

HYPOTHETICAL MODEL OF RELIGIOUS CHARACTER EDUCATION BASED ON LOCAL WISDOM IN THE INDIGENOUS COMMUNITY

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Abstract

The purpose of this study is to explore a hypothetical model of religious character education based on the local wisdom of the Kuta Ciamis Indigenous Community by identifying: 1) Religious Core Values, 2) Value Internalization Methods, and 3) Dimensions of Character Education. This study employs a qualitative approach, utilizing ethnographic methods. The research data sources comprise both primary and secondary data, with data collection techniques including in-depth interviews with key informants, such as Traditional Leaders, Elders, Kuncen, and Youth Activists. Participatory observation by observing the socio-religious life of the Kuta Ciamis Indigenous Community, as well as documentation studies used by researchers, including community profile documents of Kuta Village, and archives of data on activities of the Kuta Ciamis Indigenous Community. Data analysis was conducted through reduction, data display, and conclusion. The results of the study show that: 1) the hypothetical model of religious character education is built on three main foundations of core values, namely, religious (monotheism, worship, morals), cultural (rituals, symbols, taboos), and socio-ecological (harmonious relationships between humans and others and nature). 2) Internalization and enculturation of contextual values, with the important role of families, traditional figures, religious figures, and social communities in shaping religious character. Religious values are internalized through role models, habituation, social control, and cultural narratives such as myths and ancestral wisdom. This model produces a holistic religious character that unites spiritual, moral, social, and ecological piety. Methodologically, this model confirms the effectiveness of community-based character education and local culture as an alternative paradigm for contextual and sustainable national character education. 3) The four main dimensions of religious character formation based on local wisdom are: spiritual, social, moral, and ecological.

Keywords

Local Wisdom, Character Education, Religion.



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INTRODUCTION

The indigenous people of Kuta Village still preserve and uphold their ancestral heritage, a philosophy of life hidden within their daily behavior. This philosophy is what makes them a strong community, maintaining and fostering family, social, and religious values, enabling them to live in harmony, security, and peace. This begs the question of what kind of philosophy and beliefs the Kuta indigenous people hold. We must answer this question as a reflection of our behavior today (Sukmayadi, 2018). The local wisdom of the Kuta people is not only reflected in traditional rituals and ceremonies, but also in the informal education system, which is passed down from generation to generation through stories, cooperation practices, and the instilling of moral values in daily life (Hilman & Sunaedi, 2017). Religious values in Kuta society are manifested in respect for ancestors, preservation of sacred forests, and integration of Islamic teachings with local traditions (Qodim, 2019).

Borrowing the thoughts of Auguste Comte, who argued that modernization is dangerous for culture and social order, because the spirit of modernization creates individualistic people. Among other things, the rapid advancement of science and technology has also had an impact on changing the lives of the people who experience it (Comte, 1858). Despite their openness to modernity, the people of Kampung Kuta remain steadfast in upholding their ancestral values and traditions. Amidst the increasingly rapid flow of globalization, they have been able to maintain, practice, and pass on local wisdom without experiencing the erosion of their long-rooted cultural values.

The current phenomenon is a gap between the formal curriculum and local values. The formal curriculum is often generic; there is a lack of theoretical/practical mechanisms to integrate the traditional values of Kuta Village (taboos, customary rules, local religious practices), resulting in shallow internalization of character (Swaradesy et al., 2024). Furthermore, there is a lack of integrative models that combine religious dimensions and local wisdom. There are descriptive studies on the local values of Kampung Kuta, but few operational models detailing the components, mechanisms, and indicators of success of local wisdom-based religious character education (Rohman, 2023). This problem led to the need to formulate a hypothetical model that explains theoretical constructs (values, internalization mechanisms), provides practical implementation steps, and includes quantitative and qualitative evaluation instruments to test its effectiveness. This factor prompted the author to conduct further research on this phenomenon.

The conceptual framework of the hypothetical model of religious character education based on the local wisdom of the Kuta Ciamis Indigenous Community, West Java, systematically and methodologically, namely: 1) The basic assumptions of the hypothetical model of religious character education based on local wisdom are based on; The traditional values of Kuta Village such as taboos, norms of mutual cooperation, local religious rituals that contain moral and religious content that is relevant to the objectives of character education (Sugara & Perdana, 2021). 2) The components of the hypothetical model consist of a three-layer structure, namely: First, theoretical foundations (value level), religious values (tawhid/morals), customary norms (taboos, customary house rules), and social values (mutual cooperation, collective responsibility) (Rohman, 2023). Second, learning mechanisms (process level): Curricular integration, thematic learning modules that incorporate traditional narratives and religious reflection. Community-based learning, field activities (customary observations, ritual participation, community service projects). Exemplary leadership, the role of traditional figures, religious leaders, and teachers as models of religious-cultural practices. Ritualization and remedial practice, repetition of rituals/activities that link values to social consequences, such as taboos as moral norms (Fithriyah et al., 2021). 3) Support and empowerment systems (institutional level): cross-stakeholder forums, teacher/customary training, local teaching material modules, and school policies that provide curricular space for cultural practices (Sri Pajriah et al., 2020)

The following is an analysis of previous studies that show the comparison and novelty of this study: First, a study found that the implementation of local wisdom-based character education in public Islamic elementary schools runs through three main paths: integration of local materials into the curriculum, the central role of educators as agents of values, and school community activities (extracurricular activities/local rituals) (Sholeh et al., 2024). Second, another study reported that the implementation of local wisdom at the university level was carried out through a qualitative approach: mapping local values, integrating local themes into reflective assignments, and synergy between lecturers and the community. The reported impacts were increased awareness of local values (Fitriyah, L., Suryani, S., & Febriyanto, 2022). Third, a research finding confirms that traditional figures function as gatekeepers of values, representing social legitimacy, regulating customary sanctions, and facilitating ritual practices. However, this research focuses more on general community development, not on the outcomes of religious character education for students (Damayanti et al., 2020). Fourth, research that identifies effective strategies: the development of

contextual teaching materials, teacher training, and tri-center synergy (school, family, and community). The research results indicate improvements in implementation strategies but lack a theoretical model explaining the causal pathway from values to practices to behavior change (Trisno et al., 2024). Fifth, research shows that: A case study of Mulud practices (a local religious tradition) demonstrates that local religious traditions can be a powerful informal medium for instilling religious values (morals, social awareness) through the repetition of rituals and moral narratives. The research is qualitative and emphasizes the ritual context as a character builder, but does not include quantitative outcome indicators (Nanah Sujannah et al., 2025).

Overall, the research gaps across the five studies indicate that: Many studies are descriptive/qualitative; few test causality using quantitative/experimental designs. The role of traditional/religious leaders is often discussed qualitatively but is rarely included as a measurable variable (mediator/moderator) in religious character education models. There is a lack of valid psychometric instruments to measure the internalization of religious-cultural values and behavioral change in the school/Islamic boarding school context. Most studies do not examine sustainability and community empowerment as outcomes or mechanisms.

The novelty of this research, based on comparison with five previous studies, shows that formulating an integrative model that explains the pathway: local curricular modules and ritual practices, the role of traditional leaders, the frequency of meaningful practices, internalization of values, behavioral change, and exploring this model with mediation analysis. The variable of traditional leaders as a measurable mediator/moderator, measuring the intensity of the involvement of traditional leaders (frequency, legitimacy, exemplary demonstration), and testing their role in strengthening the effect of character education interventions. Development and impact of internalization of religious values, local wisdom, as well as behavioral observation sheets, adapted to the context of Kuta Village. Focus on sustainability and community empowerment: assessing institutional outcomes and community readiness to sustain the program.

Character education policies have been regulated in several policy products, including: The Indonesian Ministry of Education and Culture, through the "Strengthening Character Education (PPK)" program, emphasizes that schools must develop five core character values: religious, nationalist, independent, mutual cooperation, and integrity. The Independent Curriculum (KM) policy also encourages the strengthening of local content so that schools and regions can adapt materials appropriate to the cultural context and local values of the community. This can serve as a

formal foundation for a character education model based on local wisdom in indigenous communities. Regional/Regency Regulations mandate the preservation of local customs, culture, and wisdom as part of community character development. This opens up space for indigenous schools and communities to integrate traditional values into their education (Iswatiningsih, 2019).

Discourse on Socio-Religious Theory; *Taisir al Khulūq* by Hafidz Hasan Mas'udi, through a socio-religious approach, it is stated that the formation of religious character cannot be separated from social moral values (religious) and social norms (mutual cooperation, responsibility), which influence each other (Hasan, 2015). Local Wisdom-Based Character Education Model: In research in the field of schools, for example, by Daroe Iswatiningsih, it is stated that local wisdom-based character education emphasizes religious values as one of the five main characters (including nationalist, independent, mutual cooperation, and integrity) and shows that introducing local culture helps strengthen students' character (Iswatiningsih, 2019). The Urgency of Local Wisdom in Strengthening Character Education: According to Ima Maisaroh and friends, Indonesia has thousands of local wisdoms, which are "social and cultural capital" to form people with superior character, so that local wisdom must be optimized in character education (Maisaroh & Hayani, 2022).

Referring to the above policy, the author can affirm that: The model of religious character education based on local wisdom in indigenous communities (such as the Kuta indigenous community) is not only relevant in terms of value, but also has the support of national policies and character education theory. Values such as social responsibility, religiosity, and environmental concerns that are alive in the practice of preserving sacred forests, traditional ceremonies, and the taboo system can be conceptually linked to socio-religious theory and the indigenization of character education studies. The absence of documentation and systematic formulation of the model in the Kuta community becomes a "gap" in relation to policy demands (PPK, local content) and existing theoretical wealth, emphasizing the urgency of this research.

The purpose of this study is to explore a hypothetical model of religious character education based on the local wisdom of the Kuta Ciamis Indigenous Community by identifying: 1) Core Religious Values, 2) Methods of Internalizing Values, and 3) Dimensions of Character Education. The results of this study are expected to find a contextual model that is much needed to ensure the sustainability of the noble values of indigenous communities while also addressing the challenges of character education in the era of globalization.

METHOD

This study uses a qualitative approach with an ethnographic method on the Hypothetical Model of Religious Character Education Based on the Local Wisdom of the Kuta Ciamis Indigenous Community, West Java. The ethnographic method is used by researchers to describe and interpret the pattern of religious character education values through the local wisdom of the Kuta Ciamis Indigenous Community, behavior, beliefs, and language that are shared and learned together in a cultural group (Creswell, 2018). By using ethnographic methods, researchers explore a hypothetical model of religious character education based on the local wisdom of the Kuta Ciamis Indigenous Community by exploring social phenomena in depth, data obtained through opinions from various communities based on social groups, and drawing conclusions based on social behavior and the nature of the community (Kamarusdiana, 2019).

The data in this study are qualitative data that reflect the religious values, cultural practices, and forms of local wisdom of the Kuta indigenous community. These data include: Primary data, obtained through participatory observation, in-depth interviews with traditional figures, religious leaders, educators, and the younger generation of the Kuta community, as well as documentation of traditional activities and informal education. Secondary data, sourced from archives of traditional institutions, academic literature, journals, books, and government policies related to character education and local cultural preservation.

Data collection techniques were implemented through three complementary approaches: in-depth interviews, observation, and documentation studies. In-depth interviews with key informants included: Traditional Leaders, Elders, Kuncen, and Youth Leaders. Participatory observation was conducted intensively in various contexts of the socio-religious life of the Kuta Ciamis Indigenous Community, such as traditional ceremonies, communal religious activities, and non-formal educational activities. As well as documentation studies used by researchers include: community profile documents of Kuta Village, data archives of activities of the Kuta Ciamis Indigenous Community conducted from February 4, 2024, to December 10, 2024. As an indigenous village that has its own organizational structure, it is appropriate for the village to have archiving of Kuta Village profile data for its own customary purposes.

Data analysis is carried out by the process of arranging the sequence of data, organizing it into a pattern, category, and basic descriptive unit (Patton, 1990). Activities in data analysis, namely data reduction, data display, and conclusion drawing or verification (Miles, M.B., Huberman, A.M,

& Saldana, 2014). During data reduction, researchers selected and focused on information related to religious values, local wisdom, and character education practices of the Kuta indigenous community. The data presentation stage involved presenting the findings in a descriptive narrative that demonstrated the relationship between religious values and local culture. Next, the data were critically analyzed using Islamic character education theory and local wisdom, and compared with relevant research to strengthen the findings. The final stage, drawing conclusions and verifying the findings, ensured the accuracy and consistency of the results to objectively reflect the reality of the indigenous community.

FINDINGS AND DISCUSSION

Findings

Based on interviews with the traditional leader, Mr. Warsim, it was discovered that local wisdom-based religious character education in the Kuta Ciamis indigenous community combines Islamic religious values with cultural and traditional practices. This model serves as a framework for instilling religious values while preserving local wisdom. Local wisdom-based religious character education in the Kuta Ciamis indigenous community is based on a religious foundation, namely the Islamic values of monotheism, morals, and worship. It also includes the cultural foundation and local wisdom of the Kuta traditional village (rituals, symbols, taboos, and social solidarity). It also includes the principle of harmony between religious teachings and sacred customary traditions. Family education serves as the primary agent for religious role models and instilling habits. The Kuncen (head of the family) serves as the guardian of traditions and legitimizer of values. Religious figures serve as formal Islamic teachers and moral guides. The social community acts as a supervisor and reinforcer of social control.

The learning/enculturation method for religious character education in the Kuta Ciamis indigenous community involves children imitating their parents and religious figures through religious habits such as prayer, congregational prayer, and mutual cooperation. Furthermore, rituals are symbolic, such as "hajjat bumi" (earth celebrations), "nyekar" (nature celebrations), and "taboo" (prohibitions). Oral stories include myths, ancestral wisdom, and "taboo" tales. Social control includes customary sanctions and collective reprimands.

The religious values of the Kuta Ciamis Indigenous Community consist of the worship dimension, in the form of obedience to religious obligations (prayer, fasting, and other acts of

worship). The moral dimension includes honesty, discipline, and responsibility. The social dimension includes mutual cooperation, deliberation, and caring. The ecological dimension includes preserving the forbidden forest and living simply.

Religious character education based on the local wisdom of the Kuta Ciamis Indigenous Community is internalized by families through religious practices from childhood. The integration of custom and religion through customary and religious leaders aligns traditions with Islamic teachings. Collective expression takes the form of customary rituals, communal prayers, and customary deliberations. Generational continuity is achieved through the transfer of values through storytelling, sanctions, and role models.

Religious character education based on the local wisdom of the Kuta Ciamis indigenous community fosters religious character rooted in Islamic values, preserves the local wisdom of the Kuta traditional village, and creates a balance between religiosity, morality, sociality, and ecology. Religious character education based on the local wisdom of the Kuta Ciamis indigenous community is an integrated system of religion, tradition, family, figures, community, and nature. Religious values are formed not only through formal teachings but also through habituation, rituals, symbols, narratives, and social control, so that religiosity becomes a sustainable living culture across generations.

Religious character education in the Kuta Ciamis Indigenous Village is not solely formed through formal education, but is strengthened through the internalization of values and cultural enculturation. Religious values rooted in Islamic teachings are synergized with the local wisdom of the indigenous community, resulting in a distinctive, contextual, and sustainable religious character. The following is a tabulation of the research findings of a hypothetical model of religious character education based on the local wisdom of the Kuta Ciamis Indigenous Community.

Table 1. Hypothetical Model of Religious Character Education Based on Local Wisdom of the Kuta Ciamis Indigenous Community

Model Components	Description of Field Findings	Implementation Form / Real Example	Meaning / Implications of Education
Philosophical Foundation and Basic Values	Integration of Islamic values (monotheism, morals, worship) with the local wisdom of indigenous communities (rituals, symbols, taboos, social	Earth rituals, taboos, visiting graves; values of honesty, responsibility, and mutual cooperation.	To be the epistemological basis for religious character education that is contextual and based on the values of community life.

		solidarity). The principle of harmony between religion and tradition.		
Value Agent	Socialization	Religious character education is carried out through the main social actors: family, traditional leaders (kuncen), religious leaders, and social communities.	- Families instill religious values from an early age. - The caretaker maintains traditions and legitimizes values. - Religious figures guide morality and worship. - Social communities monitor behavior through social control.	Education takes place collectively and in layers, creating a sustainable moral ecosystem.
Enculturation Values	of	The process of instilling religious values is carried out through role models, habituation, symbolism, oral narratives, and social control.	- Role models: children imitate their parents and figures. - Habits: congregational prayer, prayer, mutual cooperation. - Symbolic: traditional rituals, taboos. - Narrative: myths, fairy tales, ancestral advice. - Social control: customary sanctions and collective reprimands.	Building internalization of values through life experiences and local oral culture.
Dimensions of Instilled Religious Values		Consists of four main dimensions: Worship, Moral, Social, and Ecological.	- Worship: prayer, supplication, fasting, dhikr. - Moral: honesty, discipline, responsibility. - Social: mutual cooperation, deliberation, solidarity. - Ecological: protecting forbidden forests, living simply.	Demonstrates a complete religious character, including relationships with God, fellow human beings, and nature.
Patterns of Integration of Customs and Religion	Synchronization	between Islamic teachings and customary practices is carried out through mediation between customary and religious figures.	Prayers in traditional rituals are led by religious figures; traditional deliberations are accompanied by sharia values; and customs are adapted to the principles of monotheism.	Realizing character education that is adaptive to change, without losing spiritual and cultural roots.
Collective and Social Forms of Expression		Religious character education is not	Joint traditional rituals, joint prayers,	Strengthening social cohesion and making

	individual, but is expressed communally.	village deliberations, community service, mutual cooperation.	religiosity a collective culture.
Intergenerational Value Transfer Mechanism	The transfer process is carried out across generations through everyday interactions and cultural narratives.	Fairy tales, parental advice, ancestral wisdom, taboo traditions, customary supervision.	Ensuring the sustainability of values and the regeneration of religious character based on local wisdom.
Final Model Result	The formation of a religious character rooted in Islamic values and local wisdom.	Religiosity, morality, sociality, and ecology are in balance.	Religious character education becomes a socio-cultural system that is sustainable across generations.

Source: Kuta Ciamis Customary Observation Data

Philosophical Foundation and Core Values, Research shows that religious character education in the Kuta Indigenous Community is rooted in the integration of Islamic values—monotheism, morals, and worship—with local wisdom such as traditional rituals, taboos, and mutual cooperation. Harmony between religion and tradition forms the basis of contextual and culturally rooted character education. Value Socialization Agents, Religious values are socialized through families, traditional leaders, religious leaders, and social communities. Families instill values from an early age, traditional leaders maintain traditions, religious leaders guide morals and worship, while the community monitors behavior. This pattern forms a collective moral education system. Value Enculturation, Value instillation is carried out through role models, habituation, symbolism, oral narratives, and social control. Children learn through daily life experiences and oral culture, making religious values naturally internalized. Dimensions of Religious Values. The values instilled include four dimensions: worship, morals, social, and ecological. These four form a balance in human relationships with God, others, and nature. Pattern of Customary and Religious Integration: The integration of customary and Islamic values occurs through the mediation of customary and religious leaders. Traditional rituals are combined with sharia values, creating harmony between tradition and spirituality. Collective and Social Expression: Religious values are realized through communal activities such as traditional rituals, communal prayers, deliberations, and mutual cooperation, which strengthen solidarity and social cohesion. Intergenerational Value Transfer: Values are passed down across generations through advice, stories, and taboos. This pattern ensures the continuity of religious character in community life. Final Model Result: This model produces a balanced religious character, rooted in Islamic values and local culture, and capable of surviving and adapting amidst social change.

This model describes a religious character education system based on local wisdom that is ecosystemic and holistic, where Islamic values are integrated with customs, family, community, and the environment. The process is enculturative, rather than instructive, emphasizing role models, experiences, and social participation.

Discussion

Hypothetical Model of Religious Character Education Based on Local Wisdom

This hypothetical model of religious character education is based on the idea that character education cannot be separated from spiritual values. Religious character is understood here as the integration of faith, worship, and morality into daily behavior. According to Lickona (1991), character education demands integration between moral knowing, moral feeling, and moral action. In a religious context, these three aspects are strengthened by the transcendental dimension (human relations with God) and communal (human relations with others). Thomas Lickona (1991) through his work *Educating for Character* emphasizes that character education is not only about moral knowledge, but must include three integrated dimensions, namely: 1) Moral Knowing (moral knowledge) → understanding of moral values, principles, and standards 2) Moral Feeling (moral feelings) → affective attitudes that encourage moral concern, such as empathy, conscience, and respect; 3) Moral Action (moral action) → real behavior as a form of applying moral knowledge and feelings in everyday life. According to Lickona, character education will fail if it only emphasizes one aspect, for example, cognitive (knowing), without affective and real action. In the context of religious character education, Lickona's theory can be synergized with the following religious values:

Moral Knowing is faith. Moral knowledge is strengthened by an understanding of religious teachings (the Qur'an, hadith, or other holy books, according to one's beliefs). For example, students know that honesty is a religious commandment, and lying is forbidden. Moral feelings that are *taqwa* and *akhlak* are strengthened by spiritual awareness: fear of doing wrong because of the feeling of being watched by God, and love because of the encouragement of faith. For example, students feel guilty if they lie, not only because of school rules, but because they feel they are breaking God's commandments. Moral Action in the form of righteous deeds, moral actions are manifested in the form of acts of worship and social morals: prayer, helping others, protecting the environment, and respecting parents. Example: students who have understood (knowing) and felt (feeling) will carry it out in the form of real action (action) (Lickona, 1991).

Analysis shows that without knowing, students lose their way; without feeling, values become rote; and without action, knowledge is meaningless. The synergy of these three forms of intelligent, faithful, and moral individuals. Lickona's theory emphasizes that religious character education must integrate moral knowledge, awareness of faith, and good deeds so that transcendental values are realized in real behavior (Istiawati, 2016).

Lev Vygotsky (1978), through sociocultural theory, emphasized that human cognitive and behavioral development is greatly influenced by social interaction, where children learn through relationships with other people and language and cultural symbols, which become tools for internalizing values (Vygotsky L.S., 1978). Zone of Proximal Development (ZPD) so that children develop optimally with the assistance (scaffolding) of adults or more competent peers. In other words, the learning process is not something that is solely individual, but the result of active involvement in the socio-cultural community (Schunk, 2012).

The concept of religious character education in Islam is based on the primary goal of education, namely, to develop a perfect human being who is faithful, knowledgeable, and has noble morals. This orientation emphasizes not only cognitive aspects but also spiritual, moral, and social dimensions (Abdullah, 2003). The main framework in Islam lies in the integration of faith, Islam, and ihsan, as explained in the hadith of Gabriel. These three serve as a comprehensive orientation in shaping religious character (H.R Muslim). First, the dimension of faith encompasses deep belief in Allah, angels, scriptures, messengers, the Last Day, and destiny. Religious character education instills faith through understanding, experiencing, and practicing the values of monotheism. Characters born of faith include honesty, trustworthiness, patience, gratitude, and trust in God. Second, the Islamic dimension is defined as outward obedience to the Shari'a (worship, social interactions, and morals). Religious character education fosters the practice of worship (prayer, fasting, zakat) and Islamic social behavior (justice, mutual cooperation, and caring for others). Characters born of Islam include discipline, obedience to rules, cooperation, and social responsibility. Third, the dimension of ihsan involves worship as if seeing Allah, or feeling that God is always watching over us (muraqabah). Ihsan emphasizes inner qualities, namely sincerity, honesty, and spiritual orientation in every action. Characters born of ihsan include sincerity, humility, love, and high moral integrity.

The integration of faith, Islam, and goodness in religious character education is as follows:

1) Faith as the foundation of belief (cognitive-spiritual dimension); 2) Islam as actualization in

worship and social behavior (practical dimension); 3) Goodness as the experience of moral and spiritual qualities (affective-ethical dimension). Religious character education becomes complete when these three dimensions are integrated into the curriculum, school culture, and community life (Syed Muhammad Naquib al-Attas, 1980). With an orientation toward faith, Islam, and ihsan, religious character education in Islam shapes Muslims with strong faith, noble morals, and benefits to society. It maintains a balance between relationships with God (*habl min Allah*), relationships with others (*habl min al-nas*), and relationships with nature (*habl min al-'alam*).

The hypothetical model of religious character education in the Kuta Ciamis Traditional Village is built on the integration of Islamic teachings and ancestral traditions. Although the entire Kuta community is Muslim, they maintain traditional practices such as taboos, traditional ceremonies, respect for forbidden forests, and sacred symbols passed down through generations. These two elements do not negate each other, but rather work hand in hand, forming a distinctive pattern of religious character education. The objectives of the religious character education model include:

The primary objective of this model is to instill religious values derived from Islamic teachings, such as faith, piety, gratitude, trustworthiness, and social concern. These values serve as a moral and spiritual foundation in the development of students' personalities. By instilling religious values, students are guided not only to become intellectually intelligent individuals but also to develop a deep religious awareness. Faith and piety foster steadfastness in carrying out God's commands. Gratitude fosters an optimistic and positive attitude in facing life. Trustworthiness fosters honesty and responsibility. Caring for others fosters empathy, solidarity, and a sense of humanity. This model bridges formal education in schools with socio-religious practices in society. Character education is realized through activities such as religious study, mutual cooperation, and religious rituals. In line with Vygotsky's (1978) view, character formation is influenced by social and cultural interactions, so that schools and communities act as a complementary religious education ecosystem.

The ultimate goal of this model is to shape students who are able to fully practice religious teachings, including: 1) Worship: habitually praying, invoking prayer, and remembering God. 2) Social: respecting parents, teachers, and community leaders. 3) Ecological: protecting the environment as a trust from God. 4) Moral: behaving honestly and responsibly, and avoiding reprehensible behavior. Students are expected to become religious individuals, possessing noble

morals, and contributing to society, in accordance with the Islamic vision of forming the best nation (khaira ummah).

The implications of this goal emphasize that religious character education must emphasize internalization of values, habituation, and role models, not just cognitive aspects. This model is relevant for both indigenous and modern communities because it maintains local wisdom, strengthens school-family-community collaboration, and shapes a generation of knowledgeable and virtuous individuals (Samani, Muchlas & Hariyanto, 2013). The main components of this hypothetical model include: Religious Core Values, Internalization Methods, and Character Education Dimensions of Local Wisdom-Based Religious Character Education.

Religious Core Values of Religious Character Education Based on Local Wisdom

In religious character education, core religious values become the moral, spiritual, and social foundation of students, sourced from Islamic teachings and local wisdom, so that faith, worship, and social morals are in harmony. These values serve as behavioral guidelines and the basis for character evaluation. Referring to Lickona (1991), core religious values include the dimensions of knowing, feeling, and action within the framework of faith. In the Kuta Ciamis Indigenous community, these core values include: faith and piety (discipline in worship, prayer, trust), gratitude and patience (accepting destiny, appreciating blessings), trustworthiness and honesty (being responsible, keeping promises), caring and mutual cooperation (building social solidarity), and respect for parents and community leaders (maintaining traditions and moral authority). Core religious values serve as the main foundation of the character education model, because they are the main reference for shaping student behavior. Help integrate formal and non-formal education, including socio-religious practices. Provide character evaluation orientation: educational success is not only measured by knowledge, but also by attitudes and real behavior (Masduki, 2015). In other words, core religious values are at the heart of a hypothetical model of religious character education, bridging religious teachings, social practices, and local culture. Core religious values include: Monotheism (recognition of God as the ruler of the universe). Simplicity (prohibition on building brick houses, simple living). Social harmony (mutual cooperation, solidarity). Ecological-spiritual (prohibition on destroying forbidden forests, preserving nature as a trust from God) (Al-Attas, 1980).

Research in Kuta Village, Ciamis, shows that the formation of students' religious character occurs through the internalization of the values of monotheism, simplicity, social harmony, and ecological-spiritual awareness, which are the foundation of indigenous life. Monotheism is

understood as the awareness that all actions must be in harmony with God's will, thus accustoming students to respect customary rules and avoiding behavior that damages the environment. The value of simplicity is implemented through a moderate lifestyle, avoiding excessive material consumption, and maintaining the principle of sufficiency in daily needs. Your field findings demonstrate that an educational pattern emphasizing monotheism and simplicity plays a strong role in shaping students' morality, fostering gratitude, discipline, and a stable spiritual orientation in their lives.

Furthermore, research shows that social harmony and ecological-spiritual awareness are two important pillars that strengthen religious character formation. Students are directly involved in mutual cooperation activities, helping neighbors, and participating in social activities and traditional rituals that foster solidarity, tolerance, and responsibility. Awareness of preserving nature as a divine gift, particularly through adherence to forestry regulations and environmental conservation practices, makes ecological-spiritual education a means of building religious awareness integrated with environmental ethics. Thus, your research findings indicate that the religious character of students in Kuta Village is formed not only through verbal teachings but also through collective living practices and a consistent system of customary values passed down from generation to generation.

Method of Internalizing Religious Character Education Values Based on Local Wisdom

The internalization of values method is an educational strategy that instills religious values through habituation, reflection, role modeling, and practical application. Values are not only understood theoretically but also internalized through social interactions with teachers, family, and the community, forming a character rooted in everyday life experiences (Dewi & Oktapiani, 2024). Empirical studies show that effective internalization of values occurs through role models, ritual practices, cultural narratives, and institutional support between schools, families, and communities. This synergy instills religious values as habits and concrete behaviors in students' lives (Fithriyah et al., 2021).

According to Vygotsky, internalization occurs through culturally mediated social interactions, where children actively construct moral meaning through language, rituals, and stories. Therefore, the involvement of local communities and cultures as educational media strengthens the formation of sustainable religious character (Vygotsky, L.S., 1978). Its implementation includes a contextual curriculum, training teachers and community leaders as role models, routine religious practices, and evaluation of attitudes and behaviors. This approach, based on habituation, reflection,

role models, and culture, is the core of an effective strategy for internalizing religious values (Ibrahim & Sundawa, 2023).

Effective strategies for internalizing values include three main approaches: routine practice, role modeling, and reflection. Habituation involves repeating positive behaviors such as praying before studying and working together until the values become part of the students' routine. Role modeling includes teachers, parents, and community leaders who demonstrate religious values in concrete ways for students to emulate; studies show that the combination of religious values and local wisdom is more easily accepted when there are local role models (Alhamuddin, Dermawan, & Azis, 2022). Reflection allows students to interpret and internalize values through discussions or cultural narratives, thereby becoming lived experiences. A study in Bondowoso showed that a culture-based and ritual-based approach effectively fostered students' moral awareness (Maghfiroh & Aisyah, 2023). Through the synergy of the three approaches in the local socio-cultural context, the internalization of religious values becomes more authentic and sustainable.

Integration of values into academic and social activities, religious values are integrated into daily life and socio-religious activities. Examples include creating community projects and involving students in social activities with religious nuances. Evaluation and reinforcement in the form of assessments of religious behavior and attitudes are carried out continuously. Examples include awards for students who consistently demonstrate honesty, trustworthiness, and concern for others.

This method of internalizing values is effective because it integrates cognitive, affective, and conative aspects in character education. It strengthens social and cultural relationships as a medium for learning values. It brings religious values to life in real practice, not just theory. Thus, society not only understands values but also deepens and implements them in daily behavior (Masduki, 2015).

Dimensions of Character Education: Religious Character Education Based on Local Wisdom

The research findings show that the process of religious character education in Kuta Village is in line with Lickona's integrative concept of the importance of building moral knowledge, moral feelings, and moral actions in an integrated manner (Lickona, 2012). Communities do not acquire religious values through formal education, but rather through the transfer of traditional knowledge, ancestral advice, and stories passed down through generations, which shape moral understanding (cognitive), foster fear and respect for God and ancestors (affective), and encourage adherence to traditional rules (conative). This process occurs naturally through participation in traditional activities and rituals, daily social interactions, and the strengthening of collective norms that bind

all residents. Thus, the model of internalization of values in Kuta Village demonstrates that the integration of these three dimensions occurs holistically and continuously within the framework of local culture, while also demonstrating that modern character education theory finds a unique and effective form of implementation in indigenous communities.

Berkowitz and Bier's (2005) concept of cognitive, affective, and conative integration (Berkowitz, M.W., & Bier, 2005) This is in line with findings in Kuta Village, Ciamis. Community moral understanding is built through traditional teachings and ancestral stories (cognitive), which then fosters respect and spiritual awareness for God and ancestors (affective). This moral sense encourages adherence to traditional rules and participation in socio-religious practices (conative). These findings indicate that the internalization of religious values in Kuta Village occurs naturally through local wisdom and traditional life, while also reinforcing the integrative concept of character education proposed by Berkowitz and Bier.

In the Kuta Ciamis village's local wisdom-based religious character education model, four main dimensions are the focus of community personality formation: spiritual, social, moral, and ecological. These four dimensions are integrated to produce a holistic religious character. The spiritual dimension encompasses awareness and recognition of God's existence, as well as obedience to Him. Faith and piety are fostered through worship, prayer, and an understanding of religious values. This is done by consistently performing prayers, praying before studying, and respecting God's rules in daily life. The spiritual dimension is the foundation of religious character, because all moral and social values are rooted in an awareness of God (tawhid) (Al-Attas, 1980).

The social dimension emphasizes harmony, solidarity, and mutual cooperation through participation in socio-religious activities. The moral dimension reflects adherence to religious customs and teachings through honest, modest, and integrity-based behavior. The ecological dimension fosters awareness of preserving nature as a divine trust by preserving the environment and respecting the forbidden forests. The four dimensions—spiritual, moral, social, and ecological—integrate to form a holistic and balanced religious character encompassing faith, ethics, social concern, and environmental responsibility.

The objectives of the hypothetical model include: 1) developing a generation that is religious, modest, and has strong character. 2) Maintaining harmony between customs and Islamic law. 3) Strengthening ecological awareness as part of religiosity. The religious character education model based on the local wisdom of the Kuta Indigenous community aims to develop students who are not

only intellectually intelligent but also morally, spiritually, and socially mature. The main objective of this model reflects the integration of religious values, local wisdom, and ecological concern (Al-Attas, 1980).

Religious character education based on local wisdom is effective when religious values and local traditions are synergized; implementation studies in schools confirm that the integration of local content strengthens the relevance of learning and students' attachment to local values (Sholeh et al., 2024). The role of cultural stakeholders, including traditional and religious figures, is crucial as role models and mediators of value legitimacy: they not only convey norms but also provide social authority, resulting in faster and more lasting internalization. Similar field findings were reported in a study of the integration of local wisdom in religious education (Arif, Roihanatuzzulfa, & Masyhar, 2023).

The ecological dimension as part of the religious character has empirical support: the practice of preserving forbidden forests and taboo rules functions as an educational mechanism that unites Islamic theology (caliphate/trust) with conservation actions. Environmental research based on local wisdom shows the effectiveness of this pattern (Walad et al., 2024). The most powerful internalization mechanism is a combination of role models, ritual habituation, cultural narratives, and institutional support; comparative studies have found that programs incorporating these four elements are more successful at transforming values into daily habits than cognitive-only approaches (Rahayu, T., 20224). The hypothetical model emphasizes the need for religious-customary integration, positions local figures as the primary agents, incorporates ecological dimensions as part of religious character, and emphasizes holistic internalization strategies (exemplary behavior, habituation, narrative, institutional support). Thus, your model fills a practical gap frequently cited in research: the formulation of operational models and instruments for implementation and evaluation (Kartini et al., 2024).

The goal of this model is to unify spiritual, moral, social, and ecological dimensions within a single character education framework. Thus, students are expected to become religious individuals with noble morals, simple lives, respect for culture, and care for the environment, in line with the principles of Islamic character education and local wisdom. This hypothetical model can be visualized as an integrative circle: Islam provides the spiritual foundation, customs serve as a medium for enculturation, and religious values are manifested in social, moral, and ecological

practices. Thus, religious character education in Kampung Kuta is holistic, community-based, and contextualized to local wisdom.

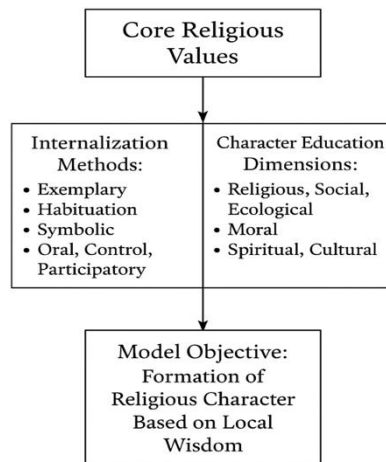


Figure 1. Hypothetical Model of Religious Character Education Based on Local Wisdom of the Kuta Indigenous Community in Ciamis Regency

CONCLUSION

Conclusions based on the research findings of the Hypothetical Model of Religious Character Education Based on the Local Wisdom of the Kuta Ciamis Indigenous Community, that; First, the hypothetical model of religious character education is built on three main foundations of core values, namely; religious (monotheism, worship, morals), cultural (rituals, symbols, taboos), and socio-ecological (harmonious relationships between humans and others and nature). Second, Internalization and enculturation of contextual values, with the important role of families, traditional leaders, religious leaders, and social communities in shaping religious character. Religious values are internalized through role models, habits, social control, and cultural narratives such as myths and ancestral advice. This model produces a holistic religious character that unites spiritual, moral, social, and ecological piety. Methodologically, this model confirms the effectiveness of community-based character education and local culture as an alternative paradigm for contextual and sustainable national character education. Third, the four main dimensions of religious character formation based on local wisdom: spiritual, social, moral, and ecological.

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