

## IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION BASED ON LOCAL WISDOM IN CIVILISATION SCHOOLS IN THE CITY OF CILEGON

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**Abstract:** This study examines the implementation of religious character education based on local wisdom in a civilisation school located in the City of Cilegon. The study is grounded in the premise that the integration of religious values and local cultural practices constitutes a strategic approach to character formation within contemporary educational settings. Employing a qualitative research design with a case study approach, the participants consisted of school principals, Islamic education teachers, classroom teachers, and students selected through purposive sampling. Data were collected through participant observation, in-depth semi-structured interviews, and documentation analysis. The data were analysed using interactive qualitative analysis techniques, encompassing data reduction, data display, and conclusion drawing, with credibility ensured through source triangulation. The findings indicate that religious character values such as honesty, discipline, responsibility, and social care are systematically embedded in school culture through local wisdom practices, including collective Qur'anic recitation, mutual cooperation activities, and the cultivation of interpersonal harmony among school members. Teachers play a central role as moral exemplars and facilitators in integrating religious values into daily routines and culturally grounded

educational activities. The study concludes that the implementation of religious character education based on local wisdom contributes significantly to the development of students' religious attitudes, ethical conduct, and respect for local cultural traditions. This research offers a contextual model that may serve as a reference for other schools seeking to strengthen religious character education through locally grounded cultural frameworks.

**Keywords:** Local Wisdom; Religious Character Education; School Culture.

### INTRODUCTION

Character education is one of the strategic pillars of Indonesia's national education system, especially in responding to the challenges of moral crisis, degradation of public ethics, and weakening social cohesion amid globalisation and technological disruption. National education policies, including Character Education Strengthening (PPK) and the Merdeka Curriculum, explicitly place the character building of students as the main focus of the learning process in schools. In this context, education is no longer understood solely as the transfer of knowledge, but rather as a process of

continuous internalisation of values to shape people who are faithful, noble, socially-minded, and rooted in the cultural identity of the nation.

From an Islamic education perspective, character education has a more fundamental position because it is directly related to the formation of *insān kāmil*, namely humans who are balanced in spiritual, moral, intellectual, and social dimensions. Religious character is not only interpreted as ritual obedience, but also manifested in attitudes of trustworthiness, honesty, social responsibility, and concern for the environment and others. However, various studies show that normative, textual character education that is detached from the socio-cultural reality of students tends to be less effective in shaping students' actual behaviour (Huda et al., 2022).

One approach that is considered relevant and contextual in strengthening character education is the integration of local wisdom. Local wisdom is a set of values, norms, and cultural practices that exist within a community and serve as ethical guidelines in social life. Values such as mutual cooperation, deliberation, mutual respect, solidarity, and collective responsibility are substantively consistent with the values of character education and Islamic teachings. Research by Fitriyah et al. (2022) shows that character education based on local wisdom not only increases students' moral awareness but also strengthens a sense of togetherness and social responsibility in school life.

Internationally, the local culture-based education approach is also seen as an important strategy in character education. A study by Althof & Berkowitz (2013) confirms that character will develop optimally when moral values are

internalised through social and cultural contexts that are close to the life experiences of students. These findings confirm that character education cannot be separated from the cultural context in which students grow and develop.

In the Indonesian context, a number of studies have examined the integration of local wisdom into character education. Maria Ulfa & Nurhasanah (2023) show that Riau Malay local wisdom integrated into subjects is able to represent Islamic character values and shape students' religious and social attitudes in a contextual manner. Haluti (2024) also emphasises that holistic learning based on local wisdom strengthens students' understanding of the dominant religious and cultural values of society, while also making the curriculum an instrument for character building, rather than merely an academic tool.

In line with this, Karliani (2024) found that the integration of local cultural values in learning has a positive impact on the growth of students' social awareness and environmental responsibility. Schools that adopt this approach tend to produce students who are participatory, caring, and highly culturally sensitive. These findings reinforce the argument that character education based on local wisdom has strategic significance, especially in educational units located in multicultural and industrial contexts such as the city of Cilegon.

However, previous studies have generally focused on describing local wisdom values or the effectiveness of culture-based learning in general. Conceptually, there are still limitations in research that examines the implementation of character education based on local wisdom as an institutional praxis model,

especially in schools that ideologically position themselves as Schools of Civilisation. The research gap in this study lies in the lack of a systematic mapping of how local wisdom values are operationalised in school policies, school culture, learning practices, and co-curricular and extra-curricular activities as an integrated character education system.

The Cilegon City School of Civilisation is an interesting example of an educational institution that consciously integrates religious values, local Banten culture, and a vision of civilisation in shaping the character of its students. This school emphasises a balance between mastery of knowledge, strengthening religious values, and internalising local cultural values through various programmes, such as contextual Al-Qur'an learning, community service activities, and social practices based on the value of togetherness. However, so far, the implementation of local wisdom-based character education at Sekolah Peradaban Kota Cilegon has not been widely studied academically and empirically.

Based on this description, this study aims to: (1) analyse the concept and form of implementation of character education based on local wisdom at Sekolah Peradaban Kota Cilegon; (2) identify strategies for integrating local wisdom values into school culture and the learning process; and (3) evaluate its impact on the formation of students' religious and social character. The scope of this study is limited to character education practices at the school level, covering institutional policies, learning processes, and supporting activities, without quantitatively examining students' academic achievements.

The results of this study are expected to contribute theoretically to the development of local wisdom-based character education studies and practically to schools and education policymakers in formulating a contextual, sustainable character education model rooted in Indonesian local culture.

## **METHODS**

This study was designed as a scientific-analytical study aimed at gaining an in-depth understanding of the process, form, and dynamics of implementing local wisdom-based character education at Sekolah Peradaban Kota Cilegon. The focus of the study was on how local wisdom values are integrated into character education practices, particularly in the context of Islamic education, and how this process is carried out by educational actors in the school environment.

The approach used is a qualitative approach with a case study design (Sugiyono, 2021). A case study was chosen because this study places a specific and contextual case unit, namely the Cilegon City Civilisation School, as the locus of research. The type of case study used is an intrinsic case study (Qureshi, 2023), because the research focuses on the specificity and uniqueness of local wisdom-based character education practices developed in the school, not for statistical generalisation, but for in-depth understanding and contextual analysis. The limitation of this case study lies in the scope of the case, which is singular and contextual, so that the research findings are more analytical-theoretical than representative of the population.

The research was conducted at the Cilegon City Civilisation School, an

Islamic educational institution that institutionally integrates religious values with the local wisdom of the Banten community in strengthening character education. The research location was selected purposively (Sandars, 2021), considering that this school has a vision, programme, and educational practices that explicitly emphasise the integration of character, religious values, and local culture.

The research subjects were determined using purposive sampling (Udeh, 2025), with the criteria being informants who had direct involvement, knowledge, and experience in the implementation of character education at the school. The research participants included: (1) the school principal as the decision-maker and leader of character education; (2) Islamic Religious Education teachers as the main implementers of religious values and character integration; (3) classroom teachers as pedagogical actors who internalise character values in daily learning; and (4) students as the recipients and actors of character values based on local wisdom. The characteristics of the participants were described based on their roles, experiences, and involvement in the research context, rather than on quantitative representativeness.

Data collection techniques included participatory observation, in-depth interviews, and documentation studies (De Sordi, 2024). Observations were conducted to directly observe character education practices in learning activities and school culture. In-depth interviews were used to explore the perspectives, experiences, and meanings of the informants regarding the implementation of character education based on local wisdom. Documentation

included analysis of curriculum documents, school programmes, rules and regulations, and archives of activities relevant to character building.

Data analysis was conducted descriptively and qualitatively using Miles and Huberman's interactive analysis model, which includes three main stages: data reduction, data presentation, and conclusion drawing or verification (Miles, M. B., & Huberman, 1994). The analysis process took place simultaneously from the data collection stage to the final interpretation, enabling researchers to gain a comprehensive and in-depth understanding of the phenomenon studied in the socio-cultural context of the school.

## **RESULT**

### **Implementation of Religious Character Education at Peradaban School in Cilegon City**

The results of the study show that religious character education at Sekolah Peradaban Kota Cilegon is implemented as a core policy and strategic direction for school development. Character education is not positioned as an additional or complementary programme to the curriculum, but rather as a normative foundation that informs all educational activities. This policy is reflected in the school's vision, annual programme planning, and the management of learning and non-learning activities that are oriented towards shaping the religious character of students.

The principal emphasised that the integration of Islamic values and local Banten wisdom is a basic principle in the implementation of character education. These two sources of values are seen as a unity that reinforces each other in shaping

the personality of students to be religious, civilised, and contextual with their social environment. As stated by the principal: "From the beginning, we have viewed character education as the spirit of the entire educational process at Sekolah Peradaban. We do not separate religious values and local wisdom of Banten, because they reinforce each other" (KS, Personal Communication, 2025).

Based on observations, this policy is consistently implemented in the school culture. Each day of learning begins with the recitation of the Qur'an together in class, led by teachers or students in turn. This activity takes place in an orderly and solemn atmosphere, demonstrating the internalisation of religious habits in the students' daily routines.

In addition, the school implements structured communal worship practices, such as the Dhuha and Dhuhur prayers in congregation. Observations show that the implementation of worship is not symbolic, but rather organised with disciplined time management, teacher supervision, and active student involvement. This pattern confirms that religious character education is carried out through a systematic mechanism of habituation.

Islamic Education teachers emphasise that every worship activity is directed as a means of internalising character values, not merely fulfilling ritual obligations. This is reflected in the informant's statement: "We do not treat activities such as the Dhuha and Dhuhur prayers in congregation as mere formal routines. We always explain the meaning of each activity, for example, about time discipline and responsibility" (GPAI, Personal Communication, 2025).

Observational findings reinforce this statement. In several congregational prayer activities, teachers were seen briefly reinforcing values after worship, such as advice on honesty, responsibility as students, and the importance of maintaining manners in social interactions. This reinforcement is done in a contextual and communicative manner, making it easy for students to understand.

Religious character education is also reflected in the management of learning time and student discipline. Based on observations, students show compliance with worship and learning schedules, as well as awareness of maintaining order without strict supervision. This indicates that the value of discipline has developed from external control to internal awareness.

Furthermore, interactions between teachers and students during religious activities take place in a humanistic and educational atmosphere. Teachers not only act as supervisors but also as role models in attitude, language, and behaviour. This pattern of relationship reinforces the function of religious character education as a continuous process of exemplary behaviour (*uswah hasanah*).

The observations also show that the school provides a physical and symbolic environment that supports religious character education, such as the presence of a representative prayer room, posters of Islamic values, and character slogans in classrooms. This environment serves as a visual reminder that indirectly reinforces the internalisation of values.

Overall, the implementation of religious character education at Sekolah Peradaban Kota Cilegon takes place through an integrated policy approach, consistent religious habits, and the



strengthening of the meaning of worship in a reflective manner. These findings confirm that religious character education is not only implemented at the programme level but has become part of the school culture that shapes students' attitudes and behaviour in a sustainable manner.

### **Integration of Local Wisdom in Learning**

The results of the study show that the integration of local wisdom into learning at the Cilegon City Civilisation School is carried out consciously and deliberately as part of a character education strategy. Banten's local wisdom is not treated as an additional folkloric element, but is substantively integrated into the learning process and school culture. Values such as mutual cooperation, deliberation, politeness, and religiosity of the local community are used as references in shaping the attitudes and behaviour of students.

Class teachers said that the integration of local wisdom is carried out by linking learning materials to the socio-cultural context of students' lives. This is evident in the selection of examples, illustrations, and learning activities that are close to the daily experiences of students in the Cilegon community. As expressed by one of the classroom teachers: "We always try to link the subject matter to the daily lives of children, including the values of Banten community customs such as mutual cooperation and mutual respect" (GK, Personal Communication, 2025).

Based on classroom observations, teachers often use group discussion methods that emphasise cooperation and deliberation. In these activities, students are guided to express their opinions politely,

listen to their friends' views, and make decisions together. This practice reflects the internalisation of local wisdom values through experiential learning.

The integration of local wisdom is also evident in Islamic Religious Education, particularly when teachers link Islamic teachings to the social practices of the Banten community. For example, the value of *ukhuwah Islamiyah* (Islamic brotherhood) is explained through the traditions of togetherness and mutual assistance that exist in the local community. This approach makes religious material more contextual and easier for students to understand.

Islamic Religious Education teachers emphasise that this contextual approach is important to avoid abstract and normative religious learning. This is as stated in an interview: "If religious values are only conveyed theoretically, it is difficult for children to feel them. By linking them to the customs of the surrounding community, they find it easier to understand and practise them" (GPAI-02).

Observations show that students respond enthusiastically to learning when the material is linked to their social experiences. In several discussion activities, students spontaneously linked the lesson values to practices at home and in their neighbourhood, such as community service, helping neighbours, and respecting elders.

In addition to classroom learning, the integration of local wisdom is also realised through culture-based school activities, such as community service, Islamic holidays that involve local traditions, and social activities. These activities serve as a practical space for

internalising character values in a tangible way.

The school also encourages the use of polite and civilised language in daily interactions as part of local wisdom. Based on observations, teachers consistently reprimand and guide students when language ethics are violated, so that the value of politeness is not only taught but also practised in school life.

The integration of local wisdom into learning is supported by school policies that provide pedagogical flexibility to teachers. Teachers are given the space to develop contextual learning strategies in accordance with the characteristics of their students and their social environment. This pattern strengthens the role of teachers as cultural agents as well as character educators.

Overall, the integration of local wisdom into learning at Sekolah Peradaban Kota Cilegon takes place through a contextual, participatory, and reflective approach. These findings show that local wisdom serves as an effective medium in character education, as it is able to bridge Islamic values with the social reality of students in a meaningful and applicable way.

### **The Role of Teachers and the School Environment**

The results of the study indicate that teachers play a central role as key actors in the implementation of local wisdom-based character education at Sekolah Peradaban Kota Cilegon. Teachers not only function as conveyors of material, but also as moral exemplars who directly influence the formation of students' attitudes and behaviour. This role is carried out consistently in the context of learning

and daily social interactions in the school environment.

The headmaster emphasised that all teachers are positioned as character educators, regardless of the subjects they teach. Character education is not limited to Islamic Religious Education subjects, but is the collective responsibility of all educators. As stated by the headmaster: "All teachers here are character teachers. There are no teachers who only teach material without paying attention to the formation of students' attitudes" (KS, Personal Communication, 2025).

Islamic Religious Education teachers act as the main drivers of the internalisation of religious values integrated with local culture. Based on interviews, Islamic Religious Education teachers consciously link Islamic teachings to the social practices of the Banten community, so that religious values are not understood in an abstract way. One Islamic Religious Education teacher stated: "We always exemplify Islamic values from the daily lives of the surrounding community, so that children feel that these values are close to them" (GPAI, Personal Communication, 2025).

Classroom observations show that PAI teachers not only provide normative explanations but also encourage moral reflection through dialogue and discussion. In several learning sessions, teachers invite students to reflect on personal experiences related to the values of honesty, responsibility, and social awareness. This approach strengthens students' affective dimension and moral awareness.

Classroom teachers also play a strategic role in internalising character values through thematic learning and daily activities. Based on interviews, classroom

teachers emphasise the importance of habituation as the key to character building. "Character values are not enough to be taught, but must be practised every day, from small things" (GK, Personal Communication, 2025).

Observations show that classroom teachers consistently instil the values of discipline, responsibility, and cooperation through classroom management. For example, students are accustomed to tidying up the classroom together, completing group assignments fairly, and helping each other without being asked. This practice shows that character education takes place through direct experience, not just verbal instruction.

In addition to the role of teachers, the school environment is designed as an educational space that supports the internalisation of character values. The school fosters a religious and cultural atmosphere through visual symbols, value slogans, and spatial arrangements that support religious practices. Based on observations, Islamic motivational banners, worship schedules, and adequate worship facilities are an integral part of the school ecosystem.

The school's social environment also demonstrates a culture of interaction based on politeness and mutual respect. Students are accustomed to greeting teachers and friends politely and using polite language in daily communication. Teachers actively reprimand and guide students when ethical violations occur, using a persuasive and educational approach.

A humanistic approach to enforcing discipline is a hallmark of this school environment. Based on interviews, teachers prioritise dialogue and guidance

over repressive punishment. "If a child makes a mistake, we talk to them first, we guide them, we don't punish them immediately" (GK, Personal Communication, 2025). This approach strengthens the positive pedagogical relationship between teachers and students.

Overall, the research findings show that the synergy between the role of teachers and the school environment forms an effective character education ecosystem. Teachers as role models and facilitators of values, and the school environment as a space for the practice of values, complement each other in building religious and cultural character in students. This pattern confirms that local wisdom-based character education cannot run optimally without the integration of educational actors and a supportive environmental context.

### **The Impact of Implementation on Student Character**

The results of the study indicate that the implementation of religious character education based on local wisdom at Sekolah Peradaban Kota Cilegon has a significant impact on the character formation of students, both in spiritual, social, and moral aspects. This impact is not only evident in external behavioural changes but also in an increase in students' internal awareness of values and attitudes in their daily school life.

Based on field observations, students showed an increase in discipline in performing religious duties. Duha and Dhuhur prayers are performed in an orderly manner, with high student participation and minimal direct supervision from teachers. This indicates that religious practices have developed from mere obligations into



conscious habits. An Islamic Education teacher said, "Now the children are accustomed to praying without having to be reminded constantly, which is a sign that they are becoming aware, not being forced" (GPAI, Personal Communication, 2025).

In addition to worship, the impact of character education is also evident in students' attitudes of responsibility and discipline in learning activities. Classroom observations show that students are more punctual in completing assignments, maintaining classroom order, and obeying school rules. Class teachers emphasise that this change is closely related to the habit of discipline that is integrated with religious teachings and local culture. "Children have become more responsible because they understand that discipline is part of religious values and manners" (GK, Personal Communication, 2025).

Positive impacts are also seen in the increase in students' social awareness. Students show concern for the cleanliness of the school environment, such as disposing of rubbish in its place and maintaining shared facilities. Routine activities such as "Clean Friday" and school community service are no longer seen as mere obligations, but as opportunities to learn the values of cooperation and social awareness. This can be seen from the students' active participation without coercion during these activities.

In the context of social interaction, students show more consistent politeness towards teachers and peers. Based on observations, there has been an increase in the use of polite language, respect for others' opinions, and the ability to work together in groups. One student shared their experience: "At school, we are taught not only lessons, but also how to behave, such

as respecting teachers and friends" (S, Personal Communication, 2025).

The improvement in students' religious character is also reflected in their moral awareness in avoiding negative behaviour. Teachers revealed that cases of school disciplinary violations have decreased, especially those related to dishonesty and conflicts between students. This shows that the internalisation of religious values and local wisdom functions as an internal moral control for students.

In terms of spirituality, students not only perform formal worship but also begin to understand the meaning behind religious practices. Based on interviews, several students were able to explain the relationship between worship and daily behaviour, such as honesty, responsibility, and empathy. These findings indicate the development of students' reflective awareness of religious values.

The impact of character education based on local wisdom is also seen in the strengthening of students' cultural identity. Students show pride in local traditions that are integrated into school activities, such as "Ngaji Bareng" (reciting the Qur'an together) and social activities based on togetherness. This integration helps students understand that Islamic values do not conflict with local culture but rather complement each other.

Observations show that students are more actively participating in school social activities, such as sharing food, helping friends in need, and getting involved in school community activities. These activities strengthen empathy and social solidarity, which are the main objectives of contextual Islamic character education.

Overall, the impact of implementing religious character education

based on local wisdom at Sekolah Peradaban Kota Cilegon is comprehensive and sustainable. Changes in student character are not only seen in individual behaviour but also in the school's collective culture, which has become more religious, harmonious, and cultured.

Thus, the results of this study confirm that character education that integrates religious values and local wisdom is capable of shaping students who are not only ritually obedient but also have strong moral, social, and cultural awareness. These findings reinforce the argument that a contextual approach based on local culture is an effective strategy in the development of Islamic character education in Indonesia.

## **DISCUSSION**

### **Implementation of Religious Character Education at Peradaban School in Cilegon City**

The findings show that religious character education at Sekolah Peradaban Kota Cilegon is carried out systematically through the habit of religious rituals and the integration of spiritual values in daily interactions. This pattern is in line with previous findings that character education is effective when carried out through habit formation and role models (*uswah hasanah*), rather than merely through theoretical teaching of moral values (Hastia et al., 2023). In the context of Islamic education, the habit of rituals such as congregational prayer is not only intended to increase the frequency of worship but also to become a moral practice that results in changes in students' attitudes and behaviour (Alhamuddin et al., 2022).

Although this principle is in line with practices in other institutions (e.g., the

internalisation of Aswaja values in Madrasah Aliyah) that emphasise moderation, tolerance, and responsibility in daily interactions, there are also contextual differences. Aswaja research shows the internalisation of moderate values that are quickly integrated through curricular and extracurricular activities, but does not explicitly place local culture as the main basis as is done at the Cilegon City Civilisation School (Fahrurrozi et al., 2025).

From an Islamic education perspective, these findings contribute to the development of a non-sectarian concept of character education, in which religious practices are inseparable from the values of the local cultural context. This theoretical contribution complements more normative studies on character education with an approach based on contextual socio-cultural practices, not just curriculum structure alone. This is in line with the perspective of character education that recommends the inclusion of contextual values so that character building is not separated from the students' life experiences (Iswatiningsih, 2019).

### **Integration of Local Wisdom in Learning**

The integration of local wisdom into learning at Sekolah Peradaban contributes significantly to students' understanding of character values. Values such as mutual cooperation, politeness, and responsibility are not only taught through texts but also practised in school social activities. This finding is consistent with studies showing that local integration in education increases the relevance of the material and strengthens the internalisation of moral values in students because they

find expressions of these values in real life (Mansur & Sholeh, 2024).

However, other studies have found certain challenges. For example, some schools experience obstacles in the form of a lack of facilities or student awareness, even though a local wisdom-based approach has been implemented (Mansur & Sholeh, 2024). These differences show that the effectiveness of integration depends not only on the recognition of local values, but also on the availability of resources, the capacity of teachers to understand local culture, and community involvement. This calls for further analysis of the conducive versus inhibitory factors in the implementation of local wisdom-based character education.

Theoretically, this kind of integration affirms the position of local wisdom not merely as additional content, but as the moral foundation of epistemology in Islamic character education where religious and cultural values are combined to produce dual-value learning: locally relevant and theologically valid. This concept reinforces the theory of character education that emphasises the relationship between universal values and local contexts in shaping students' moral dispositions (Alhamuddin et al., 2022).

### **The Role of Teachers and the School Environment**

The results of the study indicate that teachers are key actors in shaping students' character through a combination of exemplary, persuasive, and educational approaches. This is consistent with character education theory, which emphasises three roles for teachers: conveying values (moral knowing), fostering a sense of values (moral feeling),

and facilitating the practice of values (moral action) in a consistent manner. Lickona asserts that the school environment must reinforce these practices so that character building does not stop at the knowledge stage (Muthalib et al., 2025).

However, other literature highlights that without in-depth policy support, the role of teachers can be limited or overly dependent on individual initiatives. This is reflected in Fa'idah's (2025) study, which shows that teachers' limited understanding of local wisdom and policies that do not fully support cultural integration can hinder the process of systematic local-based character learning.

Thus, this study contributes to the discourse on Islamic education by showing that the function of teachers in character education is not only pedagogical but also anthropological in reviving and disseminating locally authentic religious values. This contribution broadens the understanding of character education from merely internalising universal values to contextualising culture as part of the process of moral learning and identity formation of students.

### **The Impact of Implementation on Student Character**

The research findings that students showed improvements in discipline, politeness, and social awareness are consistent with the research by Fitriyah et al. (2022), which shows that character education based on local wisdom strengthens students' social solidarity. It is also in line with the findings of Yuliza, M., & Taqiyuddin, M. (2024), which show a positive relationship between the integration of local cultural values and the successful formation of religious and

nationalistic character. However, some international literature shows a different context in which the integration of local wisdom can face resistance or differences in the interpretation of values in heterogeneous communities. This underlines the importance of a participatory approach that involves parents and the community in the design of character education to prevent distortion of the values being applied (Yusuf et al., 2024).

Theoretically, these findings confirm that character education based on local wisdom not only produces external behavioural changes but also influences the internal dimensions of students, namely their moral and spiritual awareness. This contribution is important for the development of Islamic education because it shows how religious and local cultural values can be synthesised to create students with religious character who are also socially responsible.

### **Theoretical and Contextual Contributions to Islamic Education**

Conceptually, the findings of this study reinforce the theory of character education that emphasises a balance between cognitive, affective, and psychomotor dimensions in the internalisation of values. The use of local wisdom as a medium for character education contributes theoretically by expanding the character learning model towards contextual moral pedagogy, namely value learning that is rooted in local social and cultural experiences while remaining consistent with Islamic principles (Soleh et al., 2025).

Furthermore, the integration of local cultural values reinforces the Islamic principle that places al-‘ādah muḥakkamah

(customs used as the basis of law) as the pedagogical basis for moral values in accordance with sharia. This principle reinforces the methodological foundation that local culture, which is in harmony with maqāṣid al-syarī‘ah, can be used as an effective medium for shaping students' morals.

Thus, this discussion shows that the implementation of local wisdom-based character education at Sekolah Peradaban Kota Cilegon has succeeded in creating significant changes in students' character through the integration of Islamic values and local culture. These findings broaden the discourse on character education in the context of Islamic education by emphasising the importance of contextual, collaborative, and locally-based learning strategies. In addition, these findings contribute empirically and theoretically to the understanding that character education cannot be separated from the socio-cultural context of students, thereby resulting in an authentic, meaningful, and long-lasting learning process.

### **CONCLUSIONS**

This study shows that character education based on local wisdom at Sekolah Peradaban Kota Cilegon is implemented in an integrated manner through learning, religious habits, and school culture. Religious values such as honesty, discipline, responsibility, and social awareness are internalised through intracurricular, cocurricular, and extracurricular activities, including congregational prayers and recitation of the Qur'an. The integration of local wisdom such as mutual cooperation and togetherness strengthens the relevance of character education to the socio-cultural

context of students. The role of teachers as role models and a religious and conducive school environment are key factors in the success of this programme. The impact is reflected in the students' increased spiritual awareness, discipline in worship, polite attitude, and social awareness. Therefore, the novelty of this study lies in the modelling of Islamic character education that integrates religious values and local wisdom contextually through an intrinsic case study approach in urban Islamic education units.

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