

Managing Local Wisdom-Based Curriculum: An Integrative Framework for Madrasah Education

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Abstract:

This study aims to analyze and develop a curriculum model grounded in local wisdom for madrasas. The study focuses on curriculum planning, implementation, and evaluation, as well as a comparison of implementation across two madrasas. A qualitative case study approach was used, and data were collected through in-depth interviews, observation, and documentation with informants, including madrasah principals, teachers, and madrasah committees. The results indicate that curriculum planning was carried out in a participatory manner, integrating local cultural and Islamic values into objectives, materials, methods, and evaluation. Curriculum implementation included religious habituation, experiential learning, arts and culture, memorization of the Qur'an and Hadith, and social activities based on local culture. Evaluation was conducted authentically by assessing cognitive, affective, and psychomotor aspects through observations of student behavior, cultural practices, religious habituation, and learning outcomes. One madrasah emphasized a contextual approach grounded in school culture, while the other emphasized a structured, measurable religious program. This research produces an integrative curriculum model that combines local culture, religious learning, contextual experiences, authentic evaluation, and community participation as a framework for educational development.

Keywords: *Local Content Curriculum, Local Wisdom, Islamic Values, Curriculum Management*

Abstrak:

Penelitian ini bertujuan menganalisis dan mengembangkan model kurikulum muatan lokal berbasis kearifan lokal pada madrasah. Fokus penelitian meliputi perencanaan, pelaksanaan, dan evaluasi kurikulum, serta perbandingan implementasinya di dua madrasah. Pendekatan yang digunakan bersifat kualitatif dengan metode studi kasus, dan data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi dengan informan kepala madrasah, guru, dan komite madrasah. Hasil penelitian menunjukkan bahwa perencanaan kurikulum dilakukan secara partisipatif dengan mengintegrasikan nilai budaya lokal dan nilai keislaman dalam tujuan, materi, metode, dan evaluasi. Pelaksanaan kurikulum mencakup pembiasaan religius, pembelajaran berbasis pengalaman, seni budaya, hafalan Al-Qur'an dan hadis, serta aktivitas sosial berbasis budaya lokal. Evaluasi dilakukan secara autentik dengan menilai aspek kognitif, afektif, dan psikomotorik melalui observasi perilaku, praktik budaya, pembiasaan religius, dan capaian pembelajaran siswa. Satu madrasah menonjolkan pendekatan kontekstual berbasis budaya sekolah, sedangkan yang lain menekankan program religius yang terstruktur dan terukur. Penelitian ini menghasilkan model kurikulum integratif yang menggabungkan budaya lokal, pembelajaran religius, pengalaman kontekstual, evaluasi autentik, dan partisipasi masyarakat sebagai kerangka pengembangan pendidikan.

Kunci: *Kurikulum Muatan Lokal, Kearifan Lokal, Nilai Keislaman, Manajemen Kurikulum*

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INTRODUCTION

Education plays a fundamental role in shaping human resources, social morality, and national civilization. Modern education is expected not only to develop intellectual competence but also to strengthen students' character, ethics, and cultural identity. Character-based education has become increasingly urgent due to globalization, technological advancement, and cultural transformation affecting younger generations (Cong, 2025). Social problems such as juvenile delinquency, drug abuse, violence, intolerance, and declining ethics indicate that academic-focused education alone is insufficient for preparing students to face contemporary social challenges (Alam & Mohanty, 2023; Van Pham, 2024). Scholars emphasize integrating cultural values, spirituality, and local wisdom to promote balanced human development, highlighting the importance of local wisdom-based education for moral awareness, cultural preservation, and the development of socially responsible generations.

The Indonesian government has strengthened character education through policies such as the Character Education Strengthening Program and the Merdeka Curriculum. These initiatives emphasize integrating character values into classroom learning, school culture, and extracurricular activities. However, implementation remains largely symbolic and administrative, with many schools prioritizing academic achievement and cognitive competence while neglecting moral and cultural development (Irnawanto et al., 2025). Consequently, students often become disconnected from their cultural identity and are more influenced by foreign lifestyles that are inconsistent with local values.

In Aceh, despite educational autonomy supported by Islamic values and local traditions, adolescent social problems such as drug abuse, motorcycle gangs, violence, and weak social responsibility persist. These realities indicate that cultural and religious values have not been systematically integrated into educational practices, particularly within curriculum management and implementation in madrasahs. Field observations in several Islamic junior high schools show cultural and religious habituation, including respectful greetings, congregational prayers, Qur'an recitation, school cleanliness, charity, and social solidarity, alongside Acehese traditions such as *hadih maja*, *peusijuek*, *marhaban*, and communal cooperation (Hidayah et al., 2025; Daniel & Iqbal, 2025; Syaiful & Fitriyah, 2025). However, these are mostly informal practices rather than being systematically integrated into curriculum objectives, instructional strategies, or authentic evaluation (Amin & Lestari, 2023; Marlina et al., 2026).

Previous studies highlight the importance of integrating cultural values into education to strengthen character and preserve local identity (Dartini et al., 2025). Ethnopedagogy creates contextual learning experiences by linking cultural practices to daily life, supporting moral development, social awareness, and community cohesion. In Aceh, scholars have explored how Islamic traditions and

local culture shape students' religious behavior and communal identity (Sakti et al., 2024). However, prior research mostly focuses on cultural preservation, instructional strategies, or theoretical perspectives and lacks a comprehensive discussion of curriculum management, including planning, implementation, evaluation, and institutional development.

Moreover, previous research often examines local wisdom-based education separately from curriculum development and educational management. Studies focus on integrating culture into classroom instruction but rarely analyze the systematic organization of curriculum objectives, materials, teaching methods, and authentic assessment based on local wisdom values (Nurjihan & Ainurahmah, 2025). Existing studies tend to focus on general schools rather than Islamic institutions with unique religious and cultural characteristics. Limited research has examined the simultaneous integration of Acehese local wisdom and Islamic values into formal curriculum development, leaving a gap in practical, applicable models for local wisdom-based curriculum management in madrasahs (Khosin et al., 2024; Ramli et al., 2025).

The novelty of this research lies in developing an integrative curriculum management model based on Acehese local wisdom and Islamic values within madrasah education. Unlike prior studies that primarily focus on cultural practices or ethnopedagogy, this research examines the planning, implementation, and evaluation processes comprehensively. It integrates cultural traditions, religious habituation, contextual learning experiences, and authentic assessment into a unified curriculum framework. Given Aceh's strong cultural and religious characteristics, this study positions local wisdom not merely as cultural preservation but as a strategic foundation for character building and identity formation, contributing theoretically to curriculum development discourse and practically to educational policy and management.

Based on these issues and research gaps, this study analyzes how local wisdom-based curriculum management is planned, implemented, and evaluated in Islamic junior high schools. It argues that integrating Acehese cultural values and Islamic teachings can strengthen character, preserve cultural identity, and enhance the relevance of education in contemporary society. The study assumes that curriculum management grounded in local wisdom provides contextual, meaningful, and transformative learning experiences linked to students' daily life and social environment. Ultimately, it aims to develop a practical curriculum model for madrasahs and policymakers, contributing to Islamic education, cultural preservation, and the formation of morally responsible generations capable of confronting global challenges while preserving cultural identity.

RESEARCH METHODS

This study employed a qualitative, multisite case study design to analyze the management of local content curriculum development grounded in Acehese local wisdom in State Islamic Junior High Schools. This design was selected because it enables researchers to examine educational phenomena in depth within their natural, institutional, and sociocultural contexts. The multisite approach was

used to compare curriculum planning, implementation, and evaluation across different madrasahs with relatively similar characteristics, while also identifying similarities, differences, and contextual patterns in the integration of Acehese cultural values and Islamic teachings into educational management practices.

The research was conducted in two State Islamic Junior High Schools, selected purposively for their active efforts to integrate local wisdom and Islamic values into educational programs, school culture, and character-building activities. These institutions were considered relevant because they demonstrated strong commitments to religious habituation, local cultural preservation, and character education, while also facing educational challenges such as limited resources, variations in students' abilities, and complex school management. The research informants were principals, teachers, students, and school committee members, selected purposively for their direct involvement in curriculum development and implementation.

Data were collected through in-depth interviews, observations, and documentation studies. Interviews were conducted to obtain information on curriculum planning, implementation strategies, evaluation processes, and challenges in integrating Acehese cultural values into learning and school programs. Observations focused on classroom learning activities, religious programs, cultural habituation, and social interactions within the school environment. Documentation studies involved analyzing curriculum documents, lesson plans, school regulations, learning modules, and institutional reports related to local wisdom-based education. The use of these multiple techniques strengthened the data's validity through triangulation.

Data analysis used an interactive model consisting of data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting, categorizing, and simplifying data to align with the research focus. Data display was carried out through descriptive narratives, matrices, and thematic categories to support interpretation and pattern identification. Conclusions were drawn and continuously verified through triangulation, repeated observations, and member checking. The analysis was conducted through within-site, cross-site, and cross-case synthesis to identify similarities, differences, and broader patterns in local wisdom-based curriculum management. Research trustworthiness was ensured through credibility, dependability, confirmability, and transferability criteria.

RESULTS AND DISCUSSION

Results

Adaptive Curriculum Planning for Character and Identity

Curriculum planning for local content subjects in MTsN 2 Bireuen and MTsN 6 Bireuen involves designing educational objectives, learning materials, learning activities, and evaluation systems that integrate Acehese cultural values and Islamic teachings into classroom and extracurricular activities. Operationally, curriculum planning was implemented through curriculum development meetings, preparation of learning programs, integration of religious habituation activities, organization of Qur'anic and Hadith memorization programs, and collaboration among principals, teachers, school committees, parents, and

community leaders in determining educational priorities. The curriculum planning process aimed not only to achieve academic competencies but also to strengthen students' religious character, discipline, moral values, and Acehese cultural identity.

Table 1. Interview Findings on Curriculum Planning Based on Acehese Cultural Wisdom in MTsN 2 Bireuen and MTsN 6 Bireuen

Interview Excerpts	Indicator	Informant
"Curriculum planning in our madrasah is adjusted to students' daily religious and cultural lives through habituation and Acehese Islamic traditions."	Contextual and culture-based curriculum planning	Principal of MTsN 2 Bireuen
"Programs such as Qur'anic memorization and Hadith recitation are planned systematically with measurable achievement targets."	Structured religious curriculum planning	Curriculum Coordinator of MTsN 6 Bireuen
"Teachers, parents, and school committees are involved in discussing educational priorities every academic year."	Participatory curriculum planning	Teacher of MTsN 2 Bireuen
"Religious and cultural programs are maintained because they strengthen students' discipline and moral behavior."	Integration of Islamic and cultural values	Teacher of MTsN 6 Bireuen

Table 1 shows that curriculum planning in both madrasahs integrated Islamic teachings and Acehese cultural wisdom into educational activities. At MTsN 2 Bireuen, the principal emphasized contextual planning connected to students' sociocultural realities through religious habituation and Acehese traditions, aiming to strengthen moral behavior and cultural identity. Local wisdom served as a central foundation for prioritizing educational goals and shaping character development.

In contrast, MTsN 6 Bireuen emphasized systematic, measurable planning through structured programs such as Qur'an memorization and Hadith recitation, with clear achievement targets. Stakeholders, including teachers and community members, participated in curriculum discussions, reflecting a shared, participatory approach. Despite differences, both madrasahs shared the same orientation of integrating Islamic values and Acehese cultural identity.

Observations confirmed that curriculum planning was reflected in students' daily activities. MTsN 2 Bireuen students engaged in congregational prayers, yellow book studies, social-religious activities, and Acehese cultural practices, emphasizing habituation and contextual learning. At MTsN 6 Bireuen, students followed structured Qur'an and Hadith programs with systematic evaluations, demonstrating alignment between planning and implementation, strengthening religious awareness, discipline, and cultural understanding.

Overall, the findings indicate a contextual, participatory, and value-oriented curriculum approach. MTsN 2 Bireuen prioritized flexible, experiential learning through cultural habituation, while MTsN 6 Bireuen applied structured, measurable programs. Both institutions integrated Islamic values, cultural preservation, and participatory management to adapt curriculum planning to institutional characteristics while maintaining the shared vision of fostering

students' religious competence, moral character, and cultural identity.

Curriculum Implementation for Character and Cultural Identity

Curriculum implementation in both madrasahs refers to translating curriculum objectives, learning materials, teaching methods, and educational values into concrete classroom and school-based activities. It was reflected through religious habituation, social and cultural activities, Qur'an and Hadith memorization, active learning methods, and students' direct involvement in religious and cultural practices. The implementation emphasized not only academic achievement but also Islamic values, discipline, social responsibility, and Acehese cultural identity.

At MTsN 2 Bireuen, curriculum implementation was carried out in a contextualized manner through school culture and students' daily social interactions. Activities integrated Acehese values such as *meuseuraya*, respect for teachers and parents, congregational prayers, and religious habituation into classroom and extracurricular learning. This approach emphasized experiential learning, where students practiced Islamic and cultural values directly in daily life.

At MTsN 6 Bireuen, curriculum implementation was conducted systematically through structured religious programs with measurable targets. Students regularly participated in Qur'anic recitation, Hadith memorization, worship programs, and religious evaluations based on predetermined schedules. This model emphasized discipline, consistency, and measurable religious achievement through organized curriculum management.

Both madrasahs used active, participatory learning methods, including demonstrations, discussions, direct practice, role modeling, habituation, and memorization. Islamic teachings and Acehese cultural materials were integrated into classroom instruction, social interaction, arts activities, and community engagement. These methods reflected student-centered learning because students gained knowledge and values through meaningful experiences connected to their sociocultural environment.

Overall, curriculum implementation in both madrasahs was contextual, participatory, and value-oriented. MTsN 2 Bireuen emphasized flexible implementation through cultural habituation and social interaction, while MTsN 6 Bireuen emphasized structured implementation through scheduled religious programs and achievement targets. Despite different strategies, both institutions shared the same goal of developing students' morality, discipline, religious competence, and Acehese cultural identity.

Curriculum Evaluation for Character and Cultural Identity

The findings revealed that curriculum evaluation in MTsN 2 Bireuen and MTsN 6 Bireuen was conducted comprehensively, encompassing assessments of students' cognitive, affective, and psychomotor development. Evaluation was not limited to academic achievement but also included religious behavior, social responsibility, and understanding of Acehese cultural values. MTsN 2 Bireuen applied a more natural evaluation model by observing students' daily behavior and habituation. At the same time, MTsN 6 Bireuen used a more structured system with measurable indicators in Qur'anic and Hadith memorization programs.

These findings are consistent with the CIPP evaluation model, which emphasizes comprehensive evaluation of context, input, process, and product to support continuous educational improvement.

The evaluation of curriculum objectives reflected authentic and contextual assessment practices. Success was measured through academic performance, behavioral transformation, worship discipline, and participation in cultural activities. MTsN 2 Bireuen focused more on social behavior, religious discipline, and involvement in Acehese cultural practices, whereas MTsN 6 Bireuen emphasized measurable achievement in Qur'anic recitation, Hadith memorization, and structured religious activities. This shows that both madrasahs used holistic evaluation, integrating academic, moral, and religious development.

Curriculum evaluation was also conducted collaboratively by involving principals, teachers, parents, school committees, and community members. Teachers and homeroom advisors monitored students' behavioral and religious development, while parents and committees provided information about students' practice of Islamic and cultural values at home and in society. This collaborative approach reflects school-based management, which emphasizes stakeholder participation in improving educational quality and ensuring that the curriculum is relevant to students' sociocultural realities.

In evaluating curriculum materials and teaching methods, both madrasahs regularly reviewed the relevance of learning content and instructional strategies according to students' needs, Acehese culture, and social development. MTsN 2 Bireuen focused on evaluating cultural habituation and social-religious activities, while MTsN 6 Bireuen emphasized the effectiveness of memorization methods and structured learning programs. Teachers conducted reflection and adjusted instructional strategies when challenges appeared, making evaluation a continuous process for improving learning quality.

The findings also indicate the need to improve evaluation objectivity and standardization, especially in affective assessment. MTsN 2 Bireuen still relied heavily on observational evaluation, which may lead to subjective judgments, whereas MTsN 6 Bireuen had begun developing more systematic and documented assessment practices. Both institutions need teacher training, assessment rubrics, and digital evaluation systems to improve accuracy, accountability, and sustainability in curriculum evaluation.

Integrative Local Wisdom-Based Curriculum Model

The development of a local content curriculum based on Acehese cultural wisdom integrates Islamic teachings, Acehese values, school culture, and modern educational needs into a holistic framework. It combines religious habituation, cultural activities, Qur'an and Hadith memorization, social interaction, active learning, authentic assessment, and stakeholder participation, aiming to preserve cultural identity while strengthening students' religious character, social competence, discipline, and moral responsibility.

At MTsN 2 Bireuen, the curriculum emphasizes contextual, experiential learning rooted in students' cultural and religious environments. Acehese wisdom is embedded in school traditions, social interactions, worship, and daily

learning, focusing on cultural awareness, moral behavior, and Islamic character through continuous habituation and flexible, real-world application. In contrast, MTsN 6 Bireuen applies a structured curriculum with measurable learning programs, organized religious and cultural activities, and clear achievement indicators, balancing contextual cultural learning with academic and religious outcomes.

Curriculum development in both madrasahs involves collaboration among principals, teachers, parents, school committees, and community leaders. Stakeholder participation shapes educational priorities, cultural preservation, religious integration, and students' developmental needs, enhancing the curriculum's relevance, legitimacy, and sustainability while aligning it with local expectations and Acehese identity.

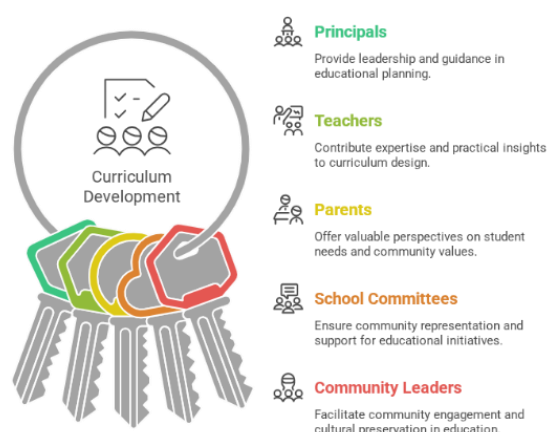


Figure 1. Flow of the Development of an Acehese Local Wisdom-Based Curriculum Model in MTsN 2 Bireuen and MTsN 6 Bireuen

Figure 1. Based on classroom and school environment observations, the proposed curriculum model is actively reflected in educational activities. At MTsN 2 Bireuen, students participate in congregational prayers, yellow book studies, social cooperation, Acehese cultural arts, and integrated religious habituation, with teachers emphasizing contextual learning through practice, role modeling, and cultural interaction. At MTsN 6 Bireuen, structured Qur'an memorization, Hadith recitation, organized religious programs, and systematic evaluations follow predetermined achievement targets. These observations indicate that the curriculum model integrates Islamic teachings, Acehese cultural values, and modern educational management into practical student experiences, shaping religious identity, discipline, and cultural awareness.

The findings reveal an integrative, contextual, participatory, and value-oriented approach. MTsN 2 Bireuen emphasizes flexible, experiential learning rooted in school culture and daily interactions, while MTsN 6 Bireuen applies a structured, measurable curriculum with systematic religious and cultural programs. Despite differences in implementation, both institutions share a vision of combining Islamic teachings, Acehese wisdom, and modern educational needs

to foster students' morality, discipline, social responsibility, and cultural identity, demonstrating that the model is adaptive yet consistently oriented toward developing religious, culturally aware, and responsible students.

Discussion

The findings show that the management of a local content curriculum based on Acehese local wisdom and Islamic values functions not merely as an administrative instrument but also as a means of strengthening students' character, cultural identity, and religious awareness. This finding is consistent with previous studies emphasizing that education should develop not only intellectual competence but also students' morality, ethics, and cultural identity (Attahakul, 2025; Chen & Shih, 2025). It also supports the view that character education has become increasingly urgent amid globalization, technological advancement, and cultural transformation affecting younger generations (Sofiani et al., 2025). The integration of Islamic values, Acehese traditions, religious habituation, and community participation confirms that local wisdom-based education can strengthen moral awareness, preserve cultural identity, and develop socially responsible students (Kolluri & Tichavakunda, 2023; Upadhyay et al., 2026).

In terms of curriculum planning, the findings align with curriculum management theory, which positions planning as the initial stage for formulating learning objectives, materials, strategies, and evaluation systems. In both madrasahs, curriculum planning integrated Islamic values and Acehese cultural wisdom while involving principals, teachers, school committees, parents, and community leaders. This finding is consistent with studies emphasizing the importance of integrating character values into classroom learning, school culture, and extracurricular activities (Alhamuddin, 2025; Fauzan et al., 2023). However, the findings also show a difference between the two institutions. MTsN 2 Bireuen tended to apply flexible and contextual planning, while MTsN 6 Bireuen emphasized systematic and measurable planning through religious achievement targets. This distinction indicates that curriculum planning based on local wisdom must remain adaptive to institutional culture and school management capacity.

Regarding curriculum implementation, the findings indicate that the curriculum was carried out through religious habituation, social and cultural activities, Qur'an and Hadith memorization, direct practice, teacher role modeling, and social interaction within the school environment. This supports previous studies stating that ethnopedagogy creates contextual learning experiences because students learn through cultural practices closely related to their daily lives (Fathurrochman et al., 2025). The findings are also in line with research showing that Islamic traditions and local culture contribute to students' religious behavior and communal identity in Aceh (Firmansyah et al., 2025). Nevertheless, this study differs from previous studies that mainly focused on cultural preservation or instructional strategies, because it shows how cultural and religious values are operationalized through curriculum management practices.

In the evaluation aspect, the findings reveal that assessment was not limited

to cognitive achievement but also covered affective and psychomotor dimensions through behavioral observation, cultural practices, religious habituation, and students' learning outcomes. This finding responds to previous criticism that many schools still prioritize academic achievement and cognitive competence while neglecting moral and cultural development (Suwarni, 2024). The authentic evaluation practiced in both madrasahs shows that character and cultural identity can be assessed through students' real behavior and participation in religious and cultural activities. MTsN 6 Bireuen applied a more structured assessment through memorization targets and religious programs, whereas MTsN 2 Bireuen emphasized contextual observation of students' behavior and value internalization. This indicates that local wisdom-based curriculum evaluation may operate through both formal-structured and cultural-contextual pathways.

The main contribution of this study lies in the development of an integrative curriculum management model based on Acehese local wisdom and Islamic values. Unlike previous studies that discussed local wisdom-based education separately from curriculum development and educational management (Hasanuddin & Rusydi, 2024), this study integrates curriculum planning, implementation, evaluation, cultural preservation, religious habituation, and community participation into a comprehensive framework. Theoretically, this study enriches the discourse on Islamic education, ethnopedagogy, culturally responsive teaching, and school-based curriculum management. It also strengthens the argument that local wisdom should not be treated merely as supplementary cultural content, but as a curriculum foundation that shapes educational objectives, learning processes, assessment practices, and institutional culture.

Practically, the findings provide implications for madrasahs, teachers, educational managers, and policymakers. Madrasahs can use this model as a reference for developing local content curricula that strengthen students' morality, discipline, social responsibility, religious competence, and cultural identity. Teachers need to design contextual, participatory, and experiential learning activities so that Islamic and Acehese cultural values become real practices in students' daily lives. For policymakers, this study implies the need for regulatory support, teacher training, authentic assessment instruments, and community partnerships to ensure that local wisdom-based curricula can be implemented sustainably. This is particularly important because previous studies show that practical models for managing local wisdom-based curricula in Islamic educational institutions remain limited.

CONCLUSION

This study shows that local content curriculum management grounded in Acehese local wisdom and Islamic values strengthens students' character, cultural identity, and religious awareness by connecting learning to sociocultural realities, religious traditions, experiential activities, and community participation. School culture serves as a medium for internalizing values through daily interactions, religious habituation, and cultural practices, supporting students' academic, moral, social, and spiritual development. Theoretically, this study

enriches curriculum management by integrating Islamic education, ethnopedagogy, culturally responsive teaching, and school-based management. Practically, it offers an integrative, contextual, participatory, and value-based curriculum model for madrasahs and policymakers. However, its scope is limited to two madrasahs, a qualitative approach, and limited analysis of long-term outcomes; therefore, future research should involve broader settings, mixed methods, and further exploration of digital technology, character development, and teacher training in local wisdom-based Islamic education.

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