A CULTURALLY RESPONSIVE PAI LEARNING DESIGN: INTEGRATING LOCAL ISLAMIC WISDOM THROUGH MEANINGFUL AND ENGAGING STUDENT PARTICIPATION

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Abstract

This study aims to develop a learning design that is relevant to local Islamic culture, so that students can actively engage in a meaningful and enjoyable learning process. The background of this study stems from the need for a learning model that not only emphasizes academic achievement but also pays attention to Islamic values and local culture as part of the formation of student character. In the context of education in Indonesia, the diversity of local Islamic culture and traditions is a great potential that can be integrated into the learning process to make it more contextual, authentic, and close to the daily lives of students. The method used is the library research method by reviewing various relevant literature sources, such as books, journals, and previous research results on learning design, local Islamic culture, and meaningful and enjoyable learning strategies. Learning design that is relevant to local Islamic culture and actively involves students can be an alternative effective learning strategy to build a contextual and enjoyable learning experience. Such learning not only strengthens students' Islamic identity, but also fosters a love for local culture and develops critical, social, and spiritual thinking skills in a balanced manner.

Keywords: Islamic Religious Education, Local Islamic Culture, Ethnopedagogy, Culturally Responsive Pedagogy, Student Engagement, Indonesia

INTRODUCTION | مقدمة

In the era of globalization and rapid social change, Islamic education needs to be packaged as relevant and contextual as possible so that students not only understand Islamic teachings theoretically, but also be able to live them in daily life. Learning design that combines Islamic values with local culture is one of the strategic efforts to strengthen students' identities and foster a sense of belonging to their environment. Because, when Islamic religious learning is only generic and independent of the student's life experience, the potential for activeness and meaning of learning will be reduced.

In the context of Islamic education, the integration of local wisdom into learning design is a fundamental strategy to bring Islamic values to life in students' daily experiences. Research by Andini & Sirozi emphasizes the importance of including local values in the planning of the Islamic education curriculum so that students feel that the teachings of Islam are not abstract, but related to their local traditions and culture. This allows for authentic and relevant Islamic learning, while strengthening students' Islamic identity within their cultural framework (Andini & Sirozi, 2024). On the other hand, the application of Islam through contextual learning and digital technology

also shows great potential to create a fun and in-depth learning process. A study found that the use of LMS, Islamic apps, social media, and Islamic values-based educational games can strengthen the internalization of Islamic values among adolescents. With digital media, students can actively interact, explore, and reflect on Islamic values in modern situations not only through traditional lectures (Internalization & Islam, 2025).

Despite these advancements, a significant conceptual disconnect remains in how these elements are operationalized. While many studies have advocated for cultural integration in PAI, few offer a synthesized learning design that systematically links local Islamic wisdom, modern pedagogical approaches, and measurable student outcomes. This article fills that gap by proposing a conceptual model grounded in literature synthesis. Specifically, this study aims to formulate a structured framework that integrates local cultural values into Islamic education to foster more holistic character development in the digital age.

In addition, the moral aspect in Islam can be developed through the contextual learning approach (CTL), where learning activities are designed to be in accordance with the social and moral realities in the local environment. Research on the design of moral learning with CTL shows that students can relate Islamic teachings to their empirical lives, making morals a "way of life", not just a theory. Thus, the process of learning Islam not only educates, but also forms character in a concrete and dynamic way (Islami & Islam, 2022). Furthermore, the contextual-based learning model of faith and morals has been proven to increase students' religiosity. Research at Madrasah Tsanawiyah shows that when students are invited to explore Islamic values through local situations, their understanding of Islamic faith and ethics becomes more profound and applicable. This shows that Islamic learning designs that take into account local contexts are able to internalize Islamic beliefs and practices of daily behavior (Nadia et al., 2022).

Local wisdom in the context of local Islam encompasses traditional values, social norms, and religious practices that are passed down from generation to generation, such as the values of mutual respect, tolerance, and collaboration within the local Muslim community. These values can be very beneficial in education because they not only support the cognitive understanding of Islamic teachings, but also shape the character and morals of students. For example, Yunus Bayu's research shows how values from Bugis culture such as sipakatau (giving each other news), sipakalebbi (mutual respect) can be integrated into the PAI learning model (Religion & Local, 2021). Previous studies have also shown the urgent need to incorporate Islamic values with local contexts in learning design. The research "Development of an Islamic Education Model Based on Local Culture" by Hulaimi et al., for example, highlights that the integration of local culture through a direct and collaborative integration model can improve students' understanding of religion as well as local culture (Hulaimi et al., 2025).

Against this background, this research focuses on designing and evaluating a PAI learning design that integrates local Islamic wisdom with modern instructional approaches. The aim is to test how the integration of local Islamic values in learning design can strengthen religious identity, moral character, and understanding of Islam while remaining responsive to the demands of the times. This research is expected to provide an empirical basis for educators, curriculum, and policymakers in developing a more contextual and culturally rooted PAI learning model.

METHOD | منهج

This study employs a qualitative descriptive approach through systematic library research to develop a conceptual synthesis of culturally responsive PAI learning design. To ensure academic

rigor and minimize selection bias, literature was gathered based on strict inclusion criteria: primary sources were limited to peer-reviewed journals, academic monographs, and research reports published between 2018 and 2025. Data collection involved searching reputable databases such as Google Scholar, Scopus, and Sinta using specific keywords including "local wisdom," "PAI learning design," and "culturally responsive pedagogy." The data were analyzed using a thematic analysis and matrix synthesis approach. This process involved a multi-stage workflow: initial coding of key conceptual elements, categorizing codes into pedagogical themes, and performing a cross-case synthesis to integrate diverse literary findings into a unified conceptual model. This analysis was conducted manually through a synthesis matrix to ensure interpretive depth. To address methodological reflectivity and mitigate researcher bias, the study utilized source triangulation by comparing various theoretical perspectives and cultural contexts, ensuring that the resulting framework is both objective and academically verifiable.

RESULT | نتائج

Integration of Local Islamic Values Increases Student Engagement and Learning Motivation

The studies analyzed show that the incorporation of local culture such as deliberation, mutual cooperation, and local manners into PAI is able to increase students' learning activity. A number of studies have recorded an increase in engagement of 30–35% and a change in the activeness category from moderately active to very active.

In addition to these findings, the results of the literature analysis also show that the integration of local Islamic values not only has an impact on increasing activeness, but also improves the quality of students' social interaction in the learning process. Some research confirms that when elements of local culture such as deliberation, mutual cooperation, local manners, and community manners practices are integrated into PAI learning, students become more responsive, more confident, and more prepared to participate in class discussions. This effect can be seen in the study by Afifah et al. (2025) which reported that student involvement increased to the very active category, as well as the study of Bukhari (2021) which showed an increase in participation by 30% through the Beleter method. Thus, the literature consistently shows that the use of local culture as a learning medium is able to present more lively, meaningful, and socially responsible learning for students.

Table 1. Integration of Local Islamic Values and Their Impact on Student Engagement

Yes	Research & years	Locality	Form of integration	Impact	Data
1	Afifah et al. (2025)	MI	Local culture	Increased activeness	+35%
2	Bukhari (2021)	Pontianak	Squirrel	Participation goes up	+30%
3	Iswar (2025)	Lombok	Islam Bridge	Increased identity	+25%
4	School Culture (2024)	East Java	Local collaboration	Religious rise	25,93-84.07%

Across 25 studies, three consistent patterns emerge: (1) PjBL and ethnopedagogy are the most effective pedagogical approaches; (2) community involvement amplifies impact; (3) identity formation is more pronounced than academic gain.

Local Islamic Culture Strengthens Students' Identity and Religiosity

Literature analysis shows that the integration of local Islamic culture is able to strengthen the identity and religiosity of students, in accordance with the theory of religious identity and the

theory of value socialization (Syahrir, 2018). The process of internalizing Islamic values becomes more effective when it is conveyed through local traditions that are familiar with the lives of students, as explained in ethnopedagogical theory and CTL. The study of Iswar (2025) shows that Islamic-Sasak acculturation increases religious awareness by up to 25%, while research by Nurul (2022) and Nadia (2022) proves that school religious culture and culture-based contextual learning improve worship discipline and understanding of Islamic values. Thus, the integration of local cultures not only strengthens the learning experience, but also shapes students' religious identities more deeply.

Table 2. Strengthening Identity & Religiosity

Yes	Researcher	Locality	Integrations	Impact	Data
1	Iswar (2025)	Lombok	The Acculturation of Islam	Increased identity	+25%
2	Nadia (2022)	Land	Contextual	Understanding up	Significant
3	Bukhari (2021)	Pontianak	Beleter	Confidence	+30%
4	Syahrir (2018)	Indonesia	National Culture	Increased identity	Stable

The most effective approach of PjBL and ethnopedagogic is used

The effectiveness of Project-Based Learning (PjBL) approaches and ethnopedagogy in local culture-based learning suggests that the learning process will be more meaningful when students are directly involved in real-life experiences rooted in their own cultures. PjBL based on local wisdom allows students to research, document, or practice regional traditions so that Islamic values are not only understood cognitively, but also lived contextually. This is in accordance with the principle of constructivism, that knowledge is built through experiences that are relevant to the lives of students. Meanwhile, ethnopedagogy places local wisdom as a source of moral and spiritual education, so that teachers can relate Islamic teachings to social and cultural practices that are familiar to students. The research findings of Afifah et al. (2025), Hulaimi (2025), and Sumarni (2023) strengthen the view that this approach not only increases participation and activeness of learning, but also deepens the internalization of Islamic values. Thus, these two approaches are ideal for use in PAI learning designs that want to create a learning experience that is contextual, participatory, and in harmony with the cultural identity of students.

Table 3. Effectiveness of PjBl & Ethnopedagogik

Yes	Researcher	Method	Locality	Findings	Impact
1	Afifah (2025)	Pjbl	MI	Effective culture projects	+35%
2	Borrowed (2025)	Ethnopedagogy	Multi	Life learning	Significant
3	Sumarni (2023)	Culture	SD	Increased relevance	Stable up
4	Bukhari (2021)	Beleter	Pontianak	Active and verbal	+30%
5	Nadia (2022)	CTL Culture	Land	The Meaning of Morality	Meaning

The Role of Local Communities Has a Significant Influence on the Success of Islamic Culture-Based Learning

The role of local communities is a key factor in the success of Islamic culture-based learning because the community functions as a social environment where Islamic values and local culture live and are practiced in real life. The involvement of religious leaders, traditional leaders, mosque administrators, Islamic boarding schools, and parents provides strong moral authority so that the values taught in the classroom have social legitimacy in the eyes of students. This strengthens the internalization process as students not only learn the teachings of Islam theoretically, but also witness its implementation in community life. The Religious School Cultural Analysis study (2024) showed a drastic increase in students' religious involvement from 25.93%

to 84.07% when schools actively involved local actors. Similarly, research by Hulaimi (2025) and Nurul (2022) confirms that school collaboration with local communities is able to strengthen students' discipline, social attitudes, and religious identity. Thus, the local community not only becomes an external support, but serves as a strategic partner that guarantees that PAI learning based on local culture really shapes the character and religiosity of learners in real terms.

Table 4. Role of local communities

Yes	Researcher	Local Actors	Forms of engagement	Impact	Data
1	School Culture (2024)	Kyai, a mosque figure	Worship habits	Religiosity on the rise	25,93-84,07%
2	Südürü (2025)	Traditional leaders	Cultural performance	Life learning	Significant
3	Nurul (2022)	Parents	Religious programs	Discipline up	Medium high
4	Iswar (2025)	Bridge Characters	The Islamic Tradition of Sasak	Identity is on the rise	+25%
5	Afifah (2025)	Community	Cultural projects	Increased participation	+35%

The integration of local wisdom has a positive impact on students' academic achievement

The integration of local wisdom in learning not only affects the character and religiosity aspects of students, but also contributes significantly to improving academic achievement. Learning that is associated with local culture creates a more concrete learning context, close to students' life experiences, and makes it easier for them to understand abstract concepts in PAI and other subjects. This is in line with contextual learning theory which emphasizes the importance of the connection between teaching materials and the social environment of students. The Study on Strengthening Character through Local Wisdom (2025) shows an increase in academic scores from an average of 70 to 85 after the integration of local cultural values is carried out systematically in the curriculum. Similar findings are strengthened by Sumarni's (2023) research which found that regional culture-based learning is able to improve students' understanding of concepts and learning retention. This learning model not only makes the material more relevant, but it also increases learning motivation, class participation, and confidence, which ultimately has a direct impact on academic achievement. Thus, the integration of local wisdom is an effective approach to improve the quality of learning holistically, covering the cognitive, affective, and psychomotor aspects of students.

Table 5. Academic impact

Yes	Researcher	Field	Integrations	Impact	Data
1	Character (2025)	Academic	Local Culture	Rising value	70-85%
2	School Culture (2024)	Academic	Relogius culture	Performance Up	+20-30%
3	Sumarni (2023)	Understanding	Local culture	Understanding up	Stable
4	Andini (2024)	Curriculum	Niai local	Effectiveness increases	Positive
5	Nadia	Moral beliefs	CTL Culture	Understanding up	Significant

DISCUSSION | مناقشة

Theoretical Synthesis: Beyond Traditional PAI

The success of local wisdom integration in PAI aligns with Gloria Ladson-Billings' theory of Culturally Relevant Pedagogy, which emphasizes three pillars: academic success, cultural competence, and critical consciousness. By incorporating local traditions like Beleter or Sasak values, PAI moves beyond "banking education" (where students are passive containers) toward

a liberating education. This study finds that when students see their own culture reflected in Islamic teachings, their "cultural capital" is validated, leading to the 30-35% engagement spike noted in the results (Pageh et al., 2025).

The Challenge of "Sharia-Compliance" and Risks of Syncretism

A critical reflection missing in previous literature is the tension between local norms and formal Sharia. The integration process faces the challenge of "filtering" traditions. Not all local customs align with Islamic principles; thus, educators must exercise ethical vigilance to avoid syncretism the blending of beliefs that may dilute core Islamic tenets. For instance, while communal rituals (slametan or rowat) foster solidarity, PAI practitioners must ensure that the theological essence remains grounded in Tawhid. This "critical filtration" process is essential to ensure that the learning design remains both culturally grounded and doctrinally sound.

Regional Diversity and Contextual Nuances

This research highlights that "Local Islamic Culture" is not a monolith. There are distinct pedagogical nuances between Java (with its strong Pesantren and Santri traditions), Sumatra (with a more formalistic-legalistic approach to custom/ Adat Basandi Syarak), and NTB (with the unique Sasak acculturation). A one-size-fits-all model is ineffective. Therefore, the proposed conceptual model emphasizes a "Glocal" (Global-Local) framework where the pedagogical structure is universal, but the content must be locally negotiated according to the specific regional context.

Integration of Local Islamic Values in Learning Design

The integration of Islamic values with local wisdom in education has been proven to have a positive influence on the formation of students' character. In learning that blends religious values and cultural contexts, students show a stronger level of acceptance of moral values because learning feels close to their social reality. Research conducted at MI Ibun found that when learning is associated with local cultural practices such as deliberation, mutual cooperation, and community interaction norms, students experience an increase in social intelligence and ethical awareness. The results of a study by Afifah et al. (2025) show that the culture-based learning model increases student involvement in discussions to the "very active" category, which was previously only in the "moderately active" category. This shows that the collaboration between cultural values and Islamic teachings not only creates contextually relevant learning, but also strengthens the internalization of moral values in students (Afifah et al., 2025).

Learning approaches that involve local culture also have a significant impact on learning motivation and the development of students' religious character. A study by Bukhari (2021) on the Beleter method in PAI learning in Pontianak showed that the integration of local elements into learning methods increased student participation by 30% compared to traditional lecture methods. Students seem more confident in expressing opinions, discussing, and connecting religious learning with their life experiences. A similar study by Nurul (2022) also noted that madrassas that implement religious culture based on local wisdom such as greetings, smiles, congregational prayers, and socio-religious practices recorded an increase in student discipline from the medium category to the high category. These findings show that learning that lives through cultural contexts is able to bridge the gap between textual religious knowledge and real moral practices in everyday life (Zumzianah & Usman, 2024).

In addition, learning based on local culture has been proven to strengthen students' Islamic identity and their emotional connection to religious values. Iswar's (2025) research on the

practice of integrating Islamic values with the Sasak tradition in Lombok found that students involved in the learning process based on local culture not only understand religious norms theoretically, but also show forms of appreciation such as respect, social solidarity, and gratitude in the context of community life. The study noted an increase in religious identity awareness in students by 25% after the implementation of culture-based learning strategies within one semester. Thus, the integration of Islamic values and local culture is not only a methodological approach, but a relevant educational strategy to shape the character of a generation of Muslims who are religious, rooted in culture, and able to be moral in modern social reality (Iswar, 2025).

The application of Islamic values and elements of local wisdom in various subjects in schools is a strategic effort to form students who not only excel academically, but also have strong morality. In Indonesia, which is rich in cultural and religious diversity, integrating these two aspects in a character-based curriculum is very relevant and necessary. Islamic values such as honesty, responsibility, and tolerance can be inserted through the subject of Islamic Religious Education, while local wisdom such as deliberation and mutual cooperation can be applied in PPKn learning and history. Through the combination of the two in the learning process, it is hoped that a generation will be born who are intelligent, characterful, and able to preserve local culture and traditions (Hulaimi et al., 2025).

Projects that are based on local culture are a great way to combine Islamic values and local wisdom in character education. Through activities like this, students can learn to understand and maintain their local culture while practicing Islamic values such as honesty, togetherness, and responsibility in daily life. Indonesia has many local traditions and wisdom, so students can get to know cultural heritage through activities such as making documentation, learning art, music, dance, crafts, or traditional food. By being directly involved, they become more appreciative of the nation's culture while fostering a sense of pride in their local identity. Combining Islamic values and local wisdom into various lessons helps character education run more effectively. Students not only understand theory, but also learn to apply those values in daily life. This approach can form a generation that has strong character, respects differences, and has concern for others and the environment (Andini & Sirozi, 2024).

Students transform their observations into different forms and principles from others when studying nature. Through the process of culture-based learning, students not only passively receive information, but they themselves build meaning and understanding of the various knowledge gained. Culture-based learning is a learning process that combines cultural elements in every learning activity, one of which is by emphasizing the importance of learning through culture. In this way, students are inseparable from their own culture and can further appreciate the values of the local culture. Culture-based learning is also a strategy to create a learning environment as well as design a learning experience that incorporates culture as an important part of the educational process. This approach departs from the belief that culture has an important role in education, as a means of expressing ideas, communicating, and developing knowledge. Through cultural learning, students are introduced to the values, characters, and cultural heritage of the region in the classroom. Culture-based learning provides great benefits for students, both in the learning process and outcomes, because it is able to present a contextual learning experience. In addition, this learning helps students understand the concept of knowledge through the culture of the region they have. Not only that, the integration of cultures in the learning process can also enrich local culture, which ultimately strengthens national culture as a collection of regional cultural diversity(Margaretha Lidya Sumarni, 2023).

In learning activities, Islamic values need to be united with science so that students can understand the lessons in their entirety and be able to apply them in their daily lives. A curriculum that combines Islamic teachings generally has a positive influence on the learning process. Through learning, students are guided to understand Islamic morals and ethics, such as honesty, self-control, and a sense of responsibility. Zain also emphasized that Islamic-based character education is very important to form students with good morals, so moral and ethical values must be part of the curriculum. Activities such as congregational prayers can instill discipline and a sense of responsibility. In addition to understanding their religious obligations, students also learn to build togetherness and solidarity. Social activities such as social service, fundraising for disaster victims, or helping underprivileged children also support character building. Through these activities, students learn to care and be sensitive to others. Openly sharing activities help students understand Islamic values and face the challenges of daily life. By exchanging experiences, they can broaden their perspectives and learn from each other. In addition, emotional and spiritual education is also important so that students are able to manage their feelings well. This education helps them to become more stable, wise, and understand the importance of goodwill and gratitude in every action(Rika Sulastri, Risti, 2021).

This integration is carried out by designing a curriculum that combines religious teachings and community traditions in a balanced manner in daily activities. The main values of Islam such as Tawheed (the oneness of Allah), noble morals, and worship are taught in ways that are pleasing to children, such as telling stories about the Prophet, short prayers, and the practice of honesty and compassion. On the other hand, local culture is included through the use of regional languages, arts, and traditions such as gotong royong (working together) and a sense of love for the homeland. Teachers play an important role in filtering which traditions are in line with Islamic teachings so that there is no conflict of values, for example avoiding cultural practices that smell of shirk or worship other than God.

The positive impact of this merger is very felt on the social and emotional development of children. Children not only become more polite and religious, but also feel closer and affectionate to the environment in which they live. When schools teach regional songs or how to greet parents with local customs that are in line with Islam, children will feel proud of their identity from a young age. In addition, the relationship between school and parents becomes more compact because what is taught in class is often a good habit that parents have done at home. However, this journey of combining religion and culture is not always smooth as there are some real obstacles. The biggest challenge is that there are old traditions in some areas that may not be in accordance with Islamic teachings, so schools must be very careful in choosing which ones are allowed to be taught. In addition, many teachers feel that they do not have enough knowledge or training to design learning materials that can cover both at once. Therefore, support in the form of special training for teachers is needed so that this program can run optimally without confusing children(Sholeh, Nur'azah, Habibullah, alfarisy & siti.2025).

This integration is carried out by incorporating fundamental Islamic values such as tawhid (oneness of Allah), noble morals, and worship into daily teaching and learning activities. These values are not only taught as theory, but also practiced through educator behavior, school environment, and age-appropriate materials, such as the stories of the prophets or simple prayers. At the same time, local cultural elements such as regional languages, customs, and the value of mutual cooperation are included to strengthen children's identity towards their social environment. The goal is to create a contextual curriculum, where children can understand religious teachings without feeling unfamiliar with the local traditions they encounter at home.

The results of this merger show a wide positive impact on children's growth and development, ranging from cognitive to emotional aspects. Children tend to have higher self-confidence because they are proud of their cultural and religious identity, and have a social character that cares more about others. However, this study also notes that there are challenges in the form of limited human resources or teachers who do not fully understand how to harmonize local traditions with Islamic principles properly. For this reason, the involvement of parents and the community is strongly emphasized so that the values taught at school remain consistent when children are in the family environment(Lateh afifih, 2022).

Analysis of Local Culture as the Basis of Learning Design

Islam and local culture in Indonesia have a long history of very rich acculturation. In many local communities, Islamic practices are not only based on the teachings of normative texts, but have also been integrated with traditional values and local customs. Therefore, when designing the Islamic Religious Education (PAI) curriculum, it is very important to analyze the local Islamic culture first so that learning does not feel foreign to students and is more meaningful in the context of their daily lives. Analysis of local Islamic culture helps teachers and curriculum designers identify local values that are in harmony with Islamic teachings. For example, in a study in Lombok, it was seen that pesantren adopted a process of adaptation, acculturation, and assimilation between the sasak tradition and Islamic teachings, resulting in a "glocal pedagogy" that was relevant to local identity. Understanding this historical process allows PAI learning designers to accommodate and appreciate local traditions, while maintaining the integrity of Islamic teachings (Iswar, 2025).

Furthermore, the analysis of local Islamic culture also opens up opportunities to raise local wisdom as a source of learning materials. Values such as mutual cooperation, mutual respect, community solidarity, and local ritual traditions can be linked to moral values in Islam. For example, researchers at Madrasah Ibtidaiyah showed that the integration of local cultural values into religious education materials increases student engagement and understanding of Islamic teachings. Thus, PAI material becomes not only text-centric, but contextual and internalized in students' social lives(Zumzianah & Usman, 2024).

In addition to the material, local Islamic culture can be the basis for more participatory learning methods. When teachers understand how local Islamic practices take place, such as the tradition of congregational prayers, the celebration of Islamic holidays with local nuances, or pilgrimage habits, they can include practical activities in learning: for example, ritual simulations, community projects, or collaborations with local figures. This makes learning more lively and meaningful. Local analysis also strengthens students' Islamic identity. By recognizing the Islamic culture in their environment, students can feel that their religion is "close" and relevant. This can increase their spiritual motivation and moral commitment, as they see not only the universal norms of Islam, but also how Islam is translated and practiced in the reality of the communities around them.

In addition, the success of integrating cultural values and Islamic teachings in learning is highly dependent on the involvement of local social actors, such as religious leaders, kyai, traditional leaders, Islamic boarding schools, taklim councils, and religious organizations. This collaboration is needed so that local culture-based PAI learning does not stop at the level of curriculum administration, but truly becomes a living educational practice in the community. Other research shows that when schools actively involve local social and cultural actors, the level of religious involvement of students increases significantly from only 25.93% to 84.07% in

religious activities such as congregational prayers, Islamic social ethical practices, and the habit of greetings and interaction manners (Pajriani, 2023).

The study on the implementation of the curriculum based on local wisdom showed an increase in the average academic achievement of students from a score of 70 to 85 and an increase in the percentage of graduation from 60% to 90% after the integration of cultural values was carried out structurally and measurably (Strengthening Character Through Local Wisdom, 2025). These findings suggest that proper integration of local cultures not only strengthens students' religious and moral identities, but also impacts their academic success. Thus, the analysis of local Islamic culture is not only an additional element in PAI, but can be a strategic foundation in building learning that is contextual, transformative, and relevant to the social reality of students.

Meaningful and Participatory Learning Strategies Based on Local Culture

A meaningful and participatory learning strategy based on local culture is an approach that integrates local wisdom in the teaching and learning process so that religious materials are more contextual and relevant for students. By incorporating local values inherent in community traditions into PAI learning, teachers can build an emotional and cognitive connection between students and Islamic teachings. This approach not only encourages conceptual understanding, but also internalizes Islamic values through daily life experiences.

Learning strategies can be based on active learning colored by local wisdom. For example, in a study by Bukhari (2022), the "Beleter" strategy, a verbal local wisdom from the Pontianak Malay community, was used as a PAI learning method. Beleter's strategy emphasizes an active, elaborative, and reflective learning process so that students can find their own understanding and connect it with local cultural values and Islamic principles.(Bukhari, 2021). Local community participation is an important element in this strategy. PAI teachers do not work alone, but involve community leaders, religious leaders, and parents to contribute local stories, traditions, or religious practices as teaching materials. For example, in "Development of a Local Culture-Based Islamic Education Model", Hulaimi, Suprapto, and Thoib (2023) stated that the involvement of local communities through art performance activities and collaboration between teachers is very effective in conveying religious and cultural values. This kind of collaboration makes PAI learning come alive and appreciated in the social context of students (Hulaimi et al., 2025).

The integration of the PAI curriculum with local wisdom in madrasas is seen as a long-term strategy to strengthen students' identities. According to the journal "Integration of Culture-Based Learning Models and Local Wisdom in Madrasah Ibtidaiyah" by Afifah et al. (2025), learning models such as Project-Based Learning (PjBL) and ethnopedagogy have been successfully adapted in madrassas by involving students and local communities in real projects. Through participatory projects, students not only understand Islamic values, but also appreciate and practice local culture with a spiritual foundation (afifah, ariya, ines, rahmania, amilatul, 2025).

To guarantee that meaningful and participatory learning is truly effective, evaluation and reflection involving students and communities is needed. For example, teachers can hold reflections with local leaders after the cultural project is completed, so that the values raised are not lost after formal learning ends. This strategy helps learning to be dialogical and transformative. The challenge of this strategy is the competence of teachers and local resources. Many teachers have not been trained in developing learning based on local wisdom or actively engaging the community. Literature studies at MI mention the need for teacher training, the provision of local modules, and flexible curriculum policies so that local strategies can be

implemented optimally. Therefore, the aspect of strengthening teacher capacity is crucial in the implementation of this strategy.overall, meaningful and participatory learning strategies based on local culture offer a way to ground religious education. By appreciating and using local culture as a medium of learning, students not only gain religious knowledge, but also feel the relevance of Islamic teachings in their daily lives. This approach not only strengthens cognitive understanding, but also strengthens religious and cultural identities, as well as builds meaningful social character in the midst of modernity.

The PAI learning design uses the Problem Based Learning (PBL) model which places contextual problems as the starting point for learning. At the planning stage, teachers prepare lesson plans that contain PBL syntax systematically, including problem orientation, student organization, group investigation, development of work results, and learning evaluation. This design emphasizes the role of teachers as facilitators and students as active subjects of learning. PAI materials such as Hajj, Umrah, Zakat Fitrah, and Zakat Mal are packaged in the form of real problems that are close to students' lives so as to encourage the cognitive, affective, and social involvement of students in a balanced manner (Nasir. Irawan, Rika & Wulam, 2023).

Furthermore, the PBL-based PAI learning design in this journal also integrates continuous reflection and evaluation activities through the classroom action research cycle. Each cycle is used to improve learning strategies based on the results of observation and reflection, so that the learning design is adaptive and oriented towards improving the quality of the process and learning outcomes. The use of supporting media such as learning videos and group discussions strengthens the effectiveness of the design, as evidenced by the increase in learning activities and completeness of student learning outcomes in each cycle. Thus, the PAI learning design applied not only focuses on cognitive achievement, but also on the development of critical thinking, cooperation, and student learning independence.

The analysis of local Islamic culture is the main foundation in learning planning at Madrasah Muallimin Darussalam Sumedang. This is reflected in the preparation of an academic culture that pays attention to the social, cultural, and religious characteristics of the community around the madrasah. Islamic values that live in the traditions of the community and the pesantren environment are used as a foothold in designing the learning process, so that the education carried out is not separate from the social reality of students. By analyzing the local Islamic context, learning planning is directed to be able to answer the needs of the community and form students who have a contextual and applicable understanding of Islam. In addition, learning planning is also carried out through the integration of pesantren culture as a representation of local Islamic culture. The combination of madrasah academic culture and pesantren academic culture is manifested in the balance between religious subjects and general subjects, as well as strengthening the habit of worship and religious activities. The analysis of the socio-cultural and Islamic context of the community is the basis for designing learning that is not only oriented to the mastery of knowledge, but also to the formation of morals, religious attitudes, and the ability of students to practice Islamic values in social life(Prayoga & Irawan 2020).

Contribution to Global Goals (SDGs) Contribution to Global Goals (SDGs)

Finally, this learning design contributes directly to the United Nations Sustainable Development Goals (SDGs), specifically Goal 4 (Quality Education) and Goal 16 (Inclusive Societies). By fostering a learning environment that respects diversity and local identity, PAI promotes inclusive education that prevents radicalization and cultural alienation. This approach

ensures that Islamic education is not only spiritually fulfilling but also socially progressive and relevant to the modern global landscape.

CONCLUSSION | خاتمة

Learning design that is relevant to local Islamic culture is an essential necessity for Islamic education in Indonesia. This research confirms that when learning is disconnected from students' lived experiences, it fails to foster meaningful character development. The integration of Islamic teachings with local wisdom such as gotong royong (mutual cooperation), musyawarah (deliberation), and regional religious traditions strengthens the emotional, cognitive, and spiritual connection of students to their faith. Evidence suggests that participatory strategies like Project-Based Learning (PjBL) and ethnopedagogy can increase learning motivation by 37% and improve religious behavior by 32%. To operationalize these findings, this article proposes a three-tiered PAI learning design: (1) cultural diagnosis to identify harmonious local values, (2) community-co-designed projects involving local actors like Kyai and traditional leaders, and (3) reflective assessment to ensure the internalization of values. While challenges such as value conflicts between tradition and Sharia exist, collaboration with local institutions can increase curriculum relevance by up to 45%. Therefore, we recommend that the Ministry of Religious Affairs (Kemenag), LP Ma'arif, and curriculum developers pilot this model in madrasas with strong local Islamic traditions to ensure Islamic education remains a transformative practice rooted in community life.

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