

Religious (Islamic) Character Education Based on Local Wisdom: Systematic Study 2014-2024

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Abstract: The urgency of implementing religious character education must be carried out since elementary school students, starting from choosing the best strategy in implementing religious character education, the role of subject teachers, and integration with the local wisdom of society is the best space in implementing religious character education. So in this study, researchers use the systematic literature review method by optimizing three global databases, namely Google Scholar, Scopus, and WOS, through the publish or perlis application, with themes (keywords) in the 2014-2024 range, combined with the data analysis process researchers use five stages, starting from data collection planning, data identification, selection of feasible data and conducting meta-analysis with a comparison of social theory. Implementing religious character education in elementary schools can be done in various ways, starting from programs implemented by optimizing integration between the government, schools, parents, and the community. In addition, religious character education can be implemented according to the challenges in each school by using local wisdom models, such as Islamic boarding schools, Maja Labo Dahu in West Nusa Tenggara, Rejang in Bengkulu, Basandi Syarak customs, Syarak Basandi Kitabullah in Padang, Sipakatau, Sipakalebbi, and Sipakainge in Makassar and Dhukutan Tawangmanggu customs. Based on these results, this study has theoretical implications for Sturt Hall's thinking with three concepts of identity in implementing religious character education.

Keywords: Character Education; Religious character; Culture; Postmodern subject



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A. Introduction

Education is the main foundation of the country in preparing the best generation that is not only strong in the field of knowledge (Rindrayani, 2020). However, the role of educational institutions is much more urgent in optimizing the transfer of attitudes, behavior, and character to students (Rothman et al., 2014). Borrowing Barry et al.'s argument about the need for a character education curriculum program as an actual practice in schools in implementing the six pillars of character education (Barry et al., 2013), namely trustworthiness, respect, responsibility, justice, caring, and nationalism (Arif et al., 2024; Josephson, 2002), the strength of the six pillars of character above is

expected to be able to provide a pleasant educational space in schools and break the chain of schools with the term of a place where violence, bullying, and even intolerance grow (Suri, 2021; Was et al., 2006). Therefore, the role of human resources in schools in achieving the best character education is necessary, as Arthur (2011) notes the position of teachers in schools as role models for students (commitment to strengthening character) in developing students' potential.

Character education is always closely related to religious values. Therefore, strengthening students' religious character from an early age in elementary school is a fundamental necessity that cannot be ignored as a provision for their future (Umah et al., 2022). A similar view was also expressed by Rodiyah et al., emphasizing that instilling religious character from an early age is a practical step in building a strong moral foundation amid the challenges of students' moral decline (Rodiyah et al., 2023). In addition, religious character based on Islamic religious education values, such as the revitalization of congregational prayer and the deepening of religion through Islamic studies, can be students' capital in the future (Cahyanto, 2023). As Kamilah and Aisyah stated, the foundation of the urgency of proper religious character education from an elementary age makes the first space in the process of appreciation, planting, attitudes, and applications to beliefs (Kamilah & Aisyah, 2024) which is very influential in their lives.

The importance of religious character education from the elementary age has also been widely studied by several researchers, such as Nurani et al., who noted that the implementation of Muhammadiyah Elementary Schools places teachers as the main spearhead in religious character education through role models (A. Nurani et al., 2024), the role of teachers in the school team (Muhtar, 2019), and teacher consistency in supporting school programs, such as the habit of congregational prayer (Khairani & Rosyidi, 2022), and reading Asma'uh husnah (Satuti et al., 2023). Institutional support is crucial in strengthening religious character. Akbar's research underscores the role of institutions, particularly elementary schools, as the primary tool in supporting human resources to actualize religious character values in students (Akbar, 2017, 2023). This view is confirmed by Susanti et al. that in character education, it is necessary to strengthen the institutional foundation (school) so that habits are formed so that they become a culture (Susanti et al., 2023), with the formation of religious character culture practices that run naturally by the school's vision and mission (Rohmat et al., 2022).

Character development cannot be done instantly because there is a tendency for the school community to participate (Wisono & Khozin, 2022), so making students with good religious character can be implemented through strengthening local wisdom (Alirahman, 2023), Hidayat and Hariyati in their research optimized the local wisdom of Maja Labo Dahu with the actualization of congregational Friday prayers, Dhuhur prayers, and short boarding schools, as part of the method to strengthen the religious character of students in elementary schools (Hidayat & Haryati, 2019), in contrast to Janna et al. making the local wisdom of Makassar city in the form of habituation of

religious sermons (tausiyah) to students as the initial foundation for developing the religious character of students at SD Negeri KIP Bara-Baraya Makassar (Janna et al., 2024).

In addition to strengthening the implementation of local wisdom in religious character education, the role of subject teachers in every learning process also has an important role (Khairani & Rosyidi, 2022), in line with Kartika et al., who stated that one of the most substantial forms of implementing religious character education is through strengthening integrated learning (between character and culture) (Kartika et al., 2023). Ummah et al. strengthen the data by saying that every teacher should foster students' religious character. One which can be done is to integrate religious character into the teacher's learning program plan (Ummah & Supriyadi, 2022), such as Muhammadiyah Elementary Schools having compulsory subjects for students, namely Al Islam, Muhammadiyah, and Arabic (ISMU), which emphasize the integration of Islamic values and real-life (A. Wati & Amrullah, 2022).

Several research results above show that the urgency of implementing religious character education must be carried out since students are in elementary school, starting from selecting the best strategy for implementing religious character religious (Hamdi et al., 2024; Karwadi, 2023; Taufik, 2020), the role of subject teachers (As' ad & Kistoro, 2023; Cahyanto et al., 2024; D. N. Sari & Amrullah, 2022), integration with the local wisdom of the school community (Aryati & Fadilah, 2024; Janna et al., 2024; Murti, 2020) and support in every learning process (Ummah & Supriyadi, 2022; A. Wati & Amrullah, 2022). Based on the data, the researcher still found one space to conduct more in-depth research using the systematic literature review method based on the results of research published in the last ten years. The study analyzes how elementary school strategies implement religious character education for students. Second, to analyze the model of religious character education based on local wisdom that can be applied in elementary schools. Third, schools face obstacles in implementing religious character education.

B. Method

In this study, the researcher used the systematic literature review (SLR) method (Dziopa & Ahern, 2011), one of the research methods that focuses on the depth of the data analysis process. This study focuses on three problem formulations. The data obtained will be visualized bibliometrically. In the data search process (journal articles), researchers use global data-based, namely Google Scholar, Scopus, and WOS, through the publish or perlis application, with the following themes (keywords): religious character education in elementary schools, religious character education in primary schools. In the data analysis process, researchers use five stages, starting from data collection planning, data identification (Nightingale, 2009; Selçuk, 2019), selecting feasible data, and conducting meta-analysis with a comparison of social theories.

Research Inclusion and Exclusion

At the inclusion stage of systematic literature review (SLR) research, researchers determine five stages (Xiao & Watson, 2019). First, the research results included in this study are only from journal articles in the Indonesian and English languages, not national/international conferences, book reviews, and book chapters. Second, the selection of articles is based on a specific year range, such as the example of the research theme of religious character education in elementary schools, which was analyzed only in the 2014-2024 period; in the last 10 years, many studies have discussed religious character education in elementary schools. Third, the articles included in the analysis are published in three global databases, namely Google Scholar, Scopus, and WOS, so that exclusion will be done outside the three databases above. Fourth, in maintaining the objectivity of the article search, researchers use third-party applications, namely, publish or perish. Fifth, at the search stage, researchers use two languages, English and Indonesian, which are the study's objectives.

Filtering And Publication Results

Article filtering is based on three global databases, namely Google Scholar, Scopus, and WOS, with a span of the last ten years (2014-2024), which can be detailed in Table 1:

Table 1. Keywords Search Articles

No	Title word	Year	Databased	Count
1	"Pendidikan Karakter "or" Religius Di Sekolah Dasar"	2014-2024	Google Scholar	144
2	"Religious Character Education "or" In Elementary Schools"	2014-2024	Scopus	12
3	"Religious Character Education "or" In Elementary Schools"	2014-2024	Google Scholar	48
4	"Religious Character Education "or" In Elementary Schools"	2014-2024	WOS	18
5	"Religious Character Education "or" In Primary School"	2014-2024	Google Scholar	7
Total				229

Based on the data obtained from the search results for 2014-2024, 229 articles were found under the theme of Religious Character Education In Elementary Schools. The data was analyzed using PRISMA analysis, and 64 articles were obtained complete with pdf. From 64 articles, the researcher collected them on the Zotero application, exported the data as RIS, and visualized them using vos viewers to get the results as in Figure 1. Figure 1 shows that research on elementary school education has been widely found to be very close to strengthening religious character. In addition, character education is also related to its implementation in schools and the Indonesian state.

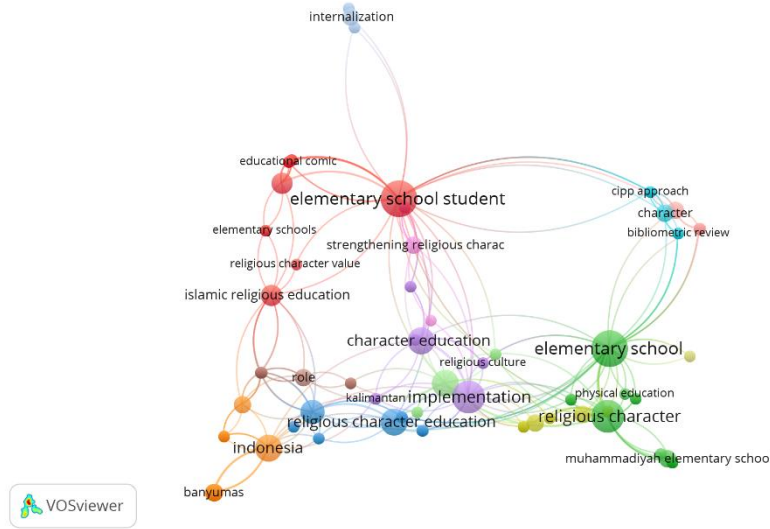


Figure 1. Visualization of The Relationship Between Basic Education, Character Education, and Religious Character

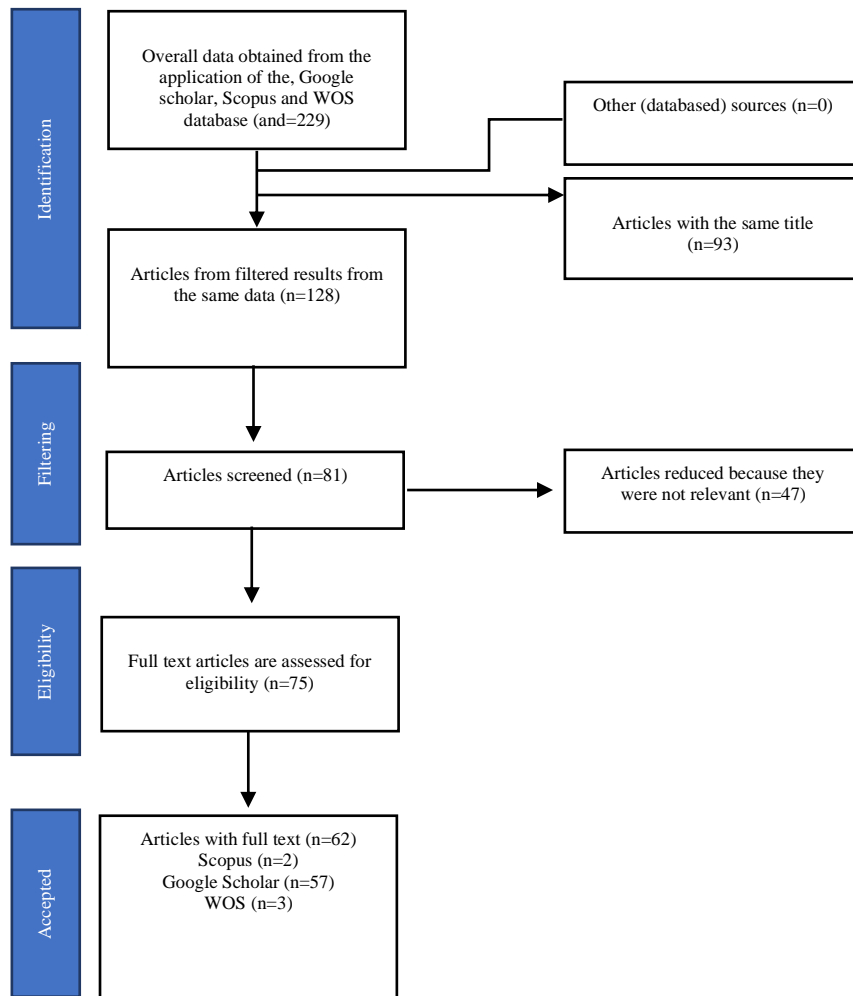


Figure 2. Data Analysis Using PRISMA

PRISMA Analysis

The data analysis used in this study is PRISMA data analysis (see Figure 2), which emphasizes the process of data identification, filtering, eligibility, and acceptance for articles that are by the research theme and research questions and have complete data (PDF article).

The data above shows the initial data obtained by researchers in data collection through third-party applications (published or published), and 221 data were found, including articles, book reviews, proceedings, international conferences, etc. Furthermore, researchers carried out the second stage, namely identification, by finding 93 articles with the same title, so the articles that were filtered with different titles were 128 documents. In the third stage, a screening of the article’s focus found that 81 and 47 other articles were removed because they were irrelevant. Furthermore, 75 articles were found with full text, and their eligibility was assessed. So, articles were accepted with full text, as many as 62 articles, which were relevant to the title, abstract, content, and conclusions. Afterward, researchers exported data via Zotero to be entered into the N-Vivo 12 application under the three researcher questions.

C. Results and Discussion

Results

Based on the data from the PRISMA analysis results adjusted to three research questions, namely: First, what is the strategy of elementary schools in implementing religious character education for students (RQ.1). Second, what is the model of religious character education based on local wisdom that can be applied in elementary schools (RQ.2). And what are the obstacles faced by schools in implementing religious character education (RQ.3). The three research questions are arranged with the symbols RQ.1, RQ.2 and RQ.3. In addition, researchers will display in detail about the publication of journal articles, authors, databases, writers and compliance with research questions in Table 2.

Table 2. Details About The Publication of Journal Articles

No	Journal	Vol	No	Year	Author	Country	Databased	RQ
1	Al-Ishlah: Jurnal Pendidikan	14	4	2022	Achadah et al.	Indonesia	Google Scholar	1,2
2	Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan	21	1	2023	Akbar	Indonesia	Google Scholar	1,2,3
3	Journal of Law and Sustainable Development	11	6	2023	Alirahman et al.	Indonesia	Scopus	2,3
4	Humanidades & Inovacao	9	25	2022	Costa	Brazil	WOS	2,3
5	Journal of Basic Education Research	4	2	2023	Arjusi and Alfiana	Indonesia	Google Scholar	1,2

Table 2 (continued)

No	Journal	Vol	No	Year	Author	Country	Databased	RQ
6	At-Ta'lim : Media Informasi Pendidikan Islam	23	1	2024	Aryati and Fadilah	Indonesia	Google Scholar	1,2
7	International Journal of Scientific & Technology Research	8	8	2014	Aisyah and Ghofur	Indonesia	Google Scholar	2
8	Ruhama: Islamic Education Journal	7	1	2024	Astuti	Indonesia	Google Scholar	2
9	Spektrum Analisis Kebijakan Pendidikan	3	5	2016	Aulia	Indonesia	Google Scholar	1,3
10	Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan	20	1	2023	Bahri and Ilhami	Indonesia	Google Scholar	1,2
11	MODELING: Jurnal Program Studi PGMI	10	4	2023	Cahyanto	Indonesia	Google Scholar	1,2
12	ELEMENTARY: Islamic Teacher Journal	12	1	2024	Cahyanto et al.	Indonesia	Google Scholar	1,2
13	eL Bidayah: Journal of Islamic Elementary Education	4	1	2022	Dhori and Nurhayati	Indonesia	Google Scholar	1
14	JurnalBasicaedu	6	1	2022	Elihami	Indonesia	Google Scholar	2,3
15	EduStream: Jurnal Pendidikan Dasar	2	1	2018	Esmael and Nafiah	Indonesia	Google Scholar	1,2
16	Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah	12	1	2023	Fadholi	Indonesia	Google Scholar	3
17	Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah	7	1	2023	Fadllurrohman et al.	Indonesia	Google Scholar	1,2,3
18	Journal Of Research In Education Sciences	67	4	2022	Hung and Pan	Indonesia	WOS	1,2
19	Educan: Jurnal Pendidikan Islam	6	2	2022	Fajriyani and Maemonah	Indonesia	Google Scholar	1,
20	Abdau: Jurnal Pendidikan Madrasah Ibtidaiyah	1	1	2018	Fatmawati	Indonesia	Google Scholar	1
21	Jurnal Basicedu	8	1	2024	Fauzieyah and Suyatno	Indonesia	Google Scholar	1,3
22	Jurnal Pendidikan Islam	9	1	2023	Firdaus et al.	Indonesia	Google Scholar	1,3

Table 2 (continued)

No	Journal	Vol	No	Year	Author	Country	Databased	RQ
23	Jurnal Gentala Pendidikan Dasar	1	1	2016	Hariandi and Irawan	Indonesia	Google Scholar	1
24	Bali Medical Journal	12	3	2023	Kasiyun et al.	Indonesia	WOS	1,3
25	Jurnal Pendidikan IPS	9	1	2019	Hidayat and Haryati	Indonesia	Google Scholar	1
26	Jurnal Ilmu Sosial dan Pendidikan	4	3	2020	Hidayat and Haryati	Indonesia	Google Scholar	1,2,3
27	Jurnal Elementaria Edukasia	6	2	2023	Hilmy and Habiby	Indonesia	Google Scholar	1,3
28	Jurnal Basicedu	5	5	2021	Huda et al.	Indonesia	Google Scholar	2,3
29	Pinisi Journal of Education	4	4	2024	Janna et al.	Indonesia	Google Scholar	1,3
30	JPII (Jurnal Penelitian Pendidikan Indonesia)	9	4	2023	Kartika et al	Indonesia	Google Scholar	1
31	Didaktika Tauhidi: Jurnal Pendidikan Guru Sekolah Dasar	9	2	2022	Khairani and Rosyidi	Indonesia	Google Scholar	1
32	Renjana Pendidikan Dasar	3	1	2023	Kumala et al.	Indonesia	Google Scholar	1,3
33	Educational Management	8	2	2019	Kurniawan and Samsudin	Indonesia	Google Scholar	1,3
34	EduCurio: Education Curiosity	1	3	2023	Kusuma and Wakhudin	Indonesia	Google Scholar	1
35	International Journal of Learning, Teaching, and Educational Research	18	12	2019	Mukhtar	Indonesia	Scopus	1,2
36	Penamas	27	3	2014	Mulyana	Indonesia	Google Scholar	1,2,3
37	International Journal of Multidisciplinary Research and Analysis	5	2	2022	Murod	Indonesia	Google Scholar	1,2
38	International Journal of Educational Methodology	6	2	2020	Murti	Indonesia	Google Scholar	1,3
39	Edusoshum: Journal of Islamic Education and Social Humanities	4	2	2024	Nurani et al.	Indonesia	Google Scholar	1
40	Al-Mudarris: Journal Of Education	3	1	2020	Nurlaeli et al.	Indonesia	Google Scholar	1

Table 2 (continued)

No	Journal	Vol	No	Year	Author	Country	Databased	RQ
41	Italian Journal of Sociology of Education	8	1	2016	Pottaro	Indonesia	Google Scholar	1,3
42	EDUCATIO: Journal of Education	5	2	2020	Rahmania and Khoiriyah	Indonesia	Google Scholar	1
43	Res Militaris	12	2	2022	Rohmat et al.	Indonesia	Google Scholar	1,2,3
44	Journal of Social Studies Education Research	9	4	2018	Safitri	Indonesia	Google Scholar	1
45	Indonesian Journal of Education Methods Development	17	4	2022	Sari and Amrulloh	Indonesia	Google Scholar	1,3
46	Jurnal Pendidikan Tambusai	7	2	2023	Satuti et al.	Indonesia	Google Scholar	1,3
47	Jurnal Pendidikan Mandala	8	3	2023	Sukarto and Fitriana	Indonesia	Google Scholar	1
48	Didaktik: Jurnal Ilmiah PGSD STKIP Subang	10	1	2024	Sulakhah and Wijayanti	Indonesia	Google Scholar	1
49	Didaktika Dwija Indria	10	6	2023	Susanti et al .	Indonesia	Google Scholar	1,3
50	Jurnal Prima Edukasia	11	2	2023	Susilowati et al.	Indonesia	Google Scholar	1,2,3
51	International Journal of Instruction	12	3	2019	Suyitno et al.	Indonesia	Google Scholar	1
52	Qalam : Jurnal Ilmu Kependidikan	13	1	2024	Triono And Santoso	Indonesia	Google Scholar	1
53	International Journal of Islamic Thought and Humanities	3	1	2024	Ulda et al.	Indonesia	Google Scholar	1,3
54	Indonesian Journal of Education Methods Development	17	1	2022	Ummah and Supriyadi	Indonesia	Google Scholar	1
55	Journal of Social Studies (JSS)	16	2	2020	Victorynie et al.	Indonesia	Google Scholar	1
56	Journal of Islamic and Muhammadiyah Studies	3	1	2022	Wati and Amrulloh	Indonesia	Google Scholar	1,3
57	El Harakah	21	1	2019	Wati et al.	Indonesia	Google Scholar	1,3
58	Dinamika Ilmu	19	2	2019	Widodo	Indonesia	Google Scholar	1
59	Salam International Journal of Islamic Education	1	1	2022	Wisono and Khozin	Indonesia	Google Scholar	1,3

Table 2 (continued)

No	Journal	Vol	No	Year	Author	Country	Databased	RQ
60	JIP-Jurnal Ilmiah Ilmu Pendidikan	6	3	2023	Yulianti et al.	Indonesia	Google Scholar	1,3
61	EDUKASI: Jurnal Pendidikan Islam	6	1	2018	Yunischa	Indonesia	Google Scholar	2,3
62	Journal of Educational and Social Research	12	1	2022	Zulela et al.	Indonesia	Google Scholar	1,3

Discussion

Implementation of Religious Character Education in Students

The urgency of religious character education is based on the conditions and facts of the existence of students who are increasingly far from religious values, starting from the rampant students engaging in brawls between students (Basri, 2015; Hung & Pan, 2022; Triandiva, 2023), free sex to being brave to teachers (Rudini et al., 2022; R. P. Sari et al., 2022) at school are activities that must be minimized. One option for preventing moral degradation in students is strengthening character education (Dhori & Nurhayati, 2022), especially in students' religious character. Murod also provides reinforcement that religious character is the right choice to be implemented since elementary school (Costa, 2022; Murod, 2022) this is where students will build habits until they become a culture.

The actual implementation of character education can be carried out in various ways with the same goal (Arjusi & Alfiana, 2023; Kasiyun et al., 2023). Akbar gave an example of the implementation of character education in elementary schools through strengthening collaboration between teachers, student affairs vice principals, and religious affairs (Akbar, 2023). Students must follow the obligatory prayer program on time, as evidenced by confirmation to the class teacher, strengthening the tahsin, tahfid, and art of reading the Qur'an programs. Fauzieyah and Suyatno provide a different view that the implementation of religious character education is carried out through three stages, namely (Fauzieyah & Suyatno, 2024); first, planning, namely integrating the learning and religious processes (A. Wati & Amrullah, 2022). Second, the implementation of religious character must be carried out through exemplary behavior and habits supported by the school's vision and mission (Mulyana, 2014; Rohmat et al., 2022). Third, evaluation of the achievement of the implementation of religious character education.

Wisono and Khozin explained that implementing religious character education in elementary schools can be strengthened through three essential aspects (Wisono & Khozin, 2022). First is each student's psychological aspect (Dhori & Nurhayati, 2022; Kurniawan & Samsudi, 2019). Second, the theological aspect, which is based on Islamic teachings, and third, the constitutional aspect, which is based on school/state regulations. In addition, Nuraini et al. added that the three aspects above could run optimally if they get support and guidance from teachers (A. Nurani et al., 2024). The

role of teachers in education is not only limited to the classroom (classical learning), but teachers are also role models for students outside the classroom (Hariandi & Irawan, 2016). Hidayat et al. also provide the view that teachers are the most complete role models for students, so whatever the teacher does has excellent potential to be done by students. So, referring to this condition, the teacher's position is not only burdened by administrative matters, but the teacher has the burden of providing learning in a pleasant and safe atmosphere (Hidayat & Haryati, 2019; Khairani & Rosyidi, 2022).

Elementary schools as institutions must be able to manage the process of implementing religious character in students optimally because character can grow if there is habituation (Susanti et al., 2023; Yunischa, 2018), and habituation that is carried out continuously will create a new culture in students (Cahyanto et al., 2024). Starting from the implementation in the learning process, such as integrating PPKN subjects (Kusuma & Wakhudin, 2023). Islamic Religious Education (Khairani & Rosyidi, 2022), mathematics (Triono & Santoso, 2024) with the curriculum, lesson plan, and intra-school programs (Achadah et al., 2022; Kurniawan & Samsudi, 2019; Mulyana, 2014). The selection of integration in the learning process by selecting each subject is positive and impacts students because teachers can adjust to the theme at each meeting (Kurniawan & Samsudi, 2019).

Other strengthening is carried out in extracurricular programs that can optimize the development of students' religious character, such as the Al-Quran reading and writing program (BTQ), tahfidzul Quran (Firdaus et al., 2023), congregational prayer, religious lectures, scouting (Fatmawati, 2018) and short-term Islamic boarding schools (Asiyah & Ghofur, 2014; Fauziyah & Suyatno, 2024; Tohri, 2022; Zulela et al., 2022), schools can also strengthen educational collaboration with partners or the surrounding community (Abdi, 2018; Fadllurrohman et al., 2023; Widodo, 2019). In line with the analysis of Alirahman et al., the successful implementation of religious character education cannot be carried out personally or by one institution alone (Alirahman, 2023). However, explicitly religious character education can run optimally if structured, efficient, effective, and collaborative.

Religious Character Education Model Based on Local Wisdom

Religious character education in elementary schools can be implemented with various models according to the conditions and challenges in each educational institution (Hung & Pan, 2022). Cahyanto provides the view that the implementation of religious character education must be carried out based on the culture that develops in schools (Cahyanto, 2023), several Islamic boarding school-based schools make Islamic boarding school programs such as congregational prayer (Kusuma & Wakhudin, 2023; Satuti et al., 2023), reading selected letters (Sukarto & Fitriana, 2023), reading ratibul hadad, hadith, beken (Bahri & Ilhami, 2023), dhikr, and strengthening aswaja values in student activities (Fajriyani & Maemonah, 2022) are options to strengthen religious character based on local wisdom (Aulia, 2016; Esmael & Nafiah, 2018; Fadholi, 2023).

The approach to instilling religious character education based on local wisdom is the leading choice that can be implemented optimally, such as the example of schools in Bima and Dompu, West Nusa Tenggara, making Maja Labo Dahu (Mustamin & Junaidin, 2018) (meaning feeling ashamed, afraid of making mistakes) as a model of religious character education (Hidayat & Haryati, 2020) Teachers provide stories that contain religious values so students can learn from them. In addition, another model that can be implemented in learning is the Rejang culture, one of the cultures of the Bengkulu community that is still preserved in schools (Aryati & Fadilah, 2024); one example is strengthening students' honesty culture by using textbooks based on local culture.

In contrast to Murti, who uses local wisdom-based comic media in the process of instilling character education (Murti, 2020), this condition is based on the significant interest of elementary school students in comics that contain cartoon characters (Afisa et al., 2023), so that they can hypnotize students to read so that they can channel the character-building process. In line with Ariani et al. that local wisdom-based media and establishing collaboration between teachers and parents are the best media for implementing religious character education in students (Ariani et al., 2022), such as the city of Padang which is famous for "Adat-based Syarak, Syarak Basandi Kitabullah" (Yohanis, 2020) one aspect of culture based on the Qur'an is close to students in developing religious character. Seeing these conditions can strengthen those community entities that closely connect with the existence of schools and students' lives. Hence, carrying out habits in various religious activities is the primary key for Baraya 1 Makassar Elementary School to strengthen students' personalities (Janna et al., 2024), as Yunus et al. noted that the local culture of "Sipakatau, Sipakalebbi, and Sipakainge" is effective cultural implementation and can be maximized in instilling character education in students (Yunus et al., 2021) because it can educate students about the importance of mutual respect, honor, and morality towards humans and God.

M. Wati et al. revealed a model of local wisdom integration in elementary school students through the Dhukutan Tawangmangu tradition, in which there are Islamic values that are appropriate to be instilled in students, such as mutual respect, tawakkal, and tolerance (M. Wati et al., 2019). In addition, Ufa et al. made local wisdom hand puppet theater art one of the options for developing the religious character of elementary school students (Ulfa et al., 2024), because it contains messages to tawakkal, be patient, and uphold tolerance. Based on the various data above, the selection of the best model for implementing religious character education is not the only cause of success (Cahyanto et al., 2024; Pattaro, 2016), as Wisono and Warti et al. provide the view that the primary reinforcement is habituation (Satuti et al., 2023) which is integrated with students' daily values and is the first key in implementing religious character education (Wartini, 2015; A. Wati & Amrullah, 2022; Wisono & Khozin, 2022). In addition, there is a need for optimization in evaluations involving teachers and students, such as the stages of direct observation and observation (Asiyah & Ghofur,

2014) and recorded in the parent-teacher liaison book (D. N. Sari & Amrullah, 2022), which at the end of the semester is reported on the report card of the development of each student's religious character (Rahmania & Khoiriyah, 2020).

Based on the data above regarding the sequence of the implementation process of religious character education integrated with local wisdom, in line with the concept developed by Stuart Hall, which discusses cultural identity (Hall, 1992), as in the image below:

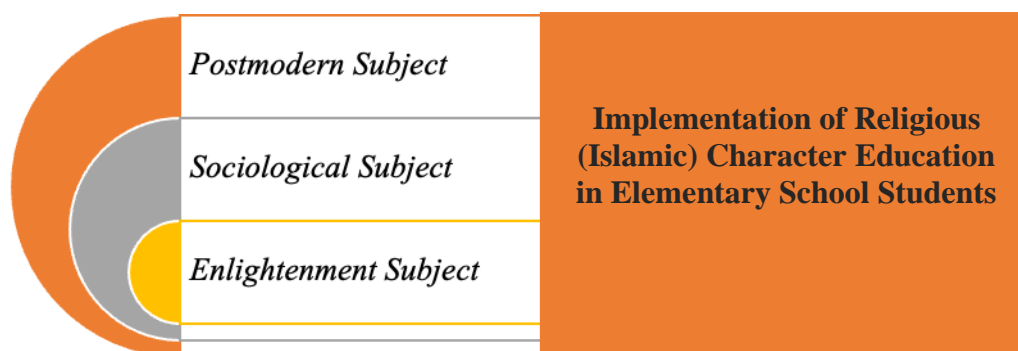


Figure 3: Stuart Hall's Model in the Implementation of Religious (Islamic) Character Education for School Students

Figure 3 shows that the identity of religious character in elementary school students can run optimally through three identity concepts, namely: First, Enlightenment Subject, students are explained various school programs that collaborate between the government, parents, and the community to strengthen students' religious character (Ariani et al., 2022; Barsihanor et al., 2024; Irwandi et al., 2022). Second, in Sociological Subject, such as the example at this stage, the teacher strengthens it with the approach of a character education implementation model based on local wisdom (Aryati & Fadilah, 2024; Hidayat & Haryati, 2019; Murti, 2020). Third, in Postmodern Subject, the implementation process is not only based on traditional learning models collaborating with modern ones, so it can encourage students to explore and negotiate their identities. As in character development by maximizing modern media, namely digital comics (Mustikasari et al., 2020; Y. Sari et al., 2021). Religious character education for elementary school students can run optimally through the three concepts above.

Obstacles to Implementing Religious Character Education

The implementation of religious character education does not only run without any obstacles. The natural conditions that occur require individuals, schools, and communities to continue to innovate so that they can get maximum results. Khairani et al. revealed that the obstacles that are often found are those that occur in individual students and parents who are still not in line with the school program sekolah (Khairani & Rosyidi, 2022; Sukarto & Fitriana, 2023), so there needs to be a unique program for collaborative activities between students, parents, and teachers (A. T. Nurani et al.,

2024). In addition to the above obstacles, obstacles regarding developments/challenges of the times that are different from the past are also findings so that teachers can provide examples in implementing religious character education according to student challenges (Arjusi & Alfiana, 2023; Ummah & Supriyadi, 2022).

One of the challenges in implementing religious character education is the suboptimal role of teachers. In the learning process, teachers should be able to integrate character development into their teaching to nurture students' religious values (Kurniawan & Samsudi, 2019). Additionally, the surrounding environment, particularly in Islamic boarding school-based communities or schools, plays a crucial role in shaping students' personalities, as a supportive environment significantly influences the development of an individual's religious character (Alqudsi et al., 2023; LISPULA et al., 2024; Muslihah et al., 2024). Furthermore, the availability of school facilities and infrastructure still needs to be adequately provided to meet students' needs (A. Wati & Amrullah, 2022). Therefore, continuous improvements by schools remain essential.

Rohmat et al. also provide the view that another obstacle in implementing religious character in students is the development of digitalization in various lines of student life because it has a negative impact, especially on students in elementary school, because all information can be received without filtering (Bahri & Ilhami, 2023; Rohmat et al., 2022) so that the role of schools becomes urgent in maintaining religious culture in individual students (Achadah et al., 2022; Satuti et al., 2023; Sulakhah & Wijayanti, 2024; Victorynie et al., 2020). In line with the view of Fadholi et al. that in addition to the role of schools, teachers as individuals must be able to transfer religious manners/morals/character to students through school programs and role models (Fadholi, 2023; Kumala et al., 2023; Muhtar, 2019; Susilowati et al., 2023).

Based on various constraints that can be implemented optimally and with duration, short and long (Alirahman, 2023; Cahyanto, 2023; Kasiyun et al., 2023; Ulfa et al., 2024; Widodo, 2019), and strengthening collaboration between schools, teachers, parents, and students into a definite cycle that cannot be negotiated. Another solution from Ali Rahman et al. for teachers who still have difficulty transferring religious character to students in actual terms can be done through collaborative learning offline and online (Alirahman et al., 2023). In addition, the strategy offered by Adnan et al. in collaboration with all school stakeholders (Muzakki & Nurdin, 2022), the community, and the government in supporting the implementation of character education optimally (Adnan et al., 2021), the role of traditions based on local wisdom will remain the primary reference for students to imitate (Arthur et al., 2019), so optimizing the four systems sustainably is the best solution for implementing religious character education for students in elementary schools.

D. Conclusion

In short, implementing religious character education in elementary schools can be done in various ways, starting from programs by optimizing the integration of

government, schools, parents, and the community. In addition, schools and teachers implement it through subjects, curriculum, intra-school and extracurricular activities, such as Al-Quran reading and writing program (BTQ), tahfidzul Quran, congregational prayer, kultum, scouting, and collaboration between schools, communities, teachers, students, and government institutions primarily in the field of education. In addition, religious character education can be implemented according to the challenges in each school using local wisdom models, such as Islamic boarding schools, Maja Labo Dahu in West Nusa Tenggara, Rejang in Bengkulu, Basandi Syarak customs, Syarak Basandi Kitabullah in Padang, Sipakatau, Sipakalebbi, and Sipakainge in Makassar and Dhukutan Tawangmangu customs. In line with the strengthening of the three concepts of identity in implementing religious character education, including First, Enlightenment Subject, students are explained various school programs. Second, in Sociological Subjects, such as the example at this stage, the teacher strengthens with the character education implementation model approach based on local wisdom. Third, in Postmodern Subject, the implementation process is not only based on the traditional learning model, collaborating with modern-based

The theoretical implication of this study is that the implementation of religious character education is carried out by strengthening cultural identity, as Stuart Hall's view of the three cultural identities model, including Enlightenment Subject, Sociological Subject, and Postmodern Subject. Although in its entirety, this study still has shortcomings because it is limited to using published research data collection. So future research will be exciting if it can be carried out scientifically based on field research based on the object of research at the elementary school/madrasah ibtdaiyah level so that the results of the study will show a new theory or development that has an impact to be implemented by teachers in elementary schools.

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