



Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School

Mansur¹, Makherus Sholeh^{2*}

Program Studi Pendidikan Guru Madrasah Ibtidaiyah,
Fakultas Tarbiyah dan Keguruan UIN Antasari Banjarmasin.

*Correspondence author: makherus@uin-antasari.ac.id

DOI: <https://doi.org/10.21580/jieed.v4i1.20238>

Received: 2024-02-02, Revised: 2024-05-26,

Accepted: 2024-05-27, Published: 2024-05-28

Abstract

This study centers on implementing Character Education based on Local Wisdom at Public Islamic Elementary School 4 Banjar. It highlights the indispensable role of educators in imparting character values to students through local culture and wisdom. The research aims to grasp how Character Education based on local wisdom is practiced at Public Islamic Elementary School 4 Banjar Sungai Lulut and the factors that either facilitate or hinder its implementation. Employing a qualitative approach with a descriptive method, the study examines the activities and execution of Character Education based on local wisdom, involving teachers and students as research subjects. Data collection techniques encompass observation, interviews, and documentation, while data analysis involves data reduction, presentation, and conclusion. The findings demonstrate that the school effectively integrates local wisdom into Character Education through activities such as adopting the 5S culture (smile, greeting, greeting, politeness, and politeness), religious practices, sports, and scouting, all contributing to student character development. Supportive factors such as adequate facilities, the active role of teachers, parental involvement, and the inclusion of character education in the school curriculum further enhance the implementation. Conversely, inhibiting factors such as students' lack of awareness and insufficient facilities and infrastructure present challenges to the process. These findings hold practical implications for educators, researchers, and policymakers interested in character education and implementing local wisdom in elementary schools.

Keywords: *Implementation, Character Education, Local Wisdom*



Introduction

Character education encompasses efforts to nurture children's physical and spiritual development, fostering positive attitudes to contribute to a more compassionate and high-quality society. It involves guiding individuals to naturally respond to situations with morality, which is manifested through virtuous behavior, respect, honesty, responsibility, and other important character values (Mulyasa, 2011). Furthermore, the National Education System law in Indonesia (No. 20 of 2003) emphasizes the importance of developing students who are loyal, virtuous, healthy, knowledgeable, capable, creative, independent, and demonstrate democratic and responsible citizenship.

The government has made efforts to strengthen character education through the Ministry of Education and Culture by launching Strengthening Character Education (PPK), which will be carried out in stages starting in 2016. Mr. Muhadjir Effendi, Minister of Education of the Republic of Indonesia (2016), emphasized that cultivating character values requires a more comprehensive policy that relies on local wisdom to answer the challenges of an increasingly complex era.

Character education must be the main goal in the world of education today, considering that many of the problems that arise are caused by some students in this country, such as the phenomenon of "sophisticated" cheating, brawls between students, and other incidents that do not reflect the behavior of an educated person. In fact, currently, the way students speak and behave politely towards their teachers or parents is also increasingly worrying and has reached an alarming level (Salirawati, 2021). The character education movement as a solution to the problem of 'social mobility' (Sayer, 2020).

Character education in elementary school is important to shape student identity and socialization. Applied from an early age, character values are embedded and shape behavior according to society's standards of truth. The education process in elementary school not only teaches knowledge but also shapes students' character in accordance with applicable values (Sofiasyaria et al., 2019). Thomas Lickona says character education is important for forming a quality generation and society. It involves three elements: knowing well, loving good, and doing good. More than just teaching right and wrong, character education instills good habits in students (Lickona, 1991).

Local wisdom is a cultural product of the past that is good as a guide for life. Even though it has local value, its value is very broad. This nation has local values that originate from customs, culture, and traditions that are internalized in the behavior of the people of a tribe or region (Daniah, 2016; Jumriani et al., 2021). Thus, local cultural values originating from customs, culture, and traditions will become the character of a generation in that society; how important local culture is in the behavior of this society, both individual character and national character.

Therefore, character formation is important for achieving human life goals in general. Local wisdom is a norm that applies in a society which is believed to be true and becomes a reference in everyday actions and behavior (Hude et al., 2019). Developing students' character while achieving the wider aims of the school requires effective collaboration between the school, community, and parents (García Torres, 2019; Sholeh, 2021; Hart, 2022).

Local wisdom is not only determined in learning, but it is also useful for increasing knowledge and cultivating students' character. For students, experience at school is very important and has a big influence on their behavior. The school provides very significant experiences and has the potential to change their lives. Education at the elementary school level plays an important role in the process of forming their personality both internally and externally (Hartiwisidi et al., 2022). Schools need to apply local wisdom values to shape national character both through routine activities and through habituation (Halimah et al., 2020).

The research location is MIN 4 Banjar, South Kalimantan province. This institution implements local wisdom-based character education. The three main objectives of this school can be further elaborated into several main sub-objectives, namely the formation of students who are faithful, pious, knowledgeable, skilled, and able to apply learning in social life (Bredemeier & Shields, 2019). MIN 3 Banjar integrates character education with the curriculum, religious and extracurricular activities such as the habituation of reading Surah Yasin, Al, Waqi'ah Al-Mulk and reading the congratulatory prayer before starting learning activities as well as the application of the 5S culture (smile, greeting, greeting, politeness, and courtesy) which is carried out every morning before students enter the school. This implementation and habituation contain very positive values for students.

This study explores the different types of locally based activity programs, particularly their role in fostering student character. The findings from this study have the potential to be adopted by school stakeholders in realizing character development. This research recognizes that schools cannot work in isolation in fostering and developing students' character.

Methods

This research uses a qualitative approach with the aim of describing or explaining the problems and research focus. This research aims to describe the conditions and explain the Implementation of Local Wisdom-Based Character Education at MIN 4 Banjar. The informants in this study comprised ten people, including 1 headmaster, three teachers, and 6 students. Data collection techniques used in this study include interviews, Observation, and documentation (Miles et al., 2014).

The main instrument in this research is the researcher himself. Researchers, as instruments, can engage directly with respondents and understand and assess various forms of interaction in the field. The researcher's role includes planning, implementation, data collection, analysis, and data interpretation, and ultimately, the researcher becomes the presenter of the research results. (Abdussamad, 2021). The data analysis technique applied in this research follows the Miles, Huberman, and Saldana (2014) interactive model as follows: Data Condensation, Data Display, and Conclusion Drawing. The following are several data validity tests that can be carried out: Credibility, Transferability, Dependability, and Confirmability Tests.

Results

The research results were obtained directly from the field through interviews, observation, and document collection related to implementing Local Wisdom-Based Character Education at MIN 4 Banjar Sungai Lutut.

Implementation of 5S Culture

Implementing the 5S culture at school is one of the efforts to improve students' positive attitudes towards everyone. The program, which includes smiling, greeting, greeting, politeness, and courtesy, has been running for quite some time and has positively impacted students. Every morning, teachers have a picket schedule at the gate to welcome students who come to school by greeting and shaking hands, and spreading smiles to students and parents who deliver them (O/MIN 4 Banjar).

This 5S activity has been implemented for many years from generation to generation. It is hoped that this habituation can have a positive effect on students. In other words, students become more disciplined and respectful of teachers, parents, and others (WG1). Implementing 5S has become a characteristic of Madrasah Ibtidaiyah institutions as a form of practicing religious values (WK and WG2).

Application of Reading Surah Yasin, Al-Waqi'ah, Al-Mulk, and Congratulations Prayer Before Megateaching Learning Activities Begin.

Implementing the culture of reading three surahs before learning activities aims to improve students' religious character. All students must participate in the recitation of three surahs (Al-Waqi'ah et al.) and congratulatory prayers led by teachers in each class. This activity is a hallmark of the school that distinguishes it from other schools (O/MIN 4 Banjar).

Every morning at this school, students are accustomed to reading three surahs of the Qur'an. On Thursdays, this activity is replaced by gymnastics before the teaching and learning activities begin (WK and WG2). All students must participate in reading the three surahs, and the homeroom teacher supervises them in the

classroom (WP1 and WP2). The implementation of this activity has a positive impact on students, making them fond of reading the Qur'an (WG2). The culture of reading the holy verses of the Qur'an, which trains and accustoms students to reading the Qur'an, provides provisions for their development (WK and WG1).

Friday Taqwa Activities

Friday Taqwa activities are conducted every Friday from 07.30 to 08.00, followed by all teachers and students. Students are directed to prepare the field by installing a mat to sit on. Teachers direct students to sit according to their class, and each homeroom teacher helps tidy up their students. The homeroom teacher sits next to the students, observes them students, and reprimands them when they are joking or not reading (O/MIN 4 Banjar).

The leaders who read juz amma are taken from class representatives every Friday. We are required to bring our own juz amma (WP3, WP4, WP5, and WP6). One person from each class sits at the front to lead the reading of short letters (WG1 and WG3). Friday Taqwa activities involving all students and teachers reflect the school's local wisdom-based character education. This activity is to form students' worship habits, train discipline, improve cooperation, and get used to reading the Qur'an (WK and WG2).

Activities to Commemorate Islamic and National Holidays

The implementation of character education at MIN 4 Banjar is through the commemoration of Islamic and national holidays. Activities commemorating these holidays, such as ceremonies and fashion show competitions with students wearing costumes that reflect character values, such as heroes, police, doctors, and Kaziranga (O/MIN 4 Banjar).

Every year, we commemorate the Prophet's birthday, Isra' Miraj, 17 August 1945, Heroes' Day, Santri Day, and so on, attended by students and teachers (WP1 and WP2). With this activity, students are expected to know important days and understand their history (WG1 and WG2). The day usually starts with a flag ceremony followed by typical Kalimantan competitions such as Balogo, Terompah, Bakiak, Egrang Hadang / pickles, etc. This activity aims to form the character of national spirit, love for the country, and religion (WK and G1).

Dzuhur Prayer Activities

The congregational dhuhur prayer activity at school continues to be carried out continuously outside of class hours, namely when entering dhuhur prayer time. This activity is accompanied by teachers to ensure all students participate. It becomes a habit for students and reflects the school's local wisdom (O/MIN 4 Banjar).

The high class carries out congregational prayer activities because the low class goes home early (WK and WG2). Dzuhur prayers are performed in their respective classes because there is not enough space for worship in this school. There is a Mosque, but it is narrow, not enough; for example, one class can pray there (WG1 and WG2). When it is dhuhur prayer time, we queue to take ablutions, and we have stored prayer mats in the school desk drawer (WP1, WP2, and WP3). This activity trains students to always be diligent in worship from an early age and increases the discipline of students in worship both at school and wherever they are (WK and G1).

Sports Activities

Sports activities are not only to improve students' physical fitness but also to develop students' character. Sports activities at Public Islamic Elementary School 4 Banjar include Futsal, Badminton, Table Tennis, Gymnastics, and some traditional game activities played in sports activities (O/MIN 4 Banjar).

Students are enthusiastic about participating in sports activities and competitions outside school, such as futsal, badminton, and others (WP1 and WP2). Sports activities at school are mandatory for students as part of school regulations. Each class has a sports schedule, and gymnastic activities are held every Thursday morning before teaching and learning activities. In addition, traditional games are held once a year on the seventeenth of August (WG1 and WG2). Sports activities are for physical health and promote character values such as cooperation, social interaction, fairness, responsibility, and wisdom (WK and WG1).

Scout Activities

Scouting activities are carried out on Saturdays after school. Implementing Scout activities at MIN 4 Banjar runs well and gets high student participation and active support from teachers and coaches. Varied and structured activities positively impact the development of students' character and skills. However, efforts are still needed to improve facilities and coach training so that Scouting activities can continue to grow (O/MIN 4 Banjar).

Scouting extracurricular activities are mandatory activities for students in this school (WG1). The scout coach teacher at this school is a specialized teacher who is already experienced in the field of scouting (WK and WG1). Scout activities are only for grades four, five, and six. Scout activities are carried out alternately, for example, this week, the fourth grade, the coming week, the fifth grade, and so on alternately (WP1, WP2, WP3, and WP4). In scouting activities, each team has a typical yell in the Banjar language and sings the song "ampar-ampar pisang" (WG1). Scouting in the South Kalimantan region teaches values such as divinity, togetherness, and leadership, as well as forming discipline and a strong mentality in students (WK and WG1).

Supporting Factors and Inhibiting Factors for Implementing Character Education Based on Local Wisdom

The main factor in supporting character education at school is synergizing character education into the school curriculum, religious activities, and extracurricular activities (WK). Some of the religious activities carried out at this school include reading short letters in the Qur'an before teaching and learning activities begin, carrying out Friday worship activities, reciting Asma'ul Husna before going home from school and several other activities that can develop the character of students (WG1 and WG2). With the hope that these activities can train discipline and the students' religious character. Religious and extracurricular activities at school, such as scouts, gymnastics, and sports, play an important role in training students' character (WG2 and WG3). The existence of the character education program has implications for the friendly and polite attitude seen when researchers entered the school, with some students greeting with words such as "hello, mas, Salim" while shaking hands (O/MIN 4 Banjar).

Inhibiting factors in implementing character education for students in this school are the lack of supporting facilities and infrastructure, which means that character education cannot be implemented optimally, and the lack of student awareness (WG1 and WG2). Character education based on local wisdom at MIN 4 Banjar has been implemented well, but some notes need to be improved are supporting facilities and building student awareness. There are still students who perform prayers in class because the prayer room at school is too small. In addition, some students were slow in participating in the ceremony, littering, and using impolite language (O/MIN 4 Banjar).

DISCUSSION

Implementation of activities that can develop the character of students at MIN 4 Banjar school through several activities that are implemented, namely, the application of 5S culture, recitation of three surahs, Yasin, al-Waqi'ah al-mulk and recitation of congratulatory prayers), implementation of Friday Taqwa, congregational prayers, sports activities, and scout activities.

Implementation of 5S Culture

Implementing the 5s culture (smile, greet, greet, and be polite) is a routine activity at the MIN 4 Banjar Sungai Lulut school. This 5S culture is implemented so that all teachers have a schedule every morning to welcome students who come to school. Every student entering school must first apply the 5S culture to the teacher guarding the school gate. Implementing 5S culture in schools has been a practice that has been going on for a long time, becoming a characteristic inherent in the school's identity and passed down from generation to generation. This 5S culture is

not only a tradition but also brings significant positive benefits to students, so its implementation is still maintained to this day.

5S culture has a positive impact on the formation of students' character. The hope contained in implementing the 5S culture is that it can train and strengthen religious values and discipline among the school's students. By implementing the 5S culture, students can be trained to respect others and practice discipline. So, it can be applied in school and family environments.

This research is in line with (Silkyanti, 2019) View of the 5S Culture (Smile, Greeting, Greeting, Polite, Courteous). The morning at school is characterized by applying these values when students arrive. The teachers provide a friendly welcome with smiles, greetings, salutations, and a polite and courteous attitude. The aim is to create a pleasant school environment where students feel like they have a loving family.

The concrete practice of 5S culture is seen in shaking hands, a polite act that has the potential to form a disciplined character in students. By implementing the 5S culture, it is hoped that the school community can create peace, politeness, tolerance, mutual tolerance, and mutual respect.

The goal of implementing the 5S culture is to shape students' personalities (Sarwina et al., 2022). The focus is on developing respect, compassion, and the use of polite language in students' interactions with parents and peers. In addition, students are expected always to show a smile to create an atmosphere of peace and happiness and interact with greetings to strengthen relationships and social interactions. In the context of character values, the 5S culture also includes values such as tolerance, social care, and the spirit of peace. Meanwhile, (Nurjanah & Sholeh, 2020) asserted that implementing the 5S culture program aims to instill religious attitudes in students. For example, teachers' actions in welcoming students in the morning can create a friendly and welcoming attitude among students.

The implementation of 5S (Smile, Greeting, Greeting, Polite, and Courtesy) in elementary school education significantly strengthens each child's character. This includes habits, personality, and individual readiness to face and solve problems in the future. As a first step in the learning process, it is important to apply the 5S principle (Smile, Greet, Salute, Polite, Courteous) as much as possible (Kusumaningrum, 2020).

Application of Reading Surah Yasin, Al-Waqi'ah, Al-Mulk, and Congratulations Prayer Before Megateaching Learning Activities Begin.

Getting used to reading verses from the Qur'an before teaching and learning at MIN 4 Banjar school is one of the activities that can build students' character and train students to get used to reading verses from the holy Qur'an. Implementing the activity of reading Al-Quran verses before teaching and learning activities is a

positive thing to implement, and not all schools implement the habit of reading Al-Qur'an verses.

The school has implemented character education that focuses on local wisdom. This initiative has had a positive impact on students, particularly in improving their Al-Qur'an reading skills. The activity has been a part of the school culture for several years, with students engaging in the practice of reading three surahs, Al-Waqi'ah, Yasin, and Al-Mulk, and offering prayers every morning. This tradition aims to instill religious character, discipline, and responsibility in the students.

This research is in line with (Sholeh, 2016; Shafwan, 2022; Nor & Halilah, 2023) who formulated a strategy for getting used to reading the Al-Quran, implemented through routine activities before the teaching and learning process to make the Al-Quran an integral part of students' lives. The benefits include getting closer to Allah, forming children's character, providing peace of mind, improving students' ability to read the Qur'an, and increasing their love for the Qur'an. This strategy aims to form an attitude of *consistency* (istiqomah) in children, making the Al-Quran embedded in their lives and providing safety in this world and the hereafter. Education through habituation gives students the opportunity to practice and direct positive habits in their daily lives.

The implications of this Qur'an reading habit in shaping student character at school include the formation of a religious character, honesty, national spirit, love for the country, love to read, tolerance, discipline, daring to express opinions, friendly and communicative, social spirit, and have social and environmental concerns.

Friday Taqwa activities

It is known that the Friday Taqwa activity at the school has implemented Friday Taqwa. In this activity, all students gather in the school field before learning time starts. The Friday Taqwa activity is carried out once a week, namely on Fridays. In this activity, students read short surahs and recite prayers together to foster discipline, diligence, honesty, and training in students' religious character.

To implement character education based on local wisdom, the school has a special activity called "Jum'at Taqwa." This activity is a characteristic that can be found in every Madrasah Ibtidaiyah in Banjarmasin City. Not only limited to the Madrasah Ibtidaiyah level but Friday Taqwa activities are also implemented at the Tsanawaiyah and Aliyah levels. Every Friday, this activity is routinely carried out and has become a tradition for many years, passed down from one generation to the next by MIN 4 Banjar. Thus, Friday Taqwa becomes an integral part of the local wisdom owned by the madrasah.

The Friday Taqwa program is designed to involve students in reading the Al-

Quran and dhikr in the school prayer room to increase students' faith and devotion. This program develops Islamic values, strengthens faith, and creates a social environment that promotes goodness. The focus is on shaping students' character to be more religious, by developing morals, ethics, and social aspects such as a sense of togetherness, tolerance, and mutual respect between individuals of different religions. Friday Taqwa is not just a routine activity but a vehicle for character formation and spiritual development for students, positively impacting their personal and social development (Harjianto et al., 2021; Firdaus et al., 2022). Religious education does contribute to improving morals such as respect (Metcalf & Moulin-Stožek, 2021).

Based on the explanation above, it can be concluded that character education activities can be implemented through Friday Taqwa. Because in Friday Taqwa activities, participants can get used to reading the Al-Qur'an. And the religious character of students can be trained.

Commemorating Islamic and National Holidays

The commemoration of Islamic and national holidays in schools implements character education, a long-standing tradition. For example, Heroes' Day commemorations and competitions on August 17 are regularly held, involving students wearing various costumes. Fashion show competitions also reflect character values, such as participants wearing clothes typical of a region, such as Sasirangan, which is typical Banjar clothing.

Commemoration of Islamic holiday activities was part of the school's efforts to help students understand and take lessons from the history of Islamic civilization. This event involves careful preparation and a significant amount of time. Routinely held once a year, includes the commemoration of major Islamic holidays such as the Prophet's Birthday, Isra' Mi'raj, Eid al-Fitr, and Eid al-Adha (Nurbaiti et al., 2019). The application of culture in madrasas implements local wisdom that differentiates them from other educational institutions. Instilling character values through madrasah culture, such as celebrating national holidays, aims to shape students into individuals who excel in various fields (Fauziah et al., 2021).

Religious celebrations, such as the commemoration of Islamic holidays, build student character through the commemoration of various religious events. This activity aims to improve character education, enable students to internalize and apply character values in everyday life, and become religious, nationalist, productive, and creative individuals in society (Azizah & Nuha, 2022).

From the explanation above, it can be concluded that implementing character education based on local wisdom in schools can be carried out by carrying out activities to commemorate Islamic holidays and national holidays. Commemorations of major holidays include the Prophet's birthday, 1 Muharram,

Isra, Mi'raj, and national holidays, including Heroes' Day, Republic of Indonesia's Independence Day, Islamic boarding school students' day, which can develop students' character, including discipline, nationalism, productivity, and creativity.

Dzuhur Prayer Activity

Congregational prayer activities are a habit in MIN 4 Banjar. Researchers know that there are congregational prayer activities carried out by students in their respective classes. Even though this school lacks facilities for praying, the school still implements the practice of midday congregational prayers in each class.

Students at school routinely perform midday prayers in congregation outside of class hours as part of their daily routine, reflecting the cultivation of character values such as religion and discipline. This practice is not only a habit but also local wisdom inherent in the school environment, aimed at rooting religious values and developing student discipline. According to (Sholeh, 2012), the task of schools is not only to educate students but also to shape national character, with the practice of congregational prayer as one of the methods. Carrying out congregational prayers, especially for Dhuha and Dhuhur, is considered effective in enforcing discipline in schools. This policy empowers students to carry out worship in an orderly manner, bringing habits aimed at forming student discipline in carrying out worship (Annisa, 2019).

From the explanation above, it can be concluded that the implementation of character education through congregational prayer activities, including the sunnah prayers of Dhuha, Dhuhur, and asr, is wisdom that can be applied and can develop students' character, such as religious character and discipline in worship.

Sports Activities

Sports activities such as futsal, badminton, and table tennis at school have great potential to shape students' character. Additionally, traditional sports such as clog games are held yearly, becoming a routine habit that creates positive local wisdom. This activity is for physical health and instills character education values such as cooperation, social interaction, justice, responsibility, and wisdom. Sports activities in elementary schools, whether carried out by each class according to the schedule or alternately, are important in training students' character.

Character education through extracurricular sports is important to overcoming the moral crisis. Optimizing character formation is crucial due to the lack of implementation in schools. Experts divide micro personality development into four pillars, involving learning activities in the classroom and daily activities that form a culture in both formal and informal education (Dahaluddin et al., 2022). Through sports activities it can increase commitment to social justice and three elements of moral character: moral reasoning, moral appreciation circle, and moral identity (Bredemeier & Shields, 2019).

Character education through physical education is considered effective for instilling positive values such as honesty, responsibility, respect, hard work, friendship, cooperation, and perseverance. Thus, physical education plays a major role in maintaining students' physical fitness and shaping character relevant to everyday life.

Scouting Activities

Scouting activities at MIN 4 Banjar are a form of local wisdom-based character education. Scouting activities occur every Saturday for grades four, five, and six after school. Each class takes turns in one week. Implementing scouting activities is an activity that must be carried out in elementary schools.

Scout activities at school reflect local wisdom through variations of chants using the Banjar language and adaptations of the song "*Ampar-Ampar Pisang*." This activity involves students in spiritual, togetherness, leadership, and social aspects and forms strong discipline and mental qualities. Scout activities are an integral part of the school's local identity, which is in line with the South Kalimantan region, which generally prioritizes the use of regional languages in scout chants.

Based on the research results above, (Fitriyani et al., 2023) agrees that students benefit from scout extracurricular activities by increasing discipline, including discipline in time management, dressing, and compliance with regulations. Apart from that, this activity can also increase attitudes of mutual respect and appreciation between fellow classmates and towards coaches and teachers. In the overall guidelines for the Scout Movement, it is stated that Scout Activities are activities held to achieve the goals of the Scout Movement. Each activity must support the goals of scouting education, which involves developing and nurturing aspects such as personality, physical, spiritual, knowledge, experience, and scout skills (Abbas, 1994). The aim of Scout Extracurricular activities is in line with national education goals, which include developing the potential of students so that they become individuals who have faith and piety in God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Sevtivia Asrivi, 2020).

Supporting Factors and Inhibiting Factors for Implementing Local Wisdom-Based Character Education

Supporting factors for implementing local wisdom-based character education in schools involve aligning character education in the curriculum and implementing religious and extracurricular activities. This activity is the foundation for forming students' character, providing provisions from childhood to adulthood. Swandar, as explained in Melinda Pridayani's journal, also emphasizes the role of religious activities in training students' religious character, as well as the

importance of facilities that support the implementation of various character education activities (Pridayani & Rivauzi, 2022).

According to (Khoiriyah et al., 2019), the supporting factor is school support. Schools are responsible for providing complete facilities to realize religious character education and tolerance through school culture, including material objects as an integral part of school culture. Teacher Support The teacher's role includes providing instruction and support and positive role models for students. Teacher consistency in carrying out religious practices and collaboration with students' parents are the keys to strengthening students' religious character— family support. Parents have a big role in instilling religious character in children at home. By involving parents in religious education and building open communication, good collaboration between schools and families creates a consistent supporting environment for educating children's character (Indriharta et al., 2024).

Factors inhibiting the implementation of local wisdom-based Character Education in schools involve a lack of facilities and infrastructure. This theory emphasizes that character education is influenced by internal and external factors, including the child's will. It is important to provide serious direction and training to achieve the child's wishes (Sujanto, 2017). Narimo (2020) and Sholeh (2018) highlighted the importance of student awareness and involvement in implementing Character Education in educational institutions. Awareness involves understanding character values and awareness of the importance of participating in activities as character formation. Student involvement includes the extent to which they are active and participate, which influences the effectiveness of Character Education in the educational environment.

Conclusion

Implementation of Character Education Based on Local Wisdom at MIN 4 Banjar, namely, several applications and activities are carried out, namely, the implementation of the 5S culture (smile, greeting, greeting, politeness and politeness) before students enter school, reading surah Yasin, Al -Waqi'ah, Al-Mulk and prayer reading, Congratulations before Teaching and Learning Activities start, Friday Taqwa activities which are held every Friday before Teaching and Learning Activities start, activities to commemorate Islamic holidays and national holidays, Application Midday congregational prayers, sports activities, and scout activities. Supporting and inhibiting factors for implementing Character Education Based on Local Wisdom in MIN 4 Banjar Sungai Lulut. The supporting factors in implementing character education based on local wisdom are the existence of character education, which is included in the school curriculum, and the existence of several activities, such as religious activities, which are still carried out to this day. The inhibiting

factors are the lack of adequate facilities and infrastructure for implementing character education and the lack of awareness among students.

References

- Abbas, A. (1994). *Pedoman Lengkap Gerakan Pramuka*. Beringin Jaya.
- Annisa, F. (2019). Penanaman Nilai-Nilai Pendidikan Karakter Disiplin Pada Siswa Sekolah Dasar. *Perspektif Pendidikan Dan Keguruan*, 10(1), 69–74. [https://doi.org/10.25299/perspektif.2019.vol10\(1\).3102](https://doi.org/10.25299/perspektif.2019.vol10(1).3102)
- Azizah, S. N., & Nuha, M. A. U. (2022). Implementasi Pendidikan Karakter Melalui Kegiatan Keagamaan di SD Islam Darush Sholihin Bagbogo Tanjunganom Nganjuk. *MA'ALIM: Jurnal Pendidikan Islam*, 6(2), 417. <https://doi.org/10.29240/jba.v6i2.5137>
- Bredemeier, B. L., & Shields, D. L. (2019). Social Justice, Character Education, and Sport: A Position Statement. *Quest*, 71(2), 202–214. <https://doi.org/10.1080/00336297.2019.1608270>
- Dahaluddin, Rakib, M., & Apriyanti, E. (2022). Implementasi Pendidikan Karakter Melalui Kegiatan Ekstrakurikuler Pada Siswa SMK Negeri 1 Pangkep. *Jurnal Education and Development*, 10(1), 129–135. <https://dx.doi.org/10.37081/ed.v10i1.3305>
- Daniah. (2016). Kearifan Lokal (Local Wisdom) sebagai Basis Pendidikan. *Pionir: Jurnal Pendidikan*, 5(2). <https://jurnal.ar-raniry.ac.id/index.php/Pionir/article/view/3356>
- Fauziah, R. S. P., Maryani, N., & Wulandari, R. W. (2021). Penguatan Pendidikan Karakter Melalui Budaya Sekolah. *Tadbir Muwahhid*, 5(1), 91. <https://doi.org/10.30997/jtm.v5i1.3512>
- Firdaus, R., Fadllurrohman, F., & Amalia, A. (2022). Pembentukan Karakter Religius Siswa Di SDN 1 Palam Banjarbaru. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(3), 819. <https://doi.org/10.35931/am.v6i3.1090>
- Fitriyani, Kurnia, I. R., & Saripah, S. (2023). Penanaman Pendidikan Karakter Melalui Kegiatan Ekstrakurikuler Pramuka Persari Siaga di Sekolah Dasar. *EduBase: Journal of Basic Education*, 4(1), 1–9. <https://journal.bungabangsacirebon.ac.id/index.php/edubase/article/view/801>
- García Torres, D. (2019). Distributed leadership, professional collaboration, and teachers' job satisfaction in U.S. schools. *Teaching and Teacher Education*, 79, 111–123. <https://doi.org/10.1016/j.tate.2018.12.001>
- Halimah, L., Arifin, R. R. M., Yuliariatiningsih, M. S., Abdillah, F., & Sutini, A. (2020). Storytelling through “Wayang Golek” puppet show: Practical ways in incorporating character education in early childhood. *Cogent Education*, 7(1),

1794495. <https://doi.org/10.1080/2331186X.2020.1794495>
- Harjianto, H., Febyanti, R. F., & Efendi, Y. K. (2021). Penerapan Pendidikan Karakter Peduli Lingkungan Melalui Program Adi Wiyata di SMK Negeri Kalibaru Sebagai Upaya dalam Mendukung Gerakan Banyuwangi Merdeka Dari Plastik. *Jurnal Ilmiah Universitas Batanghari Jambi*, 21(3), 969. <https://doi.org/10.33087/jiubj.v21i3.1609>
- Hart, P. (2022). Reinventing character education: the potential for participatory character education using MacIntyre's ethics. *Journal of Curriculum Studies*, 54(4), 486–500. <https://doi.org/10.1080/00220272.2021.1998640>
- Hartiwisidi, N., Damayanti, E., Musdalifah, M., Rahman, U., Suarga, S., & Shabir U, M. (2022). Penguatan pendidikan karakter berbasis kearifan lokal Mandar Metabe' dan Mepuang di SDN 001 Campalagian. *Jurnal Pendidikan Karakter*, 13(2), 150–162. <https://doi.org/10.21831/jpka.v13i2.48473>
- Hude, D., Febrianti, N. A., & Cece, C. (2019). Penguatan Pendidikan Karakter Melalui Kearifan Lokal Berbasis Al-Qur'an (Implementasi di SMAN Kabupaten Purwakarta). *Alim | Journal of Islamic Education*, 1(2), 335–352. <https://doi.org/10.51275/alim.v1i2.144>
- Indriharta, L., Kholis, N., Sholeh, M., Miguel, L., & Barros, O. De. (2024). *Understanding Adiwiyata School Artifacts in Cultivating Students' Characters At Madrasah Ibtidaiyah One of the goals of education is to cultivate students with good characters and a sense.* 22(1), 19–38. <https://doi.org/10.32729/edukasi.v22.i1.1694>
- Jumriani, J., Mutiani, M., Putra, M. A. H., Syaharuddin, S., & Abbas, E. W. (2021). The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review. *The Innovation of Social Studies Journal*, 2(2), 103. <https://doi.org/10.20527/iis.v2i2.3076>
- Kementerian Pendidikan dan Kebudayaan. (2016). *Konsep dan Pedoman Penguatan Pendidikan Karakter: Tingkat Sekolah Dasar dan Sekolah Menengah Pertama*. Kementerian Pendidikan dan Kebudayaan.
- Khoiriyah, M. L., Tika Damayani, A., & . R. (2019). Analisis Nilai-Nilai Karakter Dalam Pembelajaran Ekstrakurikuler Drum Band. *Indonesian Journal Of Educational Research and Review*, 2(2), 137. <https://doi.org/10.23887/ijerr.v2i2.17334>
- Kusumaningrum, R. A. (2020). Pentingnya Mempertahankan Nilai Budaya 5S (Senyum, Salam, Sapa, Sopan, Santun) Dalam Pendidikan Sekolah Dasar. *Edusaintek: Jurnal Pendidikan, Sains Dan Teknologi*, 7(1), 20–28. <https://doi.org/10.47668/edusaintek.v7i1.47>
- Lickona, T. (1991). *Educating for Character: How Our School Can Teach Respect and Responsibility*. Bantam Books.
- Metcalfe, J., & Moulin-Stožek, D. (2021). Religious education teachers' perspectives

- on character education. *British Journal of Religious Education*, 43(3), 349–360.
<https://doi.org/10.1080/01416200.2020.1713049>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (Third). SAGE Publication.
- Mulyasa, E. (2011). *Manajemen Pendidikan Karakter*. Bumi Aksara.
- Narimo, S. (2020). Budaya Mengintegrasikan Karakter Religius Dalam Kegiatan Sekolah Dasar. *Jurnal VARIDIKA*, 32(2), 13–27.
<https://doi.org/10.23917/varidika.v32i2.12866>
- Nor, M., & Halilah. (2023). Pelaksanaan Kegiatan Religius dalam Membentuk Karakter Siswa di SMP Negeri 5 Banjarbaru. *JIS: Journal Islamic Studies*, 1(3), 423–437. <https://qjurnal.my.id/index.php/jis/article/view/542/421>
- Nurbaiti, R., Alwy, S., & Taulabi, I. (2019). The Formation Of Religious Characters Of Students Through Religion Activities. *EL BIDAYAH*, 2(March), 55–65.
<https://doi.org/https://doi.org/10.33367/jiee.v2i1.995>
- Nurjanah, I., & Sholeh, A. H. (2020). Implementasi Program Budaya Sekolah 5S (Senyum, Salam, Sapa, Sopan, Santun) Dalam Menanamkan Sikap Religius Siswa Di Min 02 Kota Tangerang Selatan. *Jurnal Qiro'ah*, 10(1), 58–73.
- Pridayani, M., & Rivauzi, A. (2022). Faktor Pendukung dan Penghambat Pelaksanaan Program Penguatan Pendidikan Karakter Religius Terhadap Siswa. *An-Nuha*, 2(2), 329–341. <https://doi.org/10.24036/annuha.v2i2.188>
- Salirawati, D. (2021). Identifikasi Problematika Evaluasi Pendidikan Karakter di Sekolah. *Jurnal Sains Dan Edukasi Sains*, 4(1), 17–27.
<https://doi.org/10.24246/juses.v4i1p17-27>
- Sarwina, E., Praheto, B. E., & Rasijah. (2022). Penerapan Budaya 5S (Senyum, Salam, Sapa Sopan Dan Santun) Sebagai Bentuk Penanaman Pendidikan Karakter Peserta Didik Di Sdn 001 Air Asuk. *Prosiding Seminar Nasional Pendidikan Guru Sekolah Dasar 2022*, 88–92.
- Sayer, A. (2020). Critiquing – and Rescuing – ‘Character.’ *Sociology*, 54(3), 460–481.
<https://doi.org/10.1177/0038038519892532>
- Sevtivia Asrivi, Q. E. (2020). Implementasi Pendidikan Karakter Melalui Gerakan Pramuka Sebagai Ekstrakurikuler Wajib Pada Kurikulum 2013 Sekolah Dasar Di Masa Pandemi Covid-19. *Tunas Nusantara*, 2(2), 255–268.
<https://doi.org/10.34001/jtn.v2i2.1483>
- Shafwan, S. (2022). Cara Pembiasaan Membaca Al-Quran Sebelum Kegiatan Belajar Mengajar (KBM) Di Mas Plus Al-Ulum. *Jurnal Ilmiah Mahasiswa Pendidikan Agama Islam [JIMPAI]*, 2(6), 500–510.
<http://jurnalmahasiswa.umsu.ac.id/index.php/jimpai/article/view/2028>
- Sholeh, M. (2012). *Membangun Karakter dengan Hati Nurani: Pendidikan Karakter untuk Generasi Bangsa*. Erlangga.

- Sholeh, M. (2016). Pendidikan Karakter Melalui Implementasi Budaya Religius di Sekolah (Studi di SD LPI Zumrotus Salamah Tulungagung). *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, 6(1), 129–150. <https://doi.org/10.18592/aladzkapgmi.v6i1.1648>
- Sholeh, M. (2018). Implementation of Prophetic in Primary Education Institutions. *EDUKASI: Jurnal Pendidikan Islam*, 6(2), 54–73. <https://doi.org/https://doi.org/10.5281/edukasi.v6i2.339>
- Sholeh, M. (2021). Transformational Leadership : Principal Intellectual Stimulation In Improving Teacher Competences. *Al-Ta'lim Journal*, 28(2), 167–179. <https://doi.org/http://dx.doi.org/10.15548/jt.v28i2.708>
- Silkyanti, F. (2019). Analisis Peran Budaya Sekolah yang Religius dalam Pembentukan Karakter Siswa. *Indonesian Values and Character Education Journal*, 2(1), 36. <https://doi.org/10.23887/ivcej.v2i1.17941>
- Sofiasyaria, I., Atmajab, H., & Suhandinia, P. (2019). Pentingnya Pendidikan Karakter Untuk Siswa Sekolah Dasar di Era 4.0. *Prosiding Seminar Nasional Pascasarjana UNNES*, 2(1), 176–189. <https://doi.org/10.58223/al-abshar.v2i2.107>
- Sujanto, A. (2017). *Psikologi Umum*. Aksara Baru.
- Undang-Undang Republik Indonesia No 20 Tahun 2003. (2003). *Tentang Sistem Pendidikan Nasional*.