by the education system in Indonesia, particularly in the field of Islamic religious education, reflect a significant gap between students' religious understanding and their behavioral practices in daily life. Various studies show a disconnect between students' moral understanding and their behavior, especially in the digital age, where information is abundant but moral wisdom is still lacking (Annisa et al., 2024). This phenomenon indicates that conventional learning approaches that focus solely on the transfer of cognitive knowledge have not been able to optimally form a comprehensive religious character and identity. The digital era has created a new dynamic in education, where generations of learners live in an

environment heavily influenced by technology, social media, and other digital devices. This situation has given rise to new phenomena in the world of education such as digital disruption, gadget dependence, reduced social empathy, and moral crises that require innovative and contextual educational responses.

Previous research has established a strong theoretical foundation regarding the integration of local wisdom in Islamic education, though significant gaps remain between theory and practice. Studies on the integration of Islamic values and local wisdom in science education in higher education institutions showed significant results in influencing the development of students' character, supported by the strong predictive power of the model (Dwi Fajri & Amrin, 2025; Rokhmat et al., 2025). These findings demonstrate that learning approaches which integrate Islamic values with local wisdom have been shown to enrich students' religious knowledge while enhancing their understanding of the application of those values in their social and cultural contexts. Furthermore, research has revealed that when Islamic religious education is combined with elements of local wisdom, learning becomes more meaningful, relevant, and able to build a stronger emotional connection between students and the values being taught. The application of local wisdom values in Islamic religious education not only enriches learning methods with the local cultural context but also plays a role in building the character of students who are more tolerant, moderate, and have high social awareness (Muttaqo et al., 2025). However, despite these theoretical advances, there remains a substantial gap in understanding how educational institutions practically implement these integrative approaches in real classroom settings, particularly at the secondary education level.

Local wisdom in the context of Islamic religious education refers to the system of values, norms, and life practices of the local community that are in line with Islamic principles. This approach creates a bridge between religious teachings and the cultural reality of society, thus creating harmony between religious identity and local wisdom. Through this kind of integration, students not only understand the teachings of Islam theoretically, but also can see how those values are manifested in the real life of their society through traditions, customs, and social practices that have proven effective. Research has shown that values such as moderation (*tawasuth*), tolerance (*tasamuh*), balance (*tawazun*), and social responsibility (*amar ma'ruf nahi munkar*) can be systematically embedded in curricular activities, school culture, and daily student interactions (Fahrurrozi et al., 2025; Baderiah & Munawir, 2024). These studies provide evidence that the integration of local and universal perspectives in Islamic education can successfully internalize desired character values in students, creating individuals who are both religiously committed and culturally grounded.

A student's religious and cultural identity is a crucial aspect in the formation of a holistic and balanced personality. Religious identity includes a deep understanding of Islamic principles, religious practices, and a commitment to the values of spirituality. Meanwhile, cultural identity includes students' awareness and appreciation of their community's cultural heritage, local traditions, and unique characteristics. The

integration of these two identities allows students to develop a comprehensive understanding of themselves, their position in society, and their role in building social harmony. Existing literature has documented various approaches to achieving this integration, yet comprehensive case studies examining the actual implementation processes, challenges, and outcomes in specific institutional contexts remain limited. This gap is particularly evident in the Indonesian context, where the diversity of local cultures presents both opportunities and challenges for implementing integrative Islamic education models.

The transformation of Islamic religious education in the modern era requires a holistic approach that balances local values and global competencies. The ideal model for Islamic religious education is one that harmonizes ethical and spiritual local values with contextually modern pedagogical skills, which requires flexible curriculum design, context-based reflective training, and a learning evaluation system that balances the cognitive, affective, and psychomotor domains (Hanafi Siregar & Tumiran, 2025). The learning approach based on local wisdom also helps students develop adaptability in an increasingly connected world while maintaining their cultural values. Research has shown that developing Islamic religious education learning modules based on local wisdom not only enriches students' religious knowledge but also enhances their understanding of the application of those values in their social and cultural contexts (Hidayat et al., 2022; Muthmainnah et al., 2025). However, there is still a significant gap between theory and practice in the implementation of this approach at the education unit level. Many schools still use traditional learning methods without deeply considering how local wisdom can be integrated organically and meaningfully in the learning process.

SMPIT Bintang Kota Tangerang was chosen as the location for this research because this institution has shown a real commitment in implementing innovative and contextual learning approaches. The school is an Islamic secondary education institution established with the vision to form a generation of Muslims who are not only academically intelligent, but also have spiritual strength and deep cultural understanding. In practice, SMPIT Bintang has developed various learning programs and strategies that seek to integrate Islamic values with the local wisdom of Tangerang and its surroundings. This choice allows the research to explore the practical implementation of integrating the values of local wisdom in the ongoing Islamic religious education curriculum, addressing the gap between theoretical frameworks and actual classroom practices that previous research has identified.

Based on this background description, this study aims to analyze in depth how the values of local wisdom are integrated in the learning of Islamic religious education at SMPIT Bintang Kota Tangerang, as well as identify institutional efforts made to build students' religious and cultural identity. Unlike previous studies that have focused primarily on theoretical frameworks or policy analyses, this research provides a comprehensive examination of the actual implementation process, including the perspectives of multiple stakeholders—teachers, administrators, and students

themselves. This study is expected to make a significant contribution to the development of Islamic religious education theory and practice that is more responsive to the needs of students and their local contexts, as well as offer a learning model that can be adopted by other educational institutions in an effort to integrate local wisdom with Islamic values. By examining both the successes and challenges encountered in this integration process, this research aims to provide practical insights and recommendations that can guide other institutions seeking to implement similar approaches, thereby bridging the persistent gap between educational theory and practice in the field of Islamic religious education.

B. METHOD

This research uses a qualitative approach with a case study research design that focuses on an in-depth understanding of the integration of local wisdom values in Islamic religious education learning at SMPIT Bintang Tangerang City. The selection of qualitative methods is based on research objectives that are oriented towards an in-depth exploration of the processes, experiences, and meanings constructed by the research subjects related to the phenomenon being studied. The case study was chosen as a research design because it allows researchers to comprehensively explore information about a complex social phenomenon in its real context, specifically how educational institutions implement the integration of local wisdom values in the curriculum and learning of Islamic religious education. This design provides flexibility for researchers to explore individual perspectives, experiences, and understandings in detail without limiting their responses to predefined answer categories.

The location of the research is the Bintang Integrated Islamic Junior High School (SMPIT) located in Tangerang City. The institution was chosen as the research site because it has shown an active commitment to developing Islamic religious education learning that integrates the values of local wisdom and has special programs designed to shape students' religious and cultural identities. SMPIT Bintang also has adequate infrastructure and administrative support to support the implementation of research, as well as the willingness of the school to provide access to researchers in collecting the necessary data. The school has been implementing this integrative approach for more than three years, providing sufficient time depth for observing the implementation and impact of the integration of local wisdom in Islamic religious education learning.

Data collection in this study was carried out through in-depth interviews as the main technique in exploring respondents' perceptions, experiences, and understandings of the integration of local wisdom values in Islamic religious education learning. Interviews were chosen because they allowed researchers to dig into information in detail, provided respondents with the opportunity to explain their experiences in their own way, and allowed researchers to ask follow-up questions for clarification and deepening of information. Interviews are designed using semi-structured interview guidelines that include open-ended questions that are flexible but still focused on the

main research topic. Each interview session lasted approximately 60-90 minutes and was conducted in a comfortable setting to ensure respondents could express their views openly and comprehensively. All interview sessions were recorded with the permission of the respondents and subsequently transcribed verbatim to ensure data accuracy and completeness.

The number of respondents in this study was three key informants who were selected using purposive sampling techniques based on specific criteria relevant to the research questions. The selection criteria for informants were established to ensure data richness and representativeness of various stakeholder perspectives. First, an Islamic religious education teacher was selected with the following criteria: having a minimum of five years of teaching experience at SMPIT Bintang, actively involved in curriculum development that integrates local wisdom, and demonstrating commitment to innovative pedagogical approaches in Islamic religious education. Mrs. Siti, the selected teacher, met all these criteria with seven years of teaching experience and active involvement in designing learning modules based on local wisdom. Second, the school principal was selected with criteria including having comprehensive knowledge of institutional policies regarding the integration of local wisdom, being directly involved in strategic decision-making related to curriculum development, and having a minimum of three years of leadership experience at the institution. Mr. Ahmad, the principal of SMPIT Bintang, has led the school for five years and has been instrumental in developing the vision and implementation of local wisdom integration in the school curriculum. Third, a student was selected with criteria including having attended SMPIT Bintang for at least two years, actively participating in Islamic religious education learning activities that integrate local wisdom, and being able to articulate their learning experiences reflectively. Aisha, a ninth-grade student, was selected because she had been studying at SMPIT Bintang since seventh grade and demonstrated high engagement in project-based learning activities related to local wisdom.

Data analysis was carried out through a systematic thematic analysis process to identify patterns, main themes, and meanings that emerge from the qualitative data collected. The data obtained from the interviews were transcribed in full, producing approximately 45 pages of transcript text. The analysis process began with repeated reading of all interview transcripts to gain a holistic understanding of the data. Subsequently, initial coding was performed manually by identifying meaningful units in the text and labeling them with descriptive codes. This initial coding process produced 87 preliminary codes that were then grouped into broader categories based on thematic similarities. The coding technique used follows the principles of inductive thematic analysis, where themes emerge from the data rather than being predetermined. Categories that emerged from the coding process were then refined through constant comparison between data units to ensure internal consistency and clear differentiation between categories.

The main themes identified include integration strategies, learning impacts on student identity dimensions, implementation challenges, and institutional mitigation

efforts. To ensure the reproducibility and validity of the analysis, coding was reviewed through peer debriefing with research colleagues who have expertise in qualitative research. The validity of the data is guaranteed through methodological triangulation by comparing data from different sources (teachers, principals, and students), member checking with respondents to verify the accuracy of the researcher's interpretation, and researcher reflexivity in recognizing potential personal biases in the process of data collection and analysis. Member checking was conducted by providing a summary of the analysis to each respondent and requesting feedback on the accuracy and completeness of the interpretation. All respondents confirmed that the interpretations accurately reflected their experiences and perspectives.

C. RESULT AND DISCUSSION

General Findings of Integration of Local Wisdom Values

This research reveals that SMPIT Bintang Kota Tangerang has implemented the integration of local wisdom values in Islamic religious education learning through various systematic and planned pedagogical strategies. The findings show that this integration process is not only limited to the content of the formal curriculum, but also involves the hidden dimensions of the curriculum that are implemented in the school culture, learning traditions, and daily interactions between school residents. This integration is carried out with a contextual approach that considers the characteristics of Tangerang's local culture, including the values of mutual cooperation, friendship, and respect for ancestral wisdom. The research data shows that Islamic religious education teachers try to connect Islamic teachings with local cultural practices that students are familiar with in their daily lives. This learning approach creates a cultural resonance that strengthens students' understanding of the values of both dimensions (religious and cultural) simultaneously.

The integration strategies carried out include the use of local case studies, community project-based learning, and the use of cultural artifacts in learning. Teachers use traditional stories, local religious traditions, and local community leaders as authentic learning resources. By tapping into students' *socio-cultural contexts*, learning becomes more meaningful and relevant to their real lives. This learning process also increases students' awareness of their local cultural heritage while deepening their understanding of the universal values of Islam.

Transcript of Interview with Respondent

1. Interview with Islamic Religious Education Teacher (Mrs. Siti, PAI SMPIT Bintang Teacher)
Researcher: How do you integrate the values of local wisdom in the learning of Islamic religious education in this school?

Teacher : "Alhamdulillah, we try to make PAI learning not only focus on theory, but also relate it to the real lives of our students. I often use examples from the Betawi tradition and the local culture of Tangerang that we know. For example, when teaching about the importance of friendship, I told how the tradition of *hajat* or *arisan* in our society reflects the value of the friendship. Children become more excited because they can directly connect with their own experiences. I also asked the students to create a research project on Islamic values in their local traditions, and the results were very good and they were really actively involved."

Researcher: What are the obstacles you face in implementing this approach?

Teacher: "The biggest challenge is to make sure that this integration is done in a balanced way. I have to be careful that learning does not obscure universal Islamic values or instead turn local traditions into something that loses its meaning. I also need more time to prepare contextual learning materials, and not all of my fellow teachers have a deep enough understanding of local traditions. In addition, there are some parents who initially worry that learning based on local culture will reduce the focus on 'pure' PAI learning. But after I explained it, they began to understand that this actually enriched the children's understanding of Islam."

2. Interview with the Principal (Mr. Ahmad, Principal of SMPIT Bintang)

Researcher: What is SMPIT Bintang's institutional commitment in integrating local wisdom in Islamic religious learning?

Principal: "SMPIT Bintang has a clear vision to shape a generation of Muslims who are not only intelligent but also have strong roots in their local culture. We believe that the Islam that is instilled must be contextual with the lives of students. Therefore, in our curriculum, we explicitly integrate the values of local wisdom of Tangerang and West Java. We have held workshops for our teachers on how to integrate this local wisdom. We have also developed learning modules specifically designed to facilitate this integration process. In addition, we engage local community leaders and religious leaders in providing insight into local wisdom to our students through special events at the school."

Researcher: How does this integration impact the formation of students' religious and cultural identities?

Pak Ahmad: "From our observations, students are increasingly showing a moderate, tolerant attitude and having a deep understanding of both dimensions of their identity—as Muslims and as part of the local cultural community. For example, when we celebrate Islamic holidays, students not only celebrate in modern ways, but also integrate meaningful local traditions. They show pride in

their cultural heritage, but also understand that it does not contradict Islamic values. Students are also more engaged in learning because they can find personal relevance in what they learn."

3. Interview with Students (Aisha, Grade IX Student of SMPIT Bintang)

Researcher: What is Aisha's experience in participating in PAI learning that integrates local wisdom?

Student: "I think that PAI learning here is different and more interesting than other schools. Mrs. Siti often talks about how Islamic values are reflected in our cultural traditions. For example, during the lesson on mutual cooperation, he not only explained from the Quranic verses, but also showed how mutual cooperation is practiced in our community events in Tangerang. It made me understand better because I could see firsthand examples. I am also more proud of my local culture because I understand that those values are in line with the Islam we are studying. The project we are working on on 'Islam in the local tradition of Tangerang' makes me and my friends really research and find out more deeply, not just memorize."

Researcher: Are there things that still need to be improved?

Student: "I think there are some other teachers who are not as intensive as Mrs. Siti in integrating local wisdom. Hopefully all PAI teachers can do it in the same way. Also, sometimes I want to know more about traditions from other regions, not just Tangerang, to broaden my understanding of how Islam adapts to various local cultures in Indonesia."

Analysis of Learning Integration and Educational Outcomes

The findings of the study show that the integration of local wisdom values in PAI learning has a significant impact on the formation of students' religious and cultural identities, demonstrating strong alignment with constructivist learning theory and multicultural education frameworks. From a constructivist perspective, this approach positions students as active constructors of knowledge rather than passive recipients, where learning occurs through meaningful interaction between new information and students' existing cultural schemas. The integration strategies implemented at SMPIT Bintang reflect Vygotsky's sociocultural theory, which emphasizes that learning is fundamentally a social process mediated by cultural tools and contexts. By connecting Islamic teachings with familiar local cultural practices, teachers create what Vygotsky terms the "zone of proximal development," where students can bridge their current understanding with more complex religious concepts through culturally relevant scaffolding.

Based on interview and observation data, there are several important dimensions of this integration. First, the cognitive dimension shows an improvement in students' understanding of Islamic values when connected to the local context. As Mrs. Siti explained, "Children become more excited because they can directly connect with their

own experiences," illustrating how culturally responsive pedagogy enhances cognitive engagement. Students not only understand values in the abstract, but can also identify their manifestations in their daily lives and cultural traditions. This aligns with Banks' multicultural education framework, which emphasizes the importance of integrating content from diverse cultural perspectives to deepen understanding. Second, the affective dimension involves developing a more positive attitude towards local cultural heritage while remaining committed to Islamic values. Students develop a sense of pride in their local culture, while understanding that it is in harmony with the teachings of Islam. Aisha's reflection that "I am also more proud of my local culture because I understand that those values are in line with the Islam we are studying" demonstrates successful identity integration through what psychologists call "bicultural identity integration," where multiple cultural identities coexist harmoniously rather than in conflict.

Previous research has shown that learning that integrates Islamic values with local wisdom results in a significant increase in the development of students' character and has a strong predictive power in influencing students' moral dispositions (Rokhmat et al., 2025). At SMPIT Bintang, this integration is implemented through various learning mechanisms including project-based learning, community case studies, and inquiry-based learning which engages students in an active exploration of the relationship between religious values and local cultural practices. This pedagogical approach reflects Dewey's experiential learning theory, where education is most effective when it connects to students' lived experiences and engages them in authentic problem-solving activities.

Table 1. The following shows the integration strategies implemented and their impact on student learning:

Integration Strategy	Implementation Mechanism	Impact on Learning	Success Indicators
Community Project-Based Learning	Students conduct research on Islamic values in the local tradition of Tangerang	Increased contextual understanding and active student engagement	Project quality, student participation, concept understanding
Local Case Studies	Analysis of local community leaders who apply Islamic values	Improved emotional connection with learning materials	Student reflection, quality class discussions
Guest Speakers (Local Figures)	Presenting religious leaders and local community leaders	Authentic learning experiences and perspective enrichment	Student enthusiasm, questions asked

Cultural Artifact Integration	Use of folklore, traditional songs, and cultural symbols	Meaningful and culturally relevant learning	Students' ability to connect concepts with culture
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Third, the behavioral dimensions show that students who experience this integrated learning exhibit behaviors that better reflect Islamic values and local wisdom at the same time. They show respect for spiritual and cultural figures, actively participate in social activities, and show sensitivity to local issues. Research by Yasin et al. shows that PAI learning designed to shape moderate Muslims results in a more nuanced understanding of pluralism and tolerance (Fatah Yasin et al., 2023). Moderation in this context refers to a balanced attitude in practicing Islamic teachings that respects cultural diversity and local values. This behavioral transformation reflects Bandura's social learning theory, where students model behaviors they observe in culturally meaningful contexts, particularly when those behaviors are reinforced through authentic community engagement.

Challenges and Mitigation Efforts in Implementation

Although the implementation of the integration of local wisdom has shown positive results, the study also identified a number of challenges faced by institutions and teachers, many of which reflect broader tensions in multicultural education theory. One of the main challenges is to ensure a balance between the universal values of Islam and contextually specific local values. As Mrs. Siti articulated, "The biggest challenge is to make sure that this integration is done in a balanced way. I have to be careful that learning does not obscure universal Islamic values or instead turn local traditions into something that loses its meaning." This challenge reflects what Appiah terms the "cosmopolitan dilemma"—how to maintain commitment to universal moral principles while respecting particular cultural traditions. There is potential that an excessive emphasis on local wisdom can obscure the universality of the Islamic message; conversely, an overemphasis on universal Islamic teachings can alienate students from their cultural heritage. Teachers need to have a deep understanding not only of Islam but also of cultural anthropology and local history to be able to carry out balanced and meaningful integration.

Another significant challenge is the availability of adequate educational resources. The development of contextual learning modules and the integration of cultural artifacts in learning requires significant time, expertise, and budget. Mrs. Siti noted, "I also need more time to prepare contextual learning materials, and not all of my fellow teachers have a deep enough understanding of local traditions." This resource constraint is particularly challenging in the context of standardized curriculum requirements and limited professional development opportunities. Furthermore, there is a perception from some parents who are worried that learning based on local culture will reduce the focus on Islamic religious learning which is considered the core curriculum. As Mrs. Siti explained, "There are some parents who initially worry that

learning based on local culture will reduce the focus on 'pure' PAI learning. But after I explained it, they began to understand that this actually enriched the children's understanding of Islam." This reflects a common tension in multicultural education where stakeholders may perceive cultural integration as diluting academic rigor or religious orthodoxy.

Mitigation efforts carried out by SMPIT Bintang include providing ongoing training to teachers on the pedagogical integration of local wisdom, involving parents in understanding the benefits of this integration through regular communication and demonstration events, and developing a comprehensive learning evaluation system to demonstrate the effectiveness of this approach. Mr. Ahmad emphasized the institutional commitment: "We have held workshops for our teachers on how to integrate this local wisdom. We have also developed learning modules specifically designed to facilitate this integration process." Research conducted by Muttaqo et al. shows that the integration of local wisdom, especially Huma Betang in Islamic religious education, produces an educational method that is humanistic and more responsive to the needs of students (Salasiah & Anwar, 2025). This is in line with the findings at SMPIT Bintang that the student-centered approach based on local contexts results in more meaningful and effective learning in shaping students' character.

Formation of Students' Religious and Cultural Identity

The results of the study show that the integration of local wisdom values in PAI learning makes a significant contribution to the formation of a balanced religious and cultural identity of students, a process that can be understood through the lens of identity development theory and multicultural education frameworks. Students' religious identities develop through a deeper understanding of Islamic values that are not only dogmatic but also contextual to their lives. Students learn that Islam is a dynamic, adaptable, and compatible religion with a wide range of cultural contexts. Thus, they develop a more mature and flexible spiritual identity. This developmental process aligns with Marcia's identity status theory, where adolescents move from identity diffusion or foreclosure toward identity achievement through active exploration and commitment to values that are both personally meaningful and socially validated.

Table 2. Below shows how the integration of local wisdom affects the dimensions of students' religious and cultural identity:

Identity Dimension	Before Integration	After Integration	Mechanism of Change
Understanding Islamic Values	Abstract and theoretical	Concrete and contextual	Linking to examples of local culture
Attitudes towards Local Culture	Neutral or ambivalent	Proud and appreciative	Understanding of the consistency of Islamic-cultural values

Spiritual Commitment	Religious formalities	Internalization of religious values	Meaningful and relevant learning
Social Participation	Limited to school activities	Active in community activities	Understanding of social responsibility
Religious Moderation	Extreme or rigid	Moderate and tolerant	Appreciation of cultural diversity

Students' cultural identities develop through a stronger recognition of their local cultural heritage as something of value and meaning, rather than something that contradicts their religious identity. With the understanding that Islamic values are reflected in their local cultural traditions, students experience healthy cultural integration, where the two dimensions of identity (religious and cultural) reinforce each other rather than contradict each other. Aisha's testimony illustrates this integration: "I am also more proud of my local culture because I understand that those values are in line with the Islam we are studying." This reflects successful navigation of what Berry's acculturation framework describes as "integration strategy," where individuals maintain their cultural heritage while also participating fully in the larger society. Mr. Ahmad observed, "Students are increasingly showing a moderate, tolerant attitude and having a deep understanding of both dimensions of their identity—as Muslims and as part of the local cultural community."

Research shows that values such as moderation (*tawasuth*), tolerance (*tasamuh*), balance (*tawazun*), and social responsibility (*amar ma'ruf nahi munkar*) can be systematically embedded through learning that integrates local and universal perspectives (Baderiah & Munawir, 2024). At SMPIT Bintang, these values are integrated in curricular activities and school culture, including in the decision-making process at school, handling conflicts between students, and student involvement in social activities. Research by Fahrurrozi et al. reports that the learning of Islamic religious education based on the local wisdom of Aswaja is successful in internalizing the desired character values in Madrasah Aliyah students (Arif & Chapakiya, 2021). These findings are in line with the results of research at SMPIT Bintang which shows that the systematic integration of local values in PAI learning results in a deeper internalization of values in students, supporting the notion that culturally responsive pedagogy enhances both cognitive and affective learning outcomes.

Pedagogical Implications and Recommendations

The results of the study provide important implications for the development of Islamic religious education learning in secondary education institutions, particularly through the lens of culturally responsive teaching and multicultural education theory. First, a paradigm shift in PAI learning is needed from a top-down knowledge transmission approach to a more constructive, contextual, and actively involved approach to students in the learning process. This shift aligns with Freire's critical

pedagogy, which advocates for education as a dialogical process where students and teachers co-construct knowledge rather than teachers depositing information into passive students. The success at SMPIT Bintang demonstrates that when Islamic education embraces students' cultural funds of knowledge—the accumulated cultural resources and practices from their homes and communities—learning becomes more meaningful and transformative.

Second, the development of the PAI curriculum should seriously consider how to integrate rich local perspectives without sacrificing the universality of the Islamic message. This requires careful curriculum design that follows what Ladson-Billings terms "culturally relevant pedagogy," which maintains academic rigor while affirming students' cultural identities. The curriculum must be flexible enough to accommodate diverse local contexts while maintaining coherence with core Islamic principles. Third, the provision of professional training and support to PAI teachers is very important so that they have the competence to integrate local wisdom effectively and meaningfully. Mrs. Siti's success demonstrates the critical role of teacher expertise in navigating the complex intersection of religious education and cultural pedagogy.

Research by Muthmainnah et al. states that Islamic religious education in the future needs to anticipate the challenges of the times through innovative and responsive learning strategies, including integrating local wisdom in curriculum design and learning processes (Asror et al., 2024). The recommendation of this study is that educational institutions develop systems and mechanisms that facilitate the integration of local wisdom in a sustainable and measurable manner, involve various stakeholders including teachers, administrators, parents, and local community leaders in this process, and conduct periodic evaluations of the effectiveness of this approach in shaping students' religious and cultural identities. These recommendations reflect the principles of comprehensive school reform models, which emphasize that sustainable change requires systemic support, stakeholder engagement, and ongoing assessment. Furthermore, institutions should consider establishing communities of practice where teachers can collaboratively develop and refine culturally responsive pedagogical strategies, share resources, and support each other's professional growth in this challenging but rewarding educational endeavor.

CONCLUSION

This study concludes that the integration of local wisdom values in Islamic religious education at SMPIT Bintang Kota Tangerang has successfully shaped students' religious and cultural identities in a balanced and holistic manner through contextual, meaningful learning approaches grounded in constructivist theory, multicultural education frameworks, and culturally responsive pedagogy. The integration, implemented through community-based project learning, local case studies, involvement of cultural figures, and use of cultural artifacts, demonstrates transformative impacts across cognitive, affective, and behavioral dimensions—enhancing students' contextual understanding of Islamic principles, fostering positive

attitudes toward local cultural heritage, and promoting behaviors reflecting moderation (tawasuth), tolerance (tasamuh), and social responsibility (amar ma'ruf nahi munkar). Despite facing challenges in balancing universal and local values, resource limitations, and initial stakeholder perceptions, this research provides significant contributions to educational policy and practice by offering empirical evidence for curriculum development, a replicable model for other Islamic schools, and specific competencies for teacher professional development.

The broader implications for Islamic education in Indonesia and similar multicultural contexts demonstrate that religious education can successfully navigate the tension between religious universalism and cultural particularity, offering a pathway for developing Muslim generations who are simultaneously committed to Islamic principles, proud of their cultural heritage, respectful of diversity, and capable of contributing positively to pluralistic global societies. Therefore, this study recommends that educational institutions develop comprehensive systems facilitating sustainable local wisdom integration through dedicated curriculum development teams, active stakeholder collaboration, structured professional development programs providing teachers with multicultural education foundations and practical skills, and robust multidimensional evaluation systems assessing cognitive, affective, and behavioral outcomes. This research serves as a foundational reference for other educational institutions in implementing effective and meaningful integration of local wisdom with Islamic values, ultimately contributing to the development of innovative Islamic education models that prepare students to thrive in the rich integration of religious and cultural identities while maintaining the universal ethical and spiritual principles that unite the global Muslim ummah.

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