

THE IMPLEMENTATION OF LOCAL CONTENT CURRICULUM IN THE FORMATION OF RELIGIOUS CHARACTER

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Abstract

*This research is driven by the interaction between teachers and students in the contemporary era, which is associated with the content of the book *Adabul Alim wal Muta'allim*. For instance, the disappearance of etiquette, both between teachers and their students and vice versa. In the contemporary era, this seems to be considered irrelevant to the contents of the book *Adabul Alim wal Muta'allim*, possibly due to cultural influences and the surrounding environment. In this contemporary era, most teachers and students do not often study the book *Adabul Alim wal Muta'allim* and lack an understanding of what a teacher and a student should ideally do. This aspect is essential for researchers to investigate, aiming to understand the reasons why the interaction between teachers and students in this contemporary era is considered irrelevant to the contents of *Adabul Alim wal Muta'allim*. The method used is library research, collecting data in the form of documentation, such as documents from various sources like journals, theses, and websites, which are gathered and observed for careful selection. The conclusion drawn from this research is that the interaction between teachers and students in the contemporary era is not yet considered relevant to the content of *Adabul Alim wal Muta'allim*. This could potentially lead to further research on how the content of *Adabul Alim wal Muta'allim* could become relevant to education, especially in terms of teacher-student interactions.*

Keywords: Local Content Curriculum, Religious Character, Intrinsic-Extrinsic Factor



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INTRODUCTION

Changes in learning guidelines in the academic environment have been adjusted to global developments, focusing on improving educational mechanisms while ignoring the identity and characteristics of the nation, in accordance with the objectives stated in the National Education System Law No. 20 of 2003 Article 3, which states, "The mission of national education is to develop and support the character and civilization of the nation and to educate them to become citizens" (Nawafil, 2018, p. 18). All of them are formulations of current human attributes that have been established and are highly needed in today's environment. As a result, the formulation becomes the national education goal, serving as the foundation for character development.

Achieving the purpose of education to gain happiness in this world and the next can be

accomplished by developing and improving human potential as a form of human uniqueness from other species established by Allah SWT (Nabila, 2021, p. 867–875). Humans have five primary potentials that allow them to carry out their daily activities: 1) rabbaniyah potential, 2) spiritual potential (religious character), 3) emotional potential (capacity to feel), 4) intellectual potential (ability to reason), and 5) biological potential. These potentials must be cultivated so that humans can live in peace with the environment around them. Local content classes include one of the subjects that cater to students' potential (Mulyadi 2022, p.24-35).

Students are expected to have significant theological knowledge as well as the ability to apply these teachings in the development of responsible, tolerant, and noble characters in order to constructively contribute to a diverse community. The Pancasila Student Profile Strengthening Project (P5) incorporates local religious content and encourages students to integrate religious values into their daily lives through various learning activities, both in and out of class. These activities include understanding religious teachings, worship practices, and moral ethics aligned with Pancasila values.

Education plays an important role in Indonesian society, including increasing potential and competence as well as forming a national character with dignity and manners, so education focuses not only on cognitive and intellectual competence but also on the character development of students. Educational performance is determined not only by students' intelligence and technical proficiency (hard skills) but also by their character traits (soft skills).

To achieve an acceptable standard of education, the government published Republic of Indonesia regulations number 19 of 2005 addressing national education standards; this regulation covers the government's efforts to increase educational quality through curriculum development. Curriculum development is critical to achieving great education because it is part of the software that drives effective learning activities. The Ministry of Education, Culture, Research, and Technology (Ministry of Education and Technology) has established a new policy on curriculum development, known as the autonomous curriculum, which is distributed to educational units as an additional policy to improve educational quality. The independent curriculum was developed as a more adaptable curriculum framework that prioritizes vital materials and character development in order to improve student competence (Akhmadi, Diklat, & Surabaya, 2023, p. 33-44).

Character education primarily aims to encourage the generation of excellent people who have appealing personalities and are ethical, humble, honest, clever, caring, and resilient. The formation of excellent character in pupils can foster capacity and commitment to doing the best things, doing everything correctly, and having a purpose in life. Individuals with good and resilient

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

characters aim to achieve the best things for God Almighty, themselves, others, the environment, the nation, and the international world in general by utilizing their potential and are accompanied by awareness, emotions, and motivation. Education as a character builder for students is consistent with Ki Hajar Dewantara's view of education as the foundation for character development in students, as stated in his book, morals, character, or character, that is the unification of the movement of thought, feelings, and will or desire, which then gives rise to energy. With the existence of morals, each human being is considered free (with personality) and capable of self-government or control. This is a civilized human being, and that is the goal of education in general (Forisma & Hidayat, 2023, p. 25-40).

The research on NU Awar-Awar Elementary School's implementation of religious principles through the Pancasila student profile is intriguing. The government launched the Pancasila student profile in 2020 to instill moral values in the younger generation. Project-based learning aims to shape students' character and guide them to think critically, analytically, and democratically in accordance with Pancasila.

Previous research by Juwari (2022, p. 61-74) in this study found that implementing a local content curriculum based on Islamic boarding schools was beneficial in developing students' religious character via daily worship and mastering the yellow book. Integrating Islamic boarding school ideals into the local curriculum improved students' knowledge and practice of religious values. According to Juwari (2022, p. 61-74) and Anwar's (2022, p. 73-90) research, integrating Islamic principles into local content programs might positively impact students' religious behavior and habits.

In qualitative research, the principal, teachers, and other education staff at NU Awar-Awar Elementary School are the initial set of data sources used in this study. The second is written records, such as archival books and records from NU Awar-Awar Elementary School; the second is places or locales that offer information on both static and dynamic situations.

These studies are related to the researcher's topic. Discussing the implementation of the local content curriculum within the context of religious character education, Investigating the efficacy of local content initiatives in shaping religious character, Examining the integration of religious values in local content curriculum. Analyzing the impact of local content learning on the development of student character and bringing a fresh perspective to the creation of a religious-based local content curriculum. This encourages the interest of scholars in investigating the Madurese language implementation model in the local subject curriculum, as well as its significance in developing excellent character in pupils.

RESEARCH METHODS

This research used a qualitative approach. This means that the thing researched is natural, and the researcher serves as the primary instrument in the inductive data-gathering technique, with the study's findings emphasizing the true meaning (Zamili 2015, p. 283-304). In qualitative research, the principal, teachers, and other education staff at NU Awar-Awar Elementary School are the initial set of data sources used in this study. The second is written records, such as archival books and records from NU Awar-Awar Elementary School; the second is places or locales that offer information on both static and dynamic situations.

Data analysis is the process of organizing and categorizing data to uncover themes and construct working hypotheses based on data signals (Rijali 2019, p. 81-95). This experiment involved data processing both during and after data collection. Data reduction in Data simplification involves analyzing all field data at the same time, summarizing it, selecting essentials, focusing on crucial points, and looking for themes and patterns so that it may be organized systematically and easily managed. If the data remains difficult to conclude, the data reduction step is repeated. "Reducing data means summarizing, selecting the main elements, focusing on important aspects, looking for themes and patterns, and eliminating irrelevant information (Saadah, Prasetyo, and Rahmayati 2022, p. 54-64).

Data Display The data offered in this study has previously been analyzed; however, it is still in the form of notes for researchers' use before being converted into a report. Data can be presented in the form of a brief overview, a graphic, correlations between categories, and other formats (Verdinelli and Scagnoli 2013, p. 59-81). By providing data, researchers can better understand the events that have transpired and plan the future steps accordingly.

Conclusions Since the start of the data collection process, conclusions have been drawn based on available information and applicable patterns (Marhawati, 2020, p. 71-76). In research, validity and reliability tests are frequently used. In qualitative research, just the data itself is tested. Findings or data are regarded as valid if there is no discrepancy between the researcher's report and the real conditions of the object under study, namely at NU Awar-Awar Elementary School. The researcher took the following steps: consistency/research accuracy and triangulation.

FINDINGS AND DISCUSSION

Implementation of Local Content Curriculum in the Formation of Students' Religious Character

NU Awar-Awar Elementary School is one of the private institutions in Awar-Awar Village

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

that has been approved by the Ministry of Education and Culture to adopt the Independent Curriculum. The Independent Curriculum is implemented at the school in its totality in accordance with applicable legislation, and learning is used as part of a project to strengthen the Pancasila learning profile. Project-based learning adheres to the learning and assessment standards outlined in the Independent Curriculum.

The curriculum is not the only tool for determining learning progress, but the teacher's knowledge of the curriculum is critical to its effectiveness. Teachers' ignorance of the curriculum can have major consequences for students' cognitive, psychomotor, and affective abilities (Campbell-Phillips 2020, p. 74-82). Essentially, the curriculum serves as a guide or reference for teachers as they apply the learning process in order for learning to occur optimally (Mulenga 2018, p. 1-23).

Local content is learning material in educational units that contains content and learning processes about the region's potential and distinctiveness in order to enhance understanding while also shaping students' personalities. Meanwhile, the goal of local content in education is to help students develop knowledge, skills, and attitudes that are appropriate for the potential, needs, and local wisdom of a given location. Students are encouraged to better understand, respect, and maintain the culture, traditions, and resources in their communities by using locally relevant information. Additionally, local content strives to equip students to address the difficulties and possibilities in their area, as well as to support the development of local potential for the economic and social success of the community. Thus, local content is not only a way to preserve culture but also to make education more relevant to everyday life.

NU Awar-Awar Elementary School follows an independent curriculum with a Pancasila Student Profile Strengthening Project that prioritizes local content, education, and moral formation. The school emphasizes religious activities to align with the vision and mission. The Ministry of Education and Culture has entrusted this school with implementing and applying the Independent Curriculum from various educational institutions in the Awar-Awar Village area. Of course, the implementation of the Independent Curriculum in schools differs from the implementation of Curriculum 13, in which the curriculum must be implemented in accordance with the rules, both in terms of learning and in the form of the Pancasila Student Profile Strengthening Project.

Local content is critical in the implementation of the Independent Curriculum because it enables schools and teachers to produce learning resources that are specific to the needs and characteristics of their community. The Independent Curriculum enables schools to adjust educational curriculum to local possibilities, which include culture, the environment, the economy,

and social issues. This method encourages students to better understand their local context while also providing opportunities to explore skills and knowledge that are relevant to everyday living. Local content in the Independent Curriculum promotes collaboration among schools, local governments, and communities to provide more contextual, participatory, and meaningful learning for children, allowing them to develop in accordance with the potential of their surroundings. Integrating religious ideals aligned with local culture and customs into the Independent Curriculum can help shape religious character. Local content material can teach about religious traditions, including commemorating Islamic holidays and promoting ethical behavior along with religious principles. This method encourages students to recognize the significance of applying religious teachings in everyday life while also recognizing the diversity of local cultures and customs. The Independent Curriculum gives schools the freedom to create learning programs that encourage the development of religious character, whether through extracurricular activities, worship rituals, or partnerships with local religious figures. Thus, religious learning in local material not only develops cognitive skills but also builds students' spiritual and moral character in accordance with their cultural context (Muslimin 2023, p. 108–30).

NU Awar-Awar Elementary School utilizes the Independent Curriculum by focusing on local content through the Pancasila Student Profile Strengthening Project, particularly religious education and moral development. Along with the rapid advancement of technology, which influences students' moral values, this school is dedicated to strengthening religious activities as an important aspect of the educational environment, in accordance with its vision and goal. The Pancasila Student Profile Strengthening Project aims to foster religious values in the largely Muslim society. The Pancasila Student Profile Strengthening Project at NU Awar-Awar Elementary School cultivates religious character through local content through a variety of activities aimed at teaching moral and spiritual qualities. By adapting learning to the largely Muslim local context, this school incorporates religious instruction into the daily curriculum, such as worship habituation, religious studies, and building Islamic principles. This approach not only provides students with academic information but also directs them toward noble principles, which serve as the foundation for everyday life.

NU Awar-Awar Elementary School. As a driving school, we are committed to supporting superior educational transformation, with an emphasis on building overall student capabilities. As part of this national program, NU Awar-Awar Elementary School stresses innovation in the learning process, using a student-centered approach to create an engaging and inclusive learning environment. This school's Independent Curriculum promotes academic excellence, character

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

development, independence, and life skills aligned with Pancasila principles and religious teachings. NU Awar-Awar Elementary School's function as a driving school positions it as a pioneer in generating excellent, moral, and future-ready students.

As a school of movers, we must take numerous actions to attain more comprehensive and high-quality educational goals. First, schools must guarantee that the Independent Curriculum is implemented in a student-centered manner, with a focus on flexible and relevant learning.

Second, continuing training is required to build teacher ability and enable them to implement innovative and effective learning methodologies. Third, collaboration among schools, parents, and the community must be enhanced to promote the overall development of student character. In addition, periodic monitoring and assessment must be carried out to ensure that program implementation follows the plan and objectives. With these steps, the School of Mover is anticipated to become a model for developing a generation that is bright, moral, and competitive.

NU Elementary School's Independent Curriculum incorporates important themes like "Exemplary and Noble Morals" and "Values of Religious Life" to foster religious character development. These topics give NU Elementary School children the opportunity to learn and implement religious concepts including honesty, accountability, care for others, and worship discipline. Furthermore, the theme "Harmony in Diversity" can teach the value of tolerance among religious communities. This thematic approach integrates religious ideals into academic and non-academic activities, developing students' spiritual character holistically. The Independent Curriculum at Elementary School fosters religious character development through contextual and relevant themes for students' daily lives. One of these is the "Exemplary and Noble Morals" theme, which encourages children to mimic positive values like honesty, responsibility, and concern for others. Learning the value of being polite and respecting others is an essential component of developing the character of students with noble character. The "Values of Religious Life" theme encourages students to practice disciplined worship and incorporate religious teachings into their daily lives. The incorporation of religious character into the independent curriculum is consistent with Ki Hajar Dewantara's philosophy, which states, "Morals, character, or character, that is the unification of the movement of thought, feelings, and will or desire, which then creates energy." With the existence of morals, each human is considered free (with individuality) and capable of self-government or control. This is a civilized human person, and that is the intention and goal of education in general (Rahayuningsih, 2021, p. 77-87).

Furthermore, the topic "Harmony in Diversity" promotes the value of religious tolerance. Students are encouraged to value differences and promote harmony both in the classroom and in society. These themes are implemented through spiritual development activities, including joint

worship, social events, and incorporating moral principles into daily interactions.

Table 1. Weekly Activity Schedule

Day	Time	Activities	Emphasized Moral Goals/Values
Monday	06.00– 06.30	Morning Worship Together (Dhuha Prayer & Morning Prayer)	Discipline, spirituality
	06.00– 06.30	Morning Worship Together	Consistency in worship
Tuesday	13.00– 14.00	Sharing Session: Exemplary Stories	Exemplary, moral inspiration
	09.00– 10.00	Social Activities: Visits to Local Residents (rotating)	Empathy, social concern
	06.00– 06.30	Morning Worship Together (Dhuha Prayer & Morning Prayer)	Closeness to God
	06.00– 06.30	Morning Worship Together (Dhuha Prayer & Morning Prayer)	Consistency and discipline
	09.00– 11.00	Community Service (example: helping local UMKM)	Care, real work
Wednesday	05.30– 06.30	Morning Worship Together (Dhuha Prayer & Morning Prayer)	Closeness to God
	08.00– 10.00	Friday Social Activities Sharing	Generous, solidarity
	06.00– 06.30	Morning Worship Together	Togetherness in worship
Saturday	09.00– 10.00	Outdoor Learning: Togetherness & Life Values	Collaboration, learning from nature

This thematic approach integrates religious ideals into both academic and non-academic activity. Thus, the spiritual character of NU Elementary School pupils is developed fully and continually, resulting in a generation that is not only knowledgeable but also possesses noble morals based on religious teachings.

The formation of religious character in the Pancasila Student Profile Strengthening Project at NU Elementary School can be realized through the theme “Spirituality and Noble Morals.” This theme directs students to develop religious values that focus on personal piety, social concern, and moral responsibility. Students are encouraged to strengthen their relationship with God while becoming individuals who care about others.

Schools can organize routine activities such as religious studies and commemorations on Islamic holidays. Through these activities, students not only gain a deeper understanding of religious teachings but are also trained to practice these teachings in their daily lives. In addition, memorizing short verses from *Juz Amma* regularly helps students strengthen their memorization of the Qur'an while instilling discipline and commitment in worship.

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Other activities such as training and practicing congregational prayers, both obligatory and sunnah, provide students with direct experience in carrying out worship solemnly and orderly. By participating in congregational prayers, they learn about the importance of togetherness and unity in religion, while strengthening discipline in carrying out religious obligations.

Implementing this theme promotes the natural development of religious values in school life, including both academic and daily activities. This strategy develops students' religious character holistically, resulting in a generation with intellectual intelligence, strong morals, and faith aligned with Pancasila values. According to Edward Thorndike, learning happens through the link between stimulus and response, which is constantly enhanced by habits. Routine activities, such as collective prayer or religious study, create stimuli that strengthen pupils' religious attitudes when performed on a constant basis (Hermansyah 2020, p. 15-25).

NU Elementary Schools' Independent Curriculum promotes religious character development through topics including "Exemplary Behavior and Noble Morals," "Values of Religious Life," and "Harmony in Diversity." These themes encourage students to apply qualities such as honesty, accountability, and tolerance in their daily lives while also strengthening their religious discipline. Furthermore, the Pancasila Student Profile Strengthening Project's subject "Spirituality and Noble Morals" promotes personal piety, social concern, and moral responsibility. Religious studies, memorizing small letters, and rehearsing collective prayers are all examples of practical applications. Thus, through this approach, students' religious character is formed deeply and naturally, creating a generation with noble morals and faith (Khairiyah et al., 2023, p. 172-178).

The implementation of a local content curriculum in the NU Awar-Awar Elementary School institution, as well as religious activities in the formation of religious character, is carried out on a daily basis, including sunnah prayer, specifically the dhuha prayer, in which all students are directly involved in the implementation, with direct guidance from all teachers and coordinated by the religious teacher.

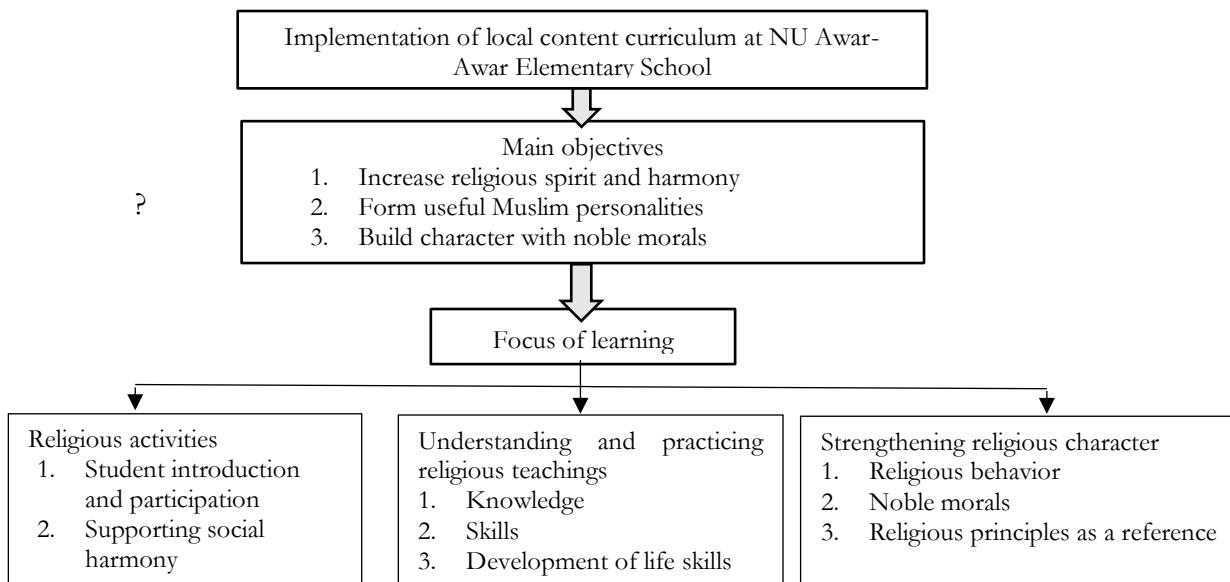
Next comes the obligatory prayer, namely the Dhuhur Prayer in congregation, which is also performed every day by students and teachers in the mosque when it is time for dhuhur prayer; after that, it is followed by the implementation of memorization of short letters *Juz'amma*, which takes place in the mosque porch with group formations coordinated directly by each group by the NU Awar-Awar Elementary School teacher. This exercise is used as a curriculum-integrated program to naturally and efficiently shape the religious character of NU Elementary School students.

The use of local content to shape the religious character of kids at NU Awar-Awar Elementary School has gone successfully. In addition to focusing on developing and improving

students' religious character through the reinforcement of religious values, the implementation of this local content curriculum emphasizes expanding insight and developing knowledge and skills in religious practice for students within the context of religious law. The implementation of curriculum content in educational units includes numerous components, such as intracurricular learning content, Pancasila student profile enhancing projects, and extracurricular activities. Meanwhile, the teaching objectives for the local content are: Students will become more familiar with and connected to religious teachings, the natural environment, and the social and regional culture that surrounds them, Students have the ability, talents, and knowledge of their own regional culture, which benefits them and the larger community., Participants must align their attitudes and behaviors with religious values, norms, and local wisdom relevant to their religion law. They should also be capable of developing noble ideals from their local culture to encourage development (Marliana and Hikmah 2013, p. 1-13).

Implementing the local content curriculum at NU Awar-Awar Elementary School: The use of local material aims to expose pupils to religious activities that promote harmony with the religious spirit., Obtaining information, comprehension, and abilities in applying Islamic teachings as a foundation for improving students' societal life skills, resulting in Muslim characters who benefit themselves and others. Fostering religious character qualities to cultivate individuals who embody moral behavior based on religious ideas.

Local content conveys moral qualities such as religion, patriotism, independence, solidarity, and wholeness. According to Ruswandi, curricular instruction aims to increase students' acquaintance with the ecosystem, surrounding nature, the environment, the natural environment, potential, skills, and regional understanding that will benefit them and the surrounding community. Additionally, developing noble religious principles through behavior that aligns with societal norms (Nafisah, 2016, p. 51-68).



Picture 1. Implementation of local content curriculum at NU Awar-Awar Elementary School

Inhibiting and Supporting Factor of the Local Content Curriculum Implementation in the Formation of Students' Religious Character

Factors that Inhibit the Use of Local Content Curriculum in the Building of Students' Religious Character

Implementing the local content curriculum to shape students' religious character in schools does not always go as planned. Sometimes variables become difficulties, as was the case at NU Awar-Awar Elementary School when applying local content in the development of pupils' religious character. The implementation of the local content curriculum at NU Awar-Awar Elementary School faces both internal and external challenges. Although teachers prior to carrying out the Pancasila Student Profile Strengthening Project activities were jointly directed by Islamic religious Teachers, learning through local content is focused on instilling religious manners and character.

The inhibitory elements that can impede the implementation of the local content curriculum stem from the influence of internal factors, such as students' mental sharpness, as well as extrinsic factors, such as the teaching method, learning environment, and family circumstances.

1. Intrinsic Factors

Intrinsic factors Students' intellect has a huge impact on their capacity to comprehend and learn the subject. Student intelligence can have the following consequences on learning materials: a. Students with high intelligence are simpler to grasp and practice than students with weak thinking who still struggle with it, b. Students with high intelligence have a better memory, which allows them to recall the practices they have completed. Please create indicators and solutions. Based on your description, the following are signs and remedies for the impact of student intelligence on learning material comprehension:

Table 2. Indicators of Student Intelligence Influence

No.	Indicators	Brief Explanation
1	Indicators Ability to comprehend concepts	Students with high intellect grasp abstract and tangible things faster.
2	Ability to use knowledge.	Information processing and receiving are completed more quickly.
3	Short and long-term memory	Students can more effectively put theory into practice.
4	Ability to solve questions or issues.	Learned information is easier to remember and apply again.
5	speed in absorbing substances	Students might come up with more structured and rational approaches to problem-solving.

The table below presents five main indicators that are strategic solutions in overcoming differences in student intelligence levels in the learning environment. Each indicator is accompanied by a brief explanation of its implementation in educational practice.

Table 3. The Solutions to Overcome Differences in Student Intelligence

No	Indicators	Brief Explanation
1	Differentiated Learning	Giving students assignments or resources that are customized to their ability (remedial, enrichment, etc.).
2	Utilization of Varied Learning Media	Using movies, visuals, simulations, or physical assistance to assist kids with low intellect.

3	Additional Tutoring	Providing extra hours for students who need assistance understanding the topic.
4	Cooperative Learning Strategies	Students of varying skills are grouped together to assist each other in learning.
5	Providing Constructive Feedback	Providing accurate and constructive comments so that students may identify and rectify their problems.

Intelligence is not the only thing that prevents students from succeeding in the local content teaching process; one of the reasons is that students struggle to understand local content since the information being studied requires patience. Unlike in normal life, students always practice it; they do not have the same challenges, so its impact on the application of religious character is more obvious (Muskanan, 2014, p. 55-60).

2. Extrinsic Factors

a. Teaching Methods

Local content learning is an important way to develop cultural values and local knowledge in students. However, both teachers and students continue to face a number of challenges in implementing it. Some common issues include a lack of student interest, boring teaching approaches, and insufficient accompanying learning resources. To address these problems, effective and relevant solutions are needed to increase the quality of local content acquisition, especially in the context of studying regional languages and cultures such as Madurese. The table below contains symptoms of issues that frequently occur in local content learning, along with solutions that can be applied:

Table 4. Indicators for local content learning challenges and solutions

No	Problem indicators	Solution
1	Students look passive or uninterested in local content learning.	Regular teacher training in innovative and contextual teaching strategies using local content.
2	Lack of variety in teaching methods (e.g. only lectures, without practice)	Active learning approaches like as role play, games, group debates, and mini-projects are being implemented in Madurese.
3	There are no accompanying learning resources such as drawings, music, or traditional games in Madurese.	Use of local audiovisual and digital material (e.g., Madurese folklore films, regional tunes).

b. Learning environment

The educational environment has an important role in teaching local cultural and religious beliefs to students. Not only through classroom learning, but also through daily interactions, the school's physical environment, and activities that help kids develop their identity and character. Unfortunately, in reality, conditions frequently exist in which teacher-student interactions do not reflect these ideals, and the school atmosphere does not reflect the diversity of the local culture. The following table lists numerous signs of common problems in schools, as well as remedies for creating a more contextual, culturally inclusive, and religious educational environment:

Table 5. Indicators for educational environmental challenges and their remedies

No	Problem indicators	Solution
1	There is a lack of constructive engagement between teachers and pupils.	Creating a welcoming educational environment that supports regional and religious traditions, such as by establishing the practice of saying Madurese + Islamic greets each morning
2	The physical and social environment of the school does not accommodate local and religious differences.	School decorations featuring Madurese cultural characteristics (for example, Madurese vocabulary posters, images of traditional dress, and so on).
3	There are no symbols, inscriptions, or local traditions in the educational environment.	Holding systematic and scheduled daily or weekly programs, such as "Madurese Language Day" or "Religious Friday"

c. Family Environment

The family environment is the primary foundation for character development and early cultural introduction. Parental engagement has a significant impact on the effectiveness of children's education, particularly in terms of conserving regional languages and teaching religious values. However, in fact, a lot of families are still unaware of the significance of their involvement in promoting local content learning in schools. The table below outlines numerous indicators of difficulties that occur in the family context, as well as possible solutions:

Table 6. Indicators for family environmental concerns and their solutions

No	Problem indicators	Solution
1	Not all parents use Madurese at home	Educating parents on the significance of local language and values in their children's schooling.
2	Parents are less supportive or less aware of the importance of religious character formation and regional languages.	Providing easy activity guidelines at home (for example, a daily Madurese vocabulary list and folktales to read).
3	Lack of communication between schools and parents regarding their role in supporting local content.	Parents are invited to engage in school events with regional topics, such as family storytelling competitions in Madurese.

Using boring approaches to teach religious values is not effective. Instead, more diverse strategies aimed at enhancing pupils' soft skills are required. Furthermore, efforts to build synergy between the school environment and the home must always be considered in order to be effective in teaching student integrity through local content in a balanced manner (Marini & Hamidah, 2014, p. 195-207).

Factors that Promote the Use of Local Content Curriculum in the Building of Students' Religious Character

Everything at NU Awar-Awar Elementary School must have supporting aspects while implementing the local content curriculum in the creation of students' religious character. Three things contribute to the execution of student integrity development.

1. Family Environment

The family environment is the first and most important place for preschoolers to receive education, particularly in terms of teaching moral and religious values. Parents and other family members have an important part in forming children's religious character through role models, instruction, and practices that they practice in everyday life. Several crucial indicators that represent the strength or weakness of the family's involvement are listed below:

Table 7. Indicators of the role of the family environment

No	Indikator
1	Children absorb fundamental religious lessons (prayer, worship, values) from parents and other family members.
2	Parents serve as role models for carrying out worship and moral values.
3	The availability of time and space in the family for religious activities (for example, reciting the Al-Qur'an or praying together).
4	Open discussion between parents and children regarding moral and religious values
5	Parents encourage their children in selecting shows or literature with good and religious values.

2. School

Schools play a vital role in developing younger children's religious character through the curriculum, teacher role models, and a positive learning environment. Religious principles are not only taught intellectually, but they are also infused into daily school life. From contextual academic matter and weekly religious activities to extracurricular activities that promote character development. The following are many indicators that demonstrate the strategic role of schools in developing students' religious character:

Table 8. Indications on the function of schools in character formation

No	Indicator
1	The curriculum integrates religious education with local values and students' daily lives.
2	Teachers become role models for integrating religious ideals into school life.
3	Regular religious activities at school (for example, community prayer and religious holiday events).
4	The presence of active religious extracurricular activities that promote character development
5	Religious principles are integrated into many different subjects.

3. Society

The community has a vital role in determining individuals' religious character, particularly for children and teenagers. Community support in the form of worship facilities, religious events, and community leaders serving as role models all help to reinforce religious ideals. Furthermore, community-wide social norms serve as a check on deviant behavior. Several indicators highlight the community's role in promoting the formation of religious character:

Table 9. Markers of the community's influence in character formation

No	Indicator
1	The communal context facilitates religious practices (e.g., availability of places of worship, cooperative religious activities).
2	There are community members who are role models in religious principles.
3	There are religiously related social activities.
4	Community participation in non-formal religious education (TPA, religious study groups, etc.).
5	There are societal standards that reinforce the maintenance of religious ideals and prohibit inappropriate actions.

The three pillars interact with one another and are supported by suitable facilities and infrastructure to aid the process of religious character education for student participants (Khamid & Adib, 2021, p. 66-82).

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

CONCLUSION

The local content curriculum implementation at NU Awar-Awar Elementary School in general aims to mold religious pupils by introducing religious activities, acquiring religious teachings both theoretically and practically, and developing valuable moral character. The goal is for students to develop practical skills grounded in their religious beliefs so that they can become contributing members of society who uphold Islamic principles in their daily lives. There are two inhibitors. External components (extrinsic), such as teaching strategies, learning environment, and family environment, have a substantial influence on the effectiveness of local content learning. The largest problems are a lack of instructor inventiveness, restricted learning media, and environments that do not support local and religious values. The solutions suggested include teacher training, the use of active learning methods and local media, the development of a friendly and cultural school environment, and increased family engagement through socializing and participating in activities based on Madurese culture. The family environment, school, and society all influence children's religious values and character. The family setting shapes religious values through role models, communication, and cooperative actions. Curriculum, teacher role models, religious activities, and their integration into learning all help to promote these values in schools. Meanwhile, the community helps by fostering a religious social environment, providing role models, and encouraging religious activities and social norms that reinforce religious values. These three elements combine to build a spiritually and morally responsible adolescent.

This study provides a practical overview of implementing a religion-based local content curriculum. It can guide teachers in designing effective learning methods to instill religious values in students, allowing them to apply them in everyday life. Further research on the effectiveness of local content implementation at different levels of education. Further research can look into how implementing a religious-based local content curriculum affects the character of junior high or high school pupils.

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