

LOCAL WISDOM-BASED EDUCATION: IMPLEMENTATION OF GUS DUR'S IDEAS IN SCHOOLS

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Abstract

Keywords:

character education; cultural values; humanist education; local wisdom

This study aims to identify and analyze the implementation of education based on local wisdom as well as the humanistic and inclusive values of Gus Dur in secondary schools. The research employs a qualitative approach using field research methods. Data was collected through classroom observations, in-depth interviews with teachers, principals, and students, as well as documentation of activities rooted in local culture. Data analysis was conducted through data reduction, data display, and conclusion drawing/verification. The findings indicate that the integration of local wisdom in schools is achieved through the reinforcement of communal cooperation, the practice of local cultural traditions, and contextualized learning. Meanwhile, the implementation of Gus Dur's values is evident in the development of an inclusive school culture, interfaith dialogue, and character-strengthening activities such as deliberation forums, tolerance initiatives, and the cultivation of humanistic attitudes. The study concludes that the integration of local wisdom and Gus Dur's values fosters a pluralistic and humanistic learning environment that shapes students' adaptive and diversity-oriented character.

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INTRODUCTION

Local wisdom-based education plays a crucial role in the context of national education in Indonesia. Local wisdom encompasses values, traditions, and practices passed down from generation to generation and reflects the identity and uniqueness of a community (Mu'ti and Amirrachman 2025). Integrating local wisdom into education helps strengthen national identity and student character, as well as prepare them to face global challenges (Fauziah, Saddhono, and Suryanto 2023). For example, in the Ciletuh Geopark, local wisdom education focuses on the participation of local communities, especially youth, in becoming educated tour guides, thus preserving local

wisdom and geological diversity (Nurbayani and Utami 2018). Furthermore, a local wisdom-based STEM approach in Indonesia has been shown to enhance curiosity literacy and help students learn scientific knowledge based on real-world conditions in their communities (Nugroho, Permanasari, and Firman 2019).

In the context of strengthening regional cultural values, the thinking of Abdurrahman Wahid, better known as Gus Dur, has played a crucial role in promoting local wisdom values in Indonesia. As Indonesia's fourth president and leader of *Nahdlatul Ulama*, Gus Dur demonstrated that Islam and a pluralistic political culture can coexist (Franklin 2024). Through the Wahid Foundation, led by his daughter, Yenny Wahid, local wisdom values continue to be promoted to improve Indonesian society by documenting religious intolerance and injustice and providing recommendations (Franklin 2024; Zaman, Mawardi, and Muna 2024). Gus Dur is also known for his efforts to promote moderate and inclusive Islam, reflecting local wisdom values such as tolerance, justice, and wisdom (Akmaliah and Sulistiyanto 2024). His legacy lives on through the various institutions and organizations he founded, which are committed to these values.

The implementation of local wisdom-based education in Indonesia has demonstrated various positive impacts. In Yogyakarta, for example, education based on the local wisdom of *Kawruh Pamomong* teaches children about truth, love, and beauty, which helps them think and act correctly (Gularso 2019). In vocational schools in Central Java, Indonesian language learning based on local wisdom helps strengthen students' Pancasila profiles and prepares them to face global challenges (Fauziah, Saddhono, and Suryanto 2023). Furthermore, local wisdom-based education also plays a role in disaster mitigation, where local knowledge is used to develop a disaster mitigation curriculum that helps students take quick and appropriate steps in the face of disasters (Karmini et al. 2021). Research also shows that students who learn using local wisdom-based learning modules experience significant improvements in their understanding and academic achievement compared to students who use conventional curricula (Bancong 2024).

In Kediri, East Java, students who used a local wisdom-based e-module achieved higher post-test scores ($M = 85$) compared to the control group ($M = 75$), with a p -value < 0.05 and a large effect size, indicating a strong intervention impact (Anas, Yuliani, and Sejarahiningsih 2025). In developing national character and identity Local wisdom-

based Indonesian language learning: The implementation of local wisdom-based Indonesian language learning in Vocational High Schools (SMK) in Central Java helps strengthen students' Pancasila profiles and national identity (Fauziah, Saddhono, and Suryanto 2023). Then, character education in inclusive schools : The use of traditional games in local wisdom-based character education in inclusive schools helps students see differences in special needs as normal and increases community solidarity (Syamsi and Tahar 2021). Local wisdom learning can also increase student engagement and motivation, such as project-based learning (PJBL) with the integration of technology and local wisdom. (Tobi, Zainab, and Maimun 2024). In South Sulawesi, the integration of PjBL with technology and local wisdom increased student engagement and motivation, as well as their independent learning abilities (Rosmayanti and Amin 2025). And finally, local wisdom-based STEM learning: A STEM approach that integrates local wisdom helps prospective teachers connect the material learned to real-world situations, enhancing curiosity literacy (Nugroho, Permanasari, and Firman 2019). Overall, local wisdom-based education not only strengthens students' identity and character but also promotes sustainability and inclusivity in society (Sholehuddin et al. 2025). (Prihatmojo et al. 2024).

Various previous studies have discussed the Transformation of Local Wisdom Values in Character Education: This study describes how Sundanese local wisdom in Serang Regency, Banten, is used to build student character. The noble values of local wisdom are integrated through education, competitions, social programs, and information media, which are effective in shaping student character such as honesty, intelligence, caring, and resilience (Yani et al. 2025). And also a study entitled Humanism Education Model Based on Local Wisdom in Bali: This study discusses a humanism education model in elementary schools in Bali that is based on Balinese Hindu cultural values such as Catur Asrama, Tatwam Asi, Tri Kaya Parisudha, and Tri Hita Karana. These values are integrated into various subjects to develop students' holistic intelligence, covering physical, intellectual, social, mental, and spiritual dimensions (Karmini et al. 2021). There is another study entitled Integrating Local Wisdom into Science Learning: This study highlights the challenges and opportunities in integrating local wisdom into science learning in Indonesia. Despite challenges in lesson planning and assessment, integrating local wisdom into the science curriculum can help preserve local culture and strengthen national identity (Suciati 2023).

Although these studies make important contributions to understanding the relationship between local wisdom and education, they all focus on specific regions and cultural contexts and have not addressed the crucial aspect of how Gus Dur's humanist values interact directly with local wisdom in educational practices at the madrasah level, particularly in rural community-based educational units such as MTs Nurul Muttaqin in Taddan Camplong Village, Sampang. No previous studies have examined how the values of humanism, respect for diversity, and maintenance of cultural identity which are at the heart of Gus Dur's thinking are integrated into school routines, the culture of cooperation, and learning practices that reflect local Madurese traditions. Thus, there is a gap in research related to the integration model of these two important dimensions: Madurese local wisdom and Gus Dur's humanist values in the context of madrasah education. This gap indicates the need for empirical research to formulate an educational model that is more contextual, humanistic, and relevant to the social character of the Taddan community, while also providing new contributions to the development of a holistic national education rooted in local culture.

METHODS

This study used a qualitative approach with field research methods (Creswell and Creswell 2014) to analyze the implementation of local wisdom and Gus Dur's humanist values in educational practices at MTs Nurul Muttaqin Taddan School, Camplong, Sampang, Madura, East Java, Indonesia. The selection of this madrasah is based on its characteristics as an educational institution that actively integrates local values into learning activities, demonstrates a strong culture of cooperation, and is known to implement a humanist and inclusive educational approach.

Data was collected through participatory observation of the learning process and school cultural activities, in-depth interviews with the principal, six teachers, and twelve students who were purposively selected, as well as documentation in the form of photos of activities, lesson plans, and school program archives. All data were analyzed using the interactive model of Miles and Huberman (Sarosa 2021) which includes data reduction, data presentation, and drawing conclusions through an interactive verification process to ensure the validity of the findings.

Data validation was carried out through sources and techniques triangulation by comparing the results of observations, interviews, and documentation. This approach

allows researchers to obtain a comprehensive empirical understanding of how schools integrate local cultural values and Gus Dur's humanist and inclusive educational principles into learning practices and school culture.

RESULTS AND DISCUSSION

Implementation of Local Wisdom at MTs Nurul Muttaqin Taddan

Field research results show that MTs Nurul Muttaqin in Taddan Village, Camplong, Sampang consistently implements local wisdom across various aspects of school life. Based on observations and interviews with teachers and students, local Madurese cultural values are not only used as supplementary learning materials but have become an integral part of the school culture that is collectively practiced. One of the most prominent forms of implementation is the strengthening of a culture of mutual cooperation, which is routinely carried out through Clean Friday activities, class-based community service, and peer mentoring for students experiencing learning difficulties.

In these activities, fluid interactions between teachers and students are observed, with minimal hierarchical distance. The efforts made by the madrasah aim to ensure that mutual cooperation is not merely a programmatic slogan but becomes a habitual practice embedded in daily life. Interview results indicate that this practice of mutual cooperation has evolved into a distinctive identity of the madrasah rather than a formal or symbolic activity.



Figure 1. Peer mentoring for students experiencing learning difficulties

The integration of local wisdom is also strongly evident in the learning process. In Indonesian language lessons, teachers guide students to write local folktales, such as the stories of *Ki Poleng*, *Nyai Kebok*, and other oral narratives developed within the Taddan community, enabling students to learn while recognizing and appreciating their

cultural heritage. In Civics (PPKn) learning, the values of deliberation typical of Javanese–Madurese culture, such as *rembhek*, *rapat bejher* (deliberation and consensus) and *ta' odhik ngoca'* (mutual agreement), are applied in classroom decision-making processes. Furthermore, arts and cultural activities at the madrasah regularly showcase local arts such as the Madurese traditional dances *Muang Sangkal* and *Tandak*, which are performed during major religious celebrations and internal school events. The art teacher explained that these activities aim to foster pride in regional traditions and prevent the erosion of local culture due to the influence of modern technology and popular culture.



Figure 2. Religious activities

As illustrated in Figure 2, students are actively involved in religious activities such as congregational *Dhuha* prayer, Qur'an recitation (*tadarus*), listening to religious lectures (*tausiyah*), and collective *dhikr* conducted in the prayer room or school hall. These activities aim to purify the heart, strengthen spiritual awareness, and cultivate moral discipline. Such practices also form an integral part of the *Jumat Bersih* (Clean Friday) program, which emphasizes both physical cleanliness and spiritual refinement.

Overall, the research findings indicate that local wisdom at MTs Nurul Muttaqin is not only integrated into the curriculum and learning activities but also functions as the driving force behind the school's daily culture. Values such as mutual cooperation, deliberation, respect, and humility are successfully embedded in teacher–student interactions, creating a learning environment that is not only academically oriented but also warm, character-driven, and deeply rooted in the cultural identity of the Taddan community.

The Concept of Education Based on Local Wisdom

Local wisdom refers to various forms of knowledge, values, and customs that emerge from community experiences and are preserved across generations. It encompasses cultural practices, social norms, and collective traditions that distinguish one community from another. At MTs Nurul Muttaqin, local wisdom is manifested through cultural performances and school events that consistently promote Madurese artistic expressions, serving as a means of preserving regional cultural sustainability.



Figure 3. Performance of Madurese songs during the graduation ceremony

In the context of education, local wisdom plays a crucial role in shaping students' character and maintaining cultural and environmental sustainability. It serves as a foundation for instilling values such as honesty, responsibility, cooperation, and resilience. For instance, the transformation of Sundanese local wisdom in Serang Regency has been shown to effectively build student character through education, habituation, and cultural activities (Yani et al. 2025). Similarly, the integration of Rejang cultural values into the elementary school curricula has emphasized cooperation and kinship as key elements of character development (Ferdi Hasan and Monita 2024). These examples demonstrate that local wisdom can function as a moral compass that strengthens students' cultural identity and continuity.

The relevance and sustainability of Integrating Education wisdom local to in the educational process in line with Sustainable Development Goals (SDGs), particularly in promoting culturally responsive and sustainable learning practices (Arjaya et al. 2024). Learning models grounded in local wisdom have been proven effective in fostering environmental awareness and responsible behavior among students (Ningrum, Nandi, and Sungkawa 2018). Furthermore, incorporating local wisdom into literary learning contributes to cultural preservation and enhances students' sensitivity to traditional values (Tiyasmala and Anindyarini 2023).

The integration of local wisdom into education plays a vital role in preserving cultural heritage while enhancing educational relevance. Research indicates that embedding local wisdom in educational practices support cultural sustainability and strengthens learners' identity (Arjaya et al. 2024). In Indonesia, this approach has been implemented in various contexts, including character education and culture-based learning models (Karmini et al. 2021). Key principles of local wisdom-based education include:

First, Cultural Preservation: Integrating local wisdom helps maintain cultural values within communities. For example, Rejang cultural principles such as *Mulo Nu Mia* (mutual cooperation) and *Pun Jabai* (kinship) are embedded in elementary education to foster character development (Hasan and Monita 2024). Similarly, the Soya-soya dance in South Halmahera is utilized to strengthen students' cultural identity (Hasan et al. 2025).

Second, Educational Relevance: Incorporating local wisdom makes learning more contextual and meaningful. Project-based learning that integrates technology and local wisdom in South Sulawesi has been shown to increase student engagement and motivation (Akmaliah and Sulistiyanto 2024). Likewise, integrating local culture into science education enables students to connect scientific concepts with their lived experiences (Nurbayani and Utami 2018).

Third, Character Development: Integrating values such as mutual cooperation, tolerance, and deliberation into Islamic education—particularly in border areas—has proven effective in strengthening students' character and social cohesion (Astari et al. 2025). In Lombok, the integration of Islamic values and local wisdom into science education has also contributed positively to students' character formation (Sholehuddin et al. 2025).

Gus Dur's Ideas Regarding Inclusive and Multicultural Education

Gus Dur's thoughts on inclusive and multicultural education are highly relevant in Indonesia's diverse context. Gus Dur emphasized the importance of education that respects differences as an effort to safeguard the public interest (*al-maslahah al-'ammah*) and combat radicalism. He viewed inclusive education as a transformative approach aimed at shifting rigid and exclusivist religious paradigms toward more open, dialogical, and humanistic orientations. Gus Dur's educational strategy included

reforming Islamic theology (*aqidah*) and law (*sharia*) to prevent the domination of radical interpretations and to promote social harmony (Prihatmojo et al. 2024). Therefore, inclusive education in Gus Dur's perspective does not merely emphasize academic achievement but also prioritizes character formation grounded in respect, tolerance, and interreligious cooperation.

Multicultural education also constitutes a core element of Gus Dur's thinking. This educational approach aims to foster students' openness toward cultural diversity and to cultivate mutual respect and understanding (Hyun-Min, Jeon, and Lee 2022). In this context, Gus Dur viewed education as a means of creating a just and democratic society in which all individuals have equal opportunities regardless of their cultural or religious backgrounds. Inclusive multicultural education equips students with the values, skills, and attitudes needed to live harmoniously in diverse social environments (Cha et al. 2016). Thus, Gus Dur's vision emphasizes respect for diversity as the foundation for building a just, peaceful, and pluralistic society.

Component	Description
Islamic Theological and Legal Reform	Reorienting Islamic theology and law to counter radicalism and promote inclusivity
Respect for Diversity	Promoting appreciation for cultural, religious, and social differences
Character Building	Developing students' moral character, cooperation, and empathy
Equal Opportunity	Ensuring equal educational access and participation for all individuals
Education for Social Justice	Positioning education to achieve justice and democracy

Table 1: Components of Inclusive and Multicultural Education According to Gus Dur

Gus Dur's ideas demonstrate that education grounded in diversity and inclusivity is fundamental for building a harmonious society. By integrating multicultural values into educational practice, schools can cultivate generations that are tolerant, empathetic, and socially responsible.

Integration of Local Wisdom and Gus Dur's Thought in Educational Practice

The integration of local cultural narratives, such as Javanese and Madurese folklore, reflects the principle of cultural preservation embedded in local wisdom-based education. This is consistent with theoretical perspectives asserting that local wisdom functions as a guardian of cultural identity, as seen in the incorporation of *Mulo Nu Mia* and *Pun Jabai* values in Rejang education (Ferdi Hasan and Monita 2024) or the preservation of the Soya-soya dance in South Halmahera (Hasan et al. 2025). The

cultural practices implemented in the madrasa reflect institutional awareness of the importance of maintaining Madurese and East Javanese cultural identity amid globalizations. This approach aligns with theories of cultural preservation and contextual education relevance (Alfi and Bakar 2021).

Field findings indicate that mutual cooperation (*gotong royong*) has become a defining identity of the madrasah, manifested in activities such as Clean Friday programs, classroom community service, and peer mentoring. These practices reflect local wisdom that supports character formation, including honesty, empathy, cooperation, and resilience=ZAZ (Yani et al. 2025). The teaching of deliberative values rooted in Javanese–Madurese traditions further supports democratic culture and social harmony, consistent with studies on character education grounded in local values (Astari et al. 2025). Thus, the implementation of mutual cooperation and deliberation at MTs Nurul Muttaqin demonstrates how local wisdom functions as an effective, contextual, and sustainable learning mechanism.

The use of local folklore in Indonesian language instruction represents an authentic form of culturally responsive learning. Through stories such as Ki Poleng and Nyai Kebok, students not only develop literacy skills but also internalize cultural identity, supporting findings that local-literature-based learning enhances engagement and cultural awareness (Akmaliah and Sulistiyanto 2024; Tiyasmala and Anindyarini 2023). This approach aligns with the principle of educational relevance within local wisdom-based education.

Egalitarian teacher–student relationships observed at MTs Nurul Muttaqin reflect Gus Dur's humanistic educational philosophy, which rejects rigid hierarchies and emphasizes mutual respect. The reduction of social distance between teachers and students fosters empathy, solidarity, and inclusive interaction, aligning with Gus Dur's vision of education rooted in *al-maslahah al-'ammah* (Mas'ulah et al. 2025).

Besides that, integration culture local in learning and activities art reflect draft education Gus Dur's multiculturalism, namely education that values diversity and placing culture local as part important from formation identity national (Hyun-Min, Jeon, and Lee 2022). Principle is also reflected in Gus Dur's teachings regarding respect to differences and creation public fair democracy (Cha et al. 2016). With Thus, the practice education at MTs Nurul Muttaqin is in harmony with principle inclusive and multicultural which is the core of Gus Dur's thinking.

Local wisdom values practiced at the madrasah—such as mutual cooperation, deliberation, and simplicity—are closely aligned with Gus Dur's humanistic principles, including compassion, peace, and respect for human dignity (Mas'ulah et al. 2025). The teacher directs students to help with mentoring. Study reflect mark cooperation and solidarity cross difference ability, a practice recommended by Gus Dur in context build a more diverse society humane and inclusive. Thus, the implementation of wisdom not only preserves culture, but also reflects values humanity is at the core of Gus Dur's thinking.

The integration of local values at MTs Nurul Muttaqin demonstrates strong alignment with the Sustainable Development Goals (SDGs), particularly in terms of quality education and social responsibility. Theoretically, culture-based learning has the potential to increase students' environmental awareness and foster responsible social behavior (Ningrum, Nandi, and Sungkawa 2018). Local cultural practices such as mutual cooperation, class community service, and regular social activities not only strengthen family values and solidarity but also foster environmentally friendly behavior and concern for others. Thus, the madrasah not only transfers academic knowledge but also instills sustainable moral and social values, thus aligning its contribution to inclusive and sustainable community development, as emphasized by (Arjaya et al. 2024). This practice confirms that the integration of local wisdom in education not only preserves culture but also supports the development of students' character who are aware of social and environmental responsibility.

Research Aspects/Findings	Analysis Based on Local Wisdom Theory	Connection with Gus Dur's Thought	Implications for Education
Strengthening the culture of mutual cooperation: Clean Friday, class community service, peer mentoring	<p>Mutual cooperation is a local value that fosters social awareness, cooperation, and responsibility. This aligns with the principles of local wisdom in character building (Yani et al., 2025; Ferdi Hasan & Monita, 2024).</p>	<p>Realizing inclusive and humanist education in the style of Gus Dur, encouraging cooperation, empathy, and solidarity across abilities and social backgrounds.</p>	<p>Students learn to value cooperation, take responsibility, and practice solidarity; strengthening the school culture as a caring community.</p>

Integration of local folklore into Indonesian: The Story of Ki Poleng, Nyai Kebok	Demonstrating cultural preservation and strengthening local identity through literature. Local wisdom can increase student engagement and understanding (Tiyasmala & Anindyarini, 2023; Akmaliah & Sulistiyanto, 2024).	Gus Dur's multicultural education: respecting cultural diversity, fostering tolerance, and awareness of local identity in a national context.	Increase understanding of local culture, foster a sense of pride in cultural heritage, and develop critical thinking skills.
Deliberation in PPKn: rembek, agreed bejher, ta' odhik ngoca'	Deliberations educate students about collective decision-making, local democracy, and social responsibility, in accordance with the principles of character development (Astari et al., 2025).	Cultivating inclusive education in the style of Gus Dur, respecting different opinions, practicing democracy, and developing social awareness.	Students are trained in collective decision-making, respecting the opinions of others, and increasing their sense of social justice.
Traditional arts and dance activities: East Javanese dance	Cultural preservation through artistic activities enhances local identity, aesthetic awareness, and cultural continuity (Hasan et al., 2025).	Gus Dur's multicultural and inclusive education: fostering appreciation for cultural differences and strengthening identity in a pluralistic society.	Developing a sense of cultural pride, aesthetic awareness, artistic skills and cultural expression.
Fluid teacher-student interaction	Local wisdom values encourage egalitarian relationships, respect humanity, and strengthen social ties.	Embodying Gus Dur's humanitarian values: inclusivity, respect for differences, and humanist education.	The learning environment is warm, collaborative, inclusive, and supports students' character development.
Application of local values in daily activities: Greetings, salutations, simplicity	Inculcating moral and social values as a school culture, supporting continuous learning and character building (Ningrum et al., 2018; Arjaya et al., 2024).	In line with Gus Dur's humanist education: emphasizing the values of humanity, equality, and solidarity.	Forming the character of students who are ethical, socially concerned, and respect relationships between individuals.

Developing social and environmental awareness: community service, breakfast together	Local values teach responsibility towards the environment and society, supporting the goals of the SDGs (Arjaya et al., 2024; Ningrum et al., 2018).	Gus Dur's education encouraged social awareness, social justice, and moral responsibility.	Students become more concerned about the environment, develop social awareness, and play an active role in the community.
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Table 2: analysis of research results from Gusdur's perspective of ideas

Analysis of Challenges in Implementing Local Wisdom Integration

The results of the study indicate that MTs Nurul Muttaqin has successfully integrated local Madurese values into various aspects of learning and school culture. However, as in theory and previous research findings, the integration of local wisdom in education is not free from a number of challenges that are *structural* (including the lack of supporting facilities for local culture-based learning, the lack of a dedicated budget, the absence of clear internal policies, and the high administrative burden on teachers that reduces the time to develop materials based on local wisdom), *pedagogical* (including teachers' limited understanding of local wisdom, the lack of documented teaching materials, the lack of special training, and the demands of the national curriculum that emphasizes academic aspects over local values), and *sociocultural* (including the diversity of student backgrounds, the low priority of society towards local culture, declining interest due to the influence of globalization, and the reduction in traditional practices so that cultural reference sources are increasingly limited). Integrating local wisdom into education faces various significant obstacles. One of the main obstacles is the lack of teacher knowledge and understanding of how to integrate local wisdom into lesson plans, assessments, and implementation in science learning (Suciati 2023). Furthermore, other challenges include the lack of appropriate learning models and open materials that support the integration of local wisdom (Amini 2020). These obstacles are exacerbated by a lack of government support and inconsistent engagement from village officials (Laila et al. 2020). An additional challenge arises from the perception that local wisdom is irrelevant to modern educational needs, especially among the younger generation who tend to ignore traditional values (Ilham and Rahman 2024).

First, teachers' lack of understanding of integrating local wisdom into lesson plans, assessments, and science learning has the potential to limit the effectiveness of

implementation. At MTs Nurul Muttaqin, although teachers have applied local folklore and the value of deliberation, their in-depth understanding of integrated local wisdom-based learning methods still needs to be improved, in line with recommendations. *Second*, the limited learning models and teaching materials that support the integration of local wisdom are also obstacles. As shown in the literature, project-based models or contextual learning that link local values to real-life problems have proven effective in improving critical thinking and problem-solving skills, but their implementation in Madrasas still requires more systematic development. *Third*, external support from the government and community is also an important factor. Consistent involvement of traditional leaders and village officials influences the sustainability of cultural practices, including mutual cooperation and local arts activities. At MTs Nurul Muttaqin, although community participation is visible, formal involvement and policy support from the local government could be strengthened to strengthen implementation. *Fourth*, some students may perceive traditional values as less appropriate to the needs of modern education. This requires teachers to integrate local wisdom with innovative and engaging learning approaches, for example through digital media or collaborative projects. *Fifth*, long-term impact evaluation is still limited. Longitudinal research is needed to assess the effectiveness of integrating local wisdom into developing students' character, tolerance, and social skills. Without this evaluation, madrasas risk losing crucial information about the sustainability and impact of culture-based education.

For overcome challenge mentioned , several strategies and steps can take among them *First*: Development of Learning Models with method explain the learning model that integrates wisdom local, such as learning models based a project that combines real world problems with context culture local (Zaki et al. 2024). This model has proven Increase ability think critically and problem-solving problem students. *Second*: giving training to the teacher to increase understanding and skills they in integrate wisdom local to in curriculum and methods teaching (Suciati 2023). Training This can cover development plan lessons, sheet activity students and books student - based wisdom local. *Third*: Increase involvement community local, including figure customs and officials village , in the process of education For ensure that values wisdom local intertwined with good and relevant (Laila et al. 2020). *Fourth*: Utilizing digital technology for packing learning science and wisdom local in easy digital devices accessible and attractive for student (Nasrudin et al. 2019). *Fifth*: Do it longitudinal

research for evaluate impact term long from integration wisdom local in education and development a more approach effective based on findings (Arizona et al. 2025) (Anwar et al. 2024). With implementing these strategies, it is hoped that integration wisdom local in education can walk more effective and provide significant contribution to development character and competence student (Hafid et al. 2022).

Conclusion

This study shows that MTs Nurul Muttaqin Taddan has successfully integrated Madurese local wisdom into school culture, learning processes, and social activities, where values such as mutual cooperation, deliberation, simplicity, local arts, and folklore are not only used as teaching materials but have also become part of the school's identity, practiced in daily activities such as Friday Clean programs, peer mentoring, storytelling, class deliberations, and performances of *Muang Sangkal*, *Tandak*, and East Javanese arts. This integration aligns with the theory of local wisdom-based education, which emphasizes cultural preservation, learning relevance, and character strengthening, while also being consistent with Gus Dur's ideas of inclusive and multicultural education that promote egalitarian relationships, respect for diversity, and social solidarity.

This approach also supports the objectives of sustainable development (SDGs) through the habituation of environmentally friendly behavior, social care, and community participation. However, the implementation of local wisdom still faces structural, pedagogical, and sociocultural challenges, such as limited facilities, insufficient teacher training, a lack of teaching materials, weak policy support, and declining student interest in local culture. Therefore, strengthening learning models, improving teacher capacity, increasing community involvement, utilizing technology, and conducting long-term evaluations are necessary steps to enhance sustainability. Overall, the integration of local wisdom at MTs Nurul Muttaqin has proven effective in shaping character, preserving culture, and creating an inclusive, humanistic, and contextually relevant educational environment for students.

Future research could explore the long-term effectiveness of local wisdom integration on students' character development, tolerance, and social competence through longitudinal or quantitative studies. Furthermore, comparative studies across madrasahs with different cultural contexts could be conducted to assess the

transferability of this educational model. Additional qualitative research is also needed to understand the perceptions of teachers, students, and parents regarding implementation successes and challenges. Finally, the integration of digital technology as a means of supporting local wisdom-based and inclusive education could become a key research focus to enhance educational accessibility and relevance in broader contexts.

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