Transformation of Character Education Through Implementation of Local Wisdom Values in *Madrasah*

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Abstract	This study aims to examine the transformation of character education by implementing local wisdom values in *Madrasah Ibtidaiyah Negeri* 1 Gorontalo City. This research uses a qualitative type, where data is collected through observation, interviews, and documentation, and analyzed using data reduction, data presentation, and conclusions drawn. The study results show that character education is transformed through implementing local wisdom values, such as *huyula*, which are integrated into character education through three main strategies: internalization of values, integration in learning, and habituation through daily practice. The values of local *wisdom are* introduced cognitively, internalized affectively, and manifested in students' actions. This transformation shows that character education based on local wisdom can sustainably shape the students' social attitudes, care, and cooperation. In addition, this approach proves the effectiveness of contextual pedagogy in bridging the values of local wisdom, religious teachings, and national educational goals. Therefore, the integration of local wisdom values in character education needs to be strengthened and replicated in the context of education in all aspects to provide significant scientific contributions in the development of character education studies based on local wisdom. This finding also strengthens the understanding that integrating local wisdom values , such as cooperation, can be a contextual and relevant foundation in shaping students' character.
Keywords	Character Education; Local Wisdom Values; *Madrasah*

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1. INTRODUCTION

Education occupies a strategic and important place in human civilization, because with human education, it is certainly possible to build civilization while maintaining and continuing to innovate. Education is a liberating process that allows individuals to think critically about life's realities and take action to change them and benefit society (Abuddin Nata, 2013). Education can be meaningful as an effort to grow and develop innate physical and spiritual potentials through the values in society and culture (Hasan Basri, 2012).

In another sense, education is everything in life that affects the formation of individual thinking and acting (Nurani Soyomukti, 2010). Education is also the only way to disseminate virtues, elevate

human dignity and dignity, and instill human values (Abidin Ibnu Rusn, 2009). Education is an effort that is carried out systematically (Rosad, 2019). From the above statement, it can be understood that education has a strategic role in building, maintaining, and developing human civilization. Education not only functions as a means of liberation and development of individual potential physically and spiritually, but also as a forum to instill cultural and humanitarian values, as well as shape the way of thinking and acting of each individual, to contribute to society at large.

Character education is to create individuals who are not only intellectually intelligent, but also have superior personalities that can contribute positively to social life in a society. Character education also plays a role in creating a generation that has high moral awareness, so that they can contribute to the development of the nation globally while still upholding national and humanitarian values (N. Hans, 2012), (J.S Coleman, 2015), (A. Sutono, 2015). Character education classifies the culture of one's nation and filters out the culture of other nations that do not conform to the values of culture and character of a dignified nation (Suhardiyansyah et al., 2016), (Ma'rufah, 2022), (Mantau & Buhungo, 2024). Thus, character education is important for the overall growth of the human individual and should be carried out from an early age (Kamaruddin, 2012). In addition, good character is the main foundation for someone to live a meaningful life (Samani Muchlas & Hariyanto, 2011) and can also be realized in real actions, not just in a theoretical context (Heri Gunawan, 2012).

The phenomenon of the last few years shows that character has become a problem that is still very relevant to be studied and a solution found. Moreover, these character deviations occur in the academic world, starting from low education to higher education institutions, as widely reported, such as student brawls, consuming liquor, violence, and sexual harassment, and the last incident of counterfeiting money committed by highly educated individuals at a State Islamic university. This condition becomes even more concerning when the noble values and local wisdom that can be a source of contextual character education are marginalized by an educational model that tends to be formalistic and oriented solely to academic achievement. Therefore, this study is important to examine how the transformation of character education can be carried out by implementing local wisdom values as an approach that is more down-to-earth, socio-culturally relevant, and has the potential to overcome the character crisis in the current educational environment.

This social reality certainly cannot be left alone to consume daily news. But a solution must be found so that the educators and students, or lecturers and students, can understand the value of good character through the applicable positive life guidelines and avoid deviations. So the role of educational institutions is needed to make this happen. At the same time, it is the spearhead in strengthening character, starting from elementary school to higher education.

Thus, it can be understood that character education is an important pillar in the scope of national education, one of the goals of which is to shape students to become human beings with noble character, integrity, and able to face the challenges of the times. From Islamic education, character education is not only oriented to the formation of the morals and ethics of students, but also aims to instill values. Islam that is in line with the principle of "*rahmatan lil alamin*." In other words, character education based on Islamic teachings is expected to be able to produce a generation that is not only intellectually intelligent, but also has social sensitivity and commitment to local wisdom that contains noble values (Asriati, 2021).

This is in line with previous research conducted by (Solissa, Everhard Markiano, 2024) Stating that culture-based character education in the era of Society 5.0 has a strategic role in forming a generation that is not only intellectually intelligent, but also has integrity and behaves according to human values that integrate technology with human life. This approach emphasizes the importance of preserving local values while leveraging technology to meet global challenges (Oktavia et al., 2021). Character education is a key element in forming a generation with moral integrity, ethics, and social awareness (Muhammad Agus Nurohman et al., 2024). The Islamic education curriculum needs to transform to remain relevant

to the needs of the times. One approach that can be taken is integrating local wisdom into the curriculum, so Islamic education is universal and contextual.

Furthermore, learning based on local wisdom can eliminate the scientific dichotomy that has been compartmentalized, thus emphasizing that knowledge can be integrated (Faiz & Soleh, 2021). On the other hand, (Zulkarnaen, 2022) Stated that to produce an intellectual millennial generation, it is necessary to instill character education so as not to be carried away by globalization, especially character education based on the local wisdom of the Indonesian nation.

From the previous research exposure mentioned above, it can be understood that the research conducted by the author occupies a unique position by presenting a new perspective in the study of character education, especially through the exploration of the implementation of local wisdom values in educational practice at the level of Islamic-based basic education units. This research emphasizes the praxis dimension, namely, how the transformation of character education is realized in *Madrasah* life through local values that live and grow in the local community's wisdom.

In Indonesia, character education cannot be separated from local wisdom, the nation's cultural heritage. Local wisdom includes several values, traditions, norms, and habits that have developed and been inherited from generation to generation as a view of life. These values reflect the local community's identity and have great potential to strengthen character education. For example, values such as cooperation, kinship, tolerance, and respect for the environment are part of local wisdom that can be integrated into the educational process. Combining local wisdom values with school character education can effectively create learning relevant to students' socio-cultural context.

Madrasah Ibtidaiyah Negeri (MIN) 1 Gorontalo City is an educational institution with great potential to implement character education based on local wisdom values. Gorontalo City is rich in local traditions and culture, such as the philosophy of hulondhalo, customs with *sharia*, *syara'* with *kitabullah*, the principle of *moposadila* (harmony), and strong religious values. These traditions not only become the identity of the Gorontalo people, but also reflect relevant local wisdom to be integrated into character education. Therefore, research on the transformation of character education through implementing local wisdom values in MIN 1, Gorontalo City, is important to be carried out.

There are several advantages based on initial observations related to the actualization of character education through the values contained in local wisdom in MIN 1, Gorontalo City. *First*, this approach can create contextual learning, so that students can more easily understand and internalize the values taught. *Second*, character education based on local wisdom can strengthen students' cultural identity, so that they not only become individuals with character, but also are proud of their local culture. *Third*, this approach can be a strategy to deal with globalization's challenges, often leading to the erosion of local cultural values. In globalization, education based on local wisdom can be a fortress to maintain the nation's identity and valuable social capital.

Thus, the main purpose of this study is to uncover and analyze in depth how the transformation of character education can be realized through the implementation of local wisdom values in the context of Islamic-based basic education units so that it can produce a character education concept that is different from the existing one because in this study the researcher will construct the transformation of character education through the implementation of local wisdom values So that these values can be manifested in daily life that is contextual and applicative and can give birth to a generation that has piety and social concern.

2. METHODS

This research was conducted at *Madrasah Ibtidaiyah Negeri* 1, Gorontalo City, using qualitative research that focuses on an in-depth understanding of certain phenomena, behaviors, or situations

through the perspective of individuals or groups who experience them. Qualitative research has the following characteristics: (a) the data source is obtained from a natural background, (b) the researcher is a key instrument, (c) the report is very descriptive, (d) the analysis is inductive, (e) the data verification is carried out through triangulation, (f) the participants are carried out in parallel with the researcher, (g) the sample is purposive, (h) the research design develops in the field (W Mantja, 2005).

The research approach used is phenomenology, which explores a person's subjective experience; ethnography, which studies the culture or customs of a particular group; case studies, which thoroughly delve into one specific case; grounded theory, which aims to develop new theories from data; as well as narrative research, which analyzes stories or life experiences.

Qualitative data collection techniques use non-numerical data, such as interviews, observations, and documents, to understand the social context holistically (H. Amirul Hadi, 2001), (Basrowi dan Suwandi, 2008). Furthermore, it can also be said to be an interpretation related to reality using various existing analyses and methods (Lexy J. Moleong, 2005).

Data Analysis Techniques. For data analysis from the research results, the author takes the following steps: Data reduction and Data presentation are carried out after the data has been reduced. and concluding is the final stage in data analysis. The researcher drew conclusions based on the results of the reduction and presentation of the data. This conclusion will answer the research question and provide an in-depth understanding of the studied phenomenon. The conclusions produced must be based on valid and relevant data, and supported by strong evidence (Miles & Huberman, 1992), (Sugiyono, 2011).

3. FINDINGS AND DISCUSSIONS

Findings

The study results show that the transformation of character education in madrassas through the values of local wisdom takes place in three main stages: internalization of values, integration in learning activities, and habituation through daily practice. *Madrasah Ibtidaiyah Negeri* 1 Gorontalo City is one of the oldest state madrasas and is quite active in developing a curriculum based on local wisdom values. Geographically and socially, this *Madrasah* is in the midst of a strong community that maintains local culture, one of which is *huyula*, the spirit of cooperation characteristic of the Gorontalo community. The *Huyula tradition* is not only a practice of physical cooperation, but also contains spiritual, social, and moral dimensions full of character education.

This *Madrasah* has long been known as an institution that focuses on academic achievement and pays serious attention to student character formation. In this context, the values of local wisdom, such as *huyula*, are an important foundation in developing education relevant to students' social reality. Therefore, the transformation of character education in *Madrasah Ibtidaiyah Negeri* 1 Gorontalo City cannot be separated from the cultural context where this *Madrasah* is located.

Based on the data from observations, interviews with *Madrasah* heads, teachers, students, and documentation of *Madrasah* activities, it was found that the transformation of *Huyula* values in character education takes place through three main approaches: (1) Internalization of Values, (2) integration in learning, and (3) habituation through daily practice.

According to the Head of the *Madrasah*, "one of the purposes of internalizing the value of local wisdom is that the institution wants children to learn that success is not only due to their hard work, but also cooperation and mutual help. That is the value *of Huyula* that we live in the *Madrasah*." (Sutarjo Paputungan, 2025). Based on this data, it can be understood that this habituation model strengthens the dimension of students' character in its real form. They understand *Huyula* as a concept and experience it in daily school activities. Thus, the synchronization between theory and practice. This is in line with

what is conveyed by education is experience.

Furthermore, these findings corroborate that character education integrated with local wisdom values has high effectiveness in shaping students' personalities. The transformation in question is not only cognitive, but also touches affective and psychomotor aspects. This is in line with the theory of character education by (Thomas Lickona, 2019), which emphasizes the importance of *moral knowing*, *feeling*, and *moral action*. Furthermore, implementing local wisdom values as a source of character value is a form of actualization of the *contextual teaching and learning* approach, where the learning process is associated with the student's reality environment. This proves that madrassas are not only a formal educational institution, but also a locomotive in maintaining and preserving the values of local wisdom as cultural heritage.

From the observations made by the author, it can be seen that the *Madrasah* develops an institutional culture that reflects the value of *Huyula* in daily activities. As is done every Friday morning, besides cleaning the *Madrasah* environment, there are activities involving all school residents, teachers, students, and education staff. This activity is not only to maintain cleanliness, but rather to internalize the value of cooperation. In addition, there are also Friday alms activities carried out by students as a form of concern and learning to share.

Furthermore, the Head of the *Madrasah* explained that in addition to the activities described above, there are also other activities such as competition preparation, Islamic holiday celebrations, and even the physical construction of *madrasah* such as the Hall, the Student Health Unit room also involves the participation of parents and guardians of students, *Madrasah* committees as a form of collegial collective work. So that students are taught and accustomed to working in groups, helping each other, and appreciating the contributions of each member.

In addition, based on the data found, it shows that the transformation of character education through the values of local *wisdom in Madrasah Ibtidaiyah Negeri* 1 Gorontalo City can be understood as transferring values from the cultural realm to the realm of education. This process includes three main dimensions: Cognitive Dimension, students learn the meaning of *huyula*, its history, its relevance to Islamic teachings, and the universal values of humanity. Affective Dimension. Students begin to appreciate the value of cooperation, show empathy, and feel proud of the local culture. Psychomotor Dimension, students engage directly in cooperative-based activities, demonstrate social responsibility, and build solidarity.

Furthermore, *Huyula,* as a basis for local values, provides a contextual framework for character education. From the perspective of contextual pedagogy, learning becomes meaningful when it is associated with real experiences done directly by students. Therefore, using *Huyula* strengthens students' character and strengthens cultural and religiosity ties in Islamic education.

Based on the data above, it can be understood that the transformation of character education based on local wisdom values answers various challenges and the onslaught of globalization and modernization. In addition, the habituation of cooperation activities can hone the level of social concern of students to be better, and avoid individualistic lifestyles that tend to override facts and social gaps in a society.

In addition, other findings show that *the value of Huyula* in character education is not only culturally suitable, but also principally conforms with Islamic values, such as *ukhuwah*, help-help (*ta'awun*), and social justice. Through a collaborative approach, students are formed not only to become good individuals but to be caring and responsible members of society. Amid the strengthening flow of digital individualism, *Huyula* values can be a counterbalance that reinforces the spirit of togetherness and social responsibility. A model like this shows that local wisdom is not a passive inheritance, but a living, adaptive, and strategic source of value in *Madrasah*-based character education.

Discussion

Character education is an essential part of national and Islamic education goals. From an Islamic perspective, character education aims to form a perfect human being, namely a complete human being who is not only intellectually intelligent but also spiritually and socially mature. Values such as honesty, responsibility, cooperation, compassion, and social piety are the main foundations of the character to be formed. This concept is in line with the concept of national education, which places character building as the main orientation, so that it can produce humans who can function as caliphs on earth to achieve salvation in the world and the hereafter (R. Ilyas, 2016), (Abuddin Nata, 2016), (M.N Budiman, 2017), (Burga, 2019).

In the local context, cultural values such as *Huyula* in Gorontalo are important to character formation. *Huyula*, which means cooperation, is not just a collective activity but a value system that reflects the spirit of togetherness, social responsibility, solidarity, and respect for others. This value can be used as a medium to reconstruct a character education approach that is normative, contextual, and applicative.

The *Madrasah* culture built in MIN 1 Gorontalo City is not only an instrument of habituation of positive behavior, but also a transformational space where local values such as *Huyula* (cooperation) are practiced in real life in daily life. This approach is not solely normative or symbolic, but is actualized through routine activities integrated with learning and school life. Programs such as Clean Friday, routine alms, classroom community service, and group picketing systems are not just administrative routines, but are cultural strategies constructed to instill the value of collective responsibility and social concern. The practice of "mutual aid" between students, especially for those who experience difficulties in academic or economic aspects, reflects the basic values of *Huyula* that emphasize the importance of helping each other in life together. Through this habituation, students are not only trained to become independent individuals but also directed to become caring and supportive community members.

Interestingly, this pattern of instilling value is the active involvement of all *Madrasah* residents, especially *Madrasah* heads and teachers. They are not only directors or supervisors of activities, but also direct actors who exemplify the value of collaboration. In every collective activity, the head of the *Madrasah* is seen intervening, joining other students and teachers in cleaning the environment, tidying up the *Madrasah* facilities, and even participating in discussions in small groups to find solutions to internal problems that arise. This participatory attitude provides a concrete example and creates a strong sense of togetherness between all elements of the *Madrasah*. When teachers and *Madrasah* heads show genuine involvement, students feel they are an important part of a mutually supportive learning community, not just objects that must obey orders.

The value of *Huyula* practiced in *Madrasah* culture not only touches the social aspect, but also strengthens students' spiritual and moral foundation. Activities such as alms or helping friends who are in difficulty are understood in a social context and explained in the framework of religious values that every good deed done will receive a good return from Allah Swt. This approach makes the value of cooperation not stand alone, but is integrated with strengthening Islamic religious values, which is the main spirit of education in madrasas. This integration makes character education not artificial, but part of the spiritual and emotional experience inherent in students' daily lives. This is where the uniqueness and strength of the MIN 1 Gorontalo City approach lies: building character through the appreciation of values, not just teaching values.

On the other hand, the social environment of madrasas is also designed to support the practice of *Huyula* sustainably. Teachers are encouraged to develop collaborative learning in the classroom, encouraging students to share tasks, discuss, and work in teams. Even in learning evaluation, cooperation and concern for friends are part of the indicators assessed. Thus, the value of cooperation is not only lived in extra or incidental activities, but also revived in the daily teaching and learning process. This creates an educational ecosystem that truly supports the formation of strong social

character, where appreciation for the contributions of others is a value that is upheld. This pattern is expected to produce an academically intelligent and socially and emotionally mature generation in the long run.

Furthermore, effective communication between schools and students' parents supports implementing *Huyula* values in MIN 1, Gorontalo City. The *Madrasah* routinely involves parents in cooperation activities, socialization of togetherness programs, and solving student problems that need support from the family environment. This collaboration expands the scope of *Huyula* values to the domestic realm, so that children feel the continuity between the values taught in the *Madrasah* and those carried out at home. When the home and school environment have the same values, the process of character formation becomes stronger and more rooted.

Madrasah culture that animates *the value of Huyula* is not an additional activity but an inherent part of the educational process. At MIN 1 Gorontalo City, character education based on local values is carried out systematically, holistically, and sustainably through activities such as Clean Friday, community service, almsgiving, and "mutual help" programs between students. This approach proves that local wisdom can be a solid foundation for developing students' character, as long as these values are internalized through real practices involving the entire educational ecosystem. This finding is in line with a study conducted by Jubaedah et al. (2025), which emphasized that strengthening character through the integration of local wisdom values, such as cooperation, tolerance, and love for the environment, has proven to be effective in building students' cultural identities and encouraging contextual and meaningful learning. In addition, curriculum alignment by including character education is also important (Rohman et al., 2024). Similarly, (Siti Aminah Manik, 2024) Character education based on local values is an effective strategy to form the character of good, virtuous students with a high sense of nationalism. In addition, a collaboration-based learning approach that instills Islamic and character education has also been proven by (Salsabilah, 2019), (Azhari, 2024), who show that the integration of character education based on Islamic values in madrasas is a strategic effort to form students who are not only academically intelligent, but also have good morals.. Therefore, the approach carried out by MIN 1 Gorontalo City is not only relevant locally but can also be an inspirational model for other madrasas in Indonesia in designing character education strategies that are contextual and have a universal impact.

Thus, conceptually, these findings reinforce the idea that strong character education must be based on local values that students know, understand, and live by. The value *of Huyula* has been proven to link religious teachings, local wisdom, and social reality in shaping students' character as a whole, from cognitive, affective, to psychomotor aspects. Thus, the approach to character education based on local wisdom, such as the one carried out in MIN 1, Gorontalo City, is not only relevant for the local context but also a strategic alternative in responding to national education challenges that lead to character strengthening based on cultural roots and national identity.

4.   CONCLUSION

The transformation of character education at *Madrasah Ibtidaiyah Negeri* 1 Gorontalo City through the implementation of the value of local wisdom shows that character education based on local culture has high effectiveness in forming students who have integrity, social care, and uphold the values of togetherness. *Huyula* is not only a cultural heritage of Gorontalo, but also serves as a source of living and contextual value in the educational process, especially in the *Madrasah* environment. *Huyula* values are implemented in madrassas through three main strategies: internalizing values, integration in learning, and habituation through daily practice. The three support each other in creating a character education space that is dialogical, reflective, and applicative. This process succeeded in transforming *the value of Huyula* from mere cultural knowledge to real attitudes and behaviors of students in daily life.

The implications of this research include two main dimensions, theoretical and practical. Theoretically, this research enriches the scientific treasures in character education by emphasizing the importance of a contextual and local wisdom-based approach in shaping students' personalities. This approach opens up space for developing a more holistic theory of education, which is not only oriented towards universal values but also values local wisdom as an authentic and relevant source of value. Meanwhile, practically, the results of this study provide concrete guidance for educators, policy makers, and education unit managers in designing learning strategies and school culture that integrate local values into students' life activities. Thus, character education is not only a normative discourse but is manifested in educational practices that form a generation with strong character, rooted in local wisdom values, and ready to face global challenges.

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