

IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING BASED ON LOCAL WISDOM IN DEVELOPING STUDENTS' SOCIAL ATTITUDES

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Abstrak

Penelitian ini bertujuan menganalisis penerapan pembelajaran Pendidikan Agama Islam berbasis kearifan lokal dalam membangun sikap sosial siswa di SMP Swasta YPI Delitua serta mengidentifikasi faktor pendukung dan penghambatnya. Penelitian menggunakan metode kualitatif deskriptif dengan jenis penelitian lapangan. Informan terdiri atas kepala sekolah, tiga guru Pendidikan Agama Islam, dan dua siswa. Data dikumpulkan melalui observasi, wawancara terstruktur, dan dokumentasi, kemudian dianalisis melalui pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan, dengan triangulasi untuk menjaga keabsahan data. Hasil penelitian menunjukkan bahwa nilai budaya lokal dan nilai Islam diintegrasikan melalui pembelajaran dan pembiasaan, terutama sopan santun, gotong royong, kerja sama, saling menghormati, disiplin, dan kepedulian sosial. Praktiknya mencakup salam, senyum, sapa, salat berjamaah, membaca Al-Qur'an, gotong royong, dan kerja kelompok. Penerapan tersebut membantu siswa menjadi lebih sopan, disiplin, peduli, toleran, dan mampu bekerja sama. Faktor pendukung mencakup dukungan kepala sekolah, kolaborasi guru, lingkungan religius, keteladanan, orang tua, dan partisipasi siswa, sedangkan hambatannya meliputi perbedaan karakter, pengaruh lingkungan luar, keterbatasan waktu, rendahnya kesadaran sebagian siswa, serta dukungan orang tua yang belum merata. Temuan ini menegaskan pentingnya pembelajaran kontekstual yang konsisten. Temuan ini menegaskan

Kata kunci: Pendidikan Agama Islam, Kearifan Lokal, Sikap Sosial

Abstract

This study analyzes the implementation of local wisdom-based Islamic Religious Education in developing students' social attitudes at SMP Swasta YPI Delitua and identifies its supporting and inhibiting factors. The study employed descriptive qualitative field research. Informants comprised the principal, three Islamic Religious Education teachers, and two students. Data were collected through observation, structured interviews, and documentation and analyzed through data collection, data reduction, data display, and conclusion drawing, while triangulation was used to strengthen data credibility. The findings show that local cultural values and Islamic values were integrated into classroom learning and school habituation, particularly politeness, mutual cooperation, teamwork, mutual respect, discipline, and social concern. Practices included greeting, smiling, courteous interaction, congregational prayer, Qur'an reading, mutual cooperation, and group work. This implementation helped students become more respectful toward teachers, disciplined, caring, tolerant, and cooperative in learning and social activities. Supporting factors included principal support, teacher collaboration, a religious school environment, positive habituation, teacher role modeling, parental support, and student participation. Inhibiting factors included differences in student character, external environmental influences, limited instructional time, insufficient awareness among some students, and uneven

Keywords: Islamic Religious Education, Local Wisdom, Social Attitudes

INTRODUCTION

Islamic Religious Education is expected to develop not only students' knowledge of religious teachings but also attitudes and conduct that embody Islamic values in everyday social life. At school, this mandate becomes particularly important because students encounter differences in background, habits, language, and culture while learning to cooperate with others. Social attitudes such as tolerance, responsibility, mutual respect, cooperation, discipline, and concern for others therefore constitute practical indicators of religious learning (Daradjat, 2011; Tafsir, 2010).

When Islamic Religious Education remains predominantly theoretical or oriented toward memorization, however, students may understand normative concepts without consistently translating them into social behavior. The thesis underlying this article identifies this gap as a reason for making learning more contextual and connected with students' lived environment. Local wisdom offers such a contextual bridge. It refers to values, practices, norms, and inherited social habits that communities regard as appropriate guides for collective life (Koentjaraningrat, 2009; Affandy, 2017).

In the setting examined here, mutual cooperation, deliberation, respect, politeness, togetherness, and social concern are culturally familiar values that correspond closely with Islamic ethical teachings. Recent scholarship likewise argues that integrating local wisdom can make Islamic Religious Education more relevant to learners' social realities and strengthen character formation (Ramedlon et al., 2024; Guspani et al., 2025; Nurdin & Jamila, 2025). Research on culturally grounded Islamic education also shows that local values can support tolerance and harmonious interaction in diverse learning communities (Darwis et al., 2025; Yusuf et al., 2024) (Mulyasa, 2013).

Thus, local culture is not treated as a substitute for Islamic teaching, but as a contextual resource through which compatible religious values can be understood and practiced. SMP Swasta YPI Delitua provides a pertinent context because its students come from diverse ethnic backgrounds, including Nias, Javanese, Malay, Mandailing, Minangkabau, and other communities. The thesis reports that teachers use this diversity to cultivate respect for cultural differences and to connect Islamic teachings with familiar social practices.

The school context also contains routine religious and social habituation, creating opportunities for values learned in the classroom to be reinforced through daily interaction. This orientation is consistent with studies showing that culturally contextual learning can connect formal religious concepts with concrete experiences and can encourage responsibility, tolerance, and cooperative conduct (Solihin, 2025; Hayati & Herawati, 2022). Local wisdom-based education therefore has potential to reduce the distance between what students know religiously and how they behave socially.

Earlier studies have discussed local wisdom in Islamic education from the perspectives of curriculum innovation, teaching materials, religious moderation, cultural identity, and character development (Alfinadziroh et al., 2025; Safitri & Rasidin, 2026; Suhermi et al., 2026). Nevertheless, the thesis identifies a more specific empirical need: understanding how local wisdom is actually

implemented in Islamic Religious Education at SMP Swasta YPI Delitua and how that implementation is associated with students' social attitudes in a multiethnic school environment.

Existing discussions often emphasize conceptual integration or product development, whereas this study focuses on everyday educational practice, including classroom explanation, teacher example, habituation, group activity, and school-community support. Accordingly, this study aims to analyze the implementation of local wisdom-based Islamic Religious Education in developing students' social attitudes and to identify the factors that support and inhibit its implementation. Its distinction lies in examining the convergence of Islamic values, local cultural practices, and multiethnic interaction within one school setting in Deli Tua.

The study contributes an empirically grounded account of how contextual religious learning operates through both instruction and habituation. It also offers practical insight for teachers and schools seeking to strengthen social character without separating religious learning from the cultural environment in which students live. By locating local wisdom within daily pedagogical practice, the study positions Islamic Religious Education as a process of value internalization that connects religious understanding, cultural familiarity, and responsible social conduct.

This orientation strengthens the practical relevance of religious education for students' everyday relationships and school life. This orientation strengthens the practical relevance of religious education for students' everyday relationships and school life. This orientation strengthens the practical relevance

METHOD

This study employed field research with a descriptive qualitative approach because the research sought to describe the implementation of local wisdom-based Islamic Religious Education as it occurred naturally at SMP Swasta YPI Delitua. The school is located on Gang Suryo Km. 5, Deli Tua, Deli Tua District, Deli Serdang Regency, North Sumatra. The research object was the implementation of local wisdom-based Islamic Religious Education in developing students' social attitudes. The informants comprised six participants: the school principal as the key informant, three Islamic Religious Education teachers as main informants, and two students as supporting informants. Informants were selected purposively in accordance with their knowledge of and involvement in the learning process (Moleong, 2006; Sugiyono, 2022).

Data were collected through observation, structured interviews, and documentation. Observation was used to examine learning activities, habituation, interaction, and social behavior in the school environment. Structured interviews followed predetermined questions concerning the meaning, importance, supporting factors, and obstacles of local wisdom-based Islamic Religious Education. Documentation complemented observational and interview data with relevant school records and research documentation. Data credibility was maintained through triangulation by comparing information obtained through observation, interviews, and documentation and by checking data across different sources and situations. Qualitative data analysis followed the interactive stages described in the thesis: data collection, data reduction, data display, and conclusion drawing.

The researcher first organized field information from interviews, observations, and documents, then selected data relevant to the research questions. Reduced data were presented thematically to identify patterns concerning implementation, students' social attitudes, supporting conditions, and inhibiting conditions. Conclusions were subsequently drawn from recurring and mutually supporting evidence. The researcher served as the principal research instrument throughout the field process, consistent with the descriptive qualitative design used in the thesis. This procedure preserved the descriptive focus of the research and maintained consistency with evidence obtained in the field. This

RESULTS AND DISCUSSIONS

The findings show that local wisdom-based Islamic Religious Education at SMP Swasta YPI Delitua is implemented by connecting Islamic teachings with cultural values and social habits familiar to students. Teachers described the approach as linking religious material with local culture, customs, and values developing in the surrounding community. This connection is particularly relevant because the student population is ethnically diverse, including Nias, Javanese, Malay, Mandailing, Minangkabau, and other backgrounds. Rather than treating diversity as an obstacle, teachers use it as a social context for teaching tolerance, brotherhood, mutual respect, and harmonious coexistence. The diversity of students therefore becomes an educational resource through which Islamic teachings concerning social relations can be understood and practiced in concrete situations. Students do not encounter tolerance merely as an abstract religious concept, but experience differences directly in their everyday interactions with classmates who come from various cultural backgrounds.

The findings therefore indicate that local wisdom functions as a contextual medium for translating religious principles into recognizable forms of social conduct. This pattern corresponds with research arguing that local wisdom can make Islamic Religious Education more contextual and culturally meaningful (Guspani et al., 2025; Nurdin & Jamila, 2025; Ramedlon et al., 2024). The values most consistently identified in the thesis are politeness, mutual cooperation, teamwork, mutual respect, discipline, tolerance, and social concern. These values have an important position because they simultaneously represent socially accepted cultural practices and ethical principles compatible with Islamic teachings. Consequently, the integration of local wisdom does not mean replacing Islamic values with cultural norms. Instead, teachers identify cultural practices that are consistent with Islamic ethics and use them as an accessible bridge for students to understand the social dimensions of religious teachings.

Their implementation extends beyond verbal explanation in the classroom. The school reinforces them through habituation activities such as greeting, smiling, courteous interaction, congregational prayer, Qur'an reading, mutual cooperation, and group work. These practices demonstrate that local wisdom-based Islamic Religious Education operates through both formal instruction and the broader school culture. Classroom teaching provides students with conceptual understanding, while routine activities provide opportunities to transform that understanding into

observable behavior. This relationship between knowledge and practice is particularly important in Islamic Religious Education because educational achievement cannot be limited to students' ability to explain religious concepts. It should also be reflected in attitudes and patterns of interaction with teachers, peers, and the wider social environment.

Teachers also provide examples and direct guidance so that students encounter the same values in instructional and non-instructional situations. This combination of explanation, modeling, and habituation is important because social attitudes develop through repeated practice rather than cognitive understanding alone. Teacher behavior consequently has a significant pedagogical function. When teachers demonstrate politeness, fairness, discipline, respect for differences, and concern for others, students receive concrete illustrations of how religious and cultural values should be expressed. In this context, teachers function not only as transmitters of Islamic knowledge but also as role models who translate normative teachings into everyday social practices. Studies on local wisdom and character education similarly emphasize collaboration among teachers, parents, and communities and the importance of culturally grounded practice in strengthening character (Yusuf et al., 2024; Darwis et al., 2025). The findings at YPI Delitua add a school-level illustration of how these principles operate through ordinary routines.

Interview evidence indicates that students become more able to relate Islamic teachings to daily social relationships. Teachers reported that culturally familiar examples help students understand religious material more easily, while students described being taught not to discriminate among friends and to maintain respectful behavior despite differences in ethnicity and culture. This suggests that contextualization helps reduce the distance between religious concepts taught in textbooks and the social realities encountered by students. Concepts such as brotherhood, tolerance, cooperation, respect, and social responsibility acquire practical meaning when students can connect them with situations occurring in their own school environment. The relevance of the learning context therefore becomes an important mechanism through which Islamic values can be internalized.

The thesis concludes that the implementation has a positive impact on social attitudes: students become more polite toward teachers, more caring toward peers, more disciplined, and better able to cooperate in learning and social activities. These findings should be interpreted as qualitative evidence of perceived and observed behavioral development rather than as a measured causal effect. The research design does not establish a statistical relationship between local wisdom-based instruction and changes in students' social attitudes. Nevertheless, the consistency of information obtained from different sources provides a reasonable basis for arguing that the educational practices implemented by the school contribute to the development of socially desirable behavior.

The convergence of teacher, principal, student, observation, and documentation data supports the conclusion that contextual religious learning facilitates the internalization of social values. Comparable studies report that integrating local wisdom into Islamic education can strengthen tolerance, cultural identity, religious moderation, and character (Safitri & Rasidin, 2026; Halimah et al., 2026; Suherni et al., 2026). In the context of SMP Swasta YPI Delitua, this

internalization can be understood as a gradual process. Students first encounter Islamic values through learning materials and teacher explanations. They subsequently observe these values through teacher behavior and school practices, repeatedly perform them through habituation, and finally apply them in interactions with peers from different cultural backgrounds. Thus, the formation of social attitudes is not produced by a single learning activity but through the accumulation of interconnected educational experiences.

The study also identifies several supporting conditions. Principal support and cooperation among teachers provide an institutional basis for consistent value reinforcement. A religious school environment enables Islamic practices and social habituation to occur routinely, while teacher role modeling gives students concrete examples of respectful and responsible conduct (Winarno, 2021). Institutional consistency is particularly important because value education may become ineffective when messages delivered in classroom instruction are contradicted by practices elsewhere in the school. When school leaders, teachers, routines, and learning activities reinforce similar principles, students experience a more coherent educational environment. This coherence strengthens the possibility that values such as discipline, politeness, cooperation, and tolerance will develop beyond temporary compliance.

Parental support and active student participation further extend the educational process beyond formal classroom instruction. The diverse ethnic composition of the school itself becomes a learning resource because students can directly practice tolerance and mutual respect. Diversity therefore has a dual function: it represents the social reality that students must navigate and simultaneously provides an authentic environment for practicing Islamic social ethics. Students learn that respect is not merely directed toward those who share the same cultural identity but must also be demonstrated toward people with different ethnic and cultural backgrounds. These findings align with the view that local wisdom integration is strongest when cultural values are not merely inserted into lesson content but are supported by the broader educational environment (Efendy et al., 2025; Solihin, 2025). In this sense, the effectiveness of the approach depends on an ecosystem of instruction, example, routine, and social interaction.

At the same time, implementation faces obstacles. Students differ in character, habits, religious understanding, and responsiveness to guidance. Some students remain insufficiently accustomed to discipline, tolerance, and concern for others, requiring teachers to adapt their approaches and provide repeated guidance. This variation demonstrates that the internalization of values does not occur uniformly. Students enter the school with different family experiences, cultural practices, peer influences, and levels of religious understanding. Consequently, the same educational intervention may produce different responses among individual students. Teachers must therefore combine collective habituation with personal guidance when particular students experience difficulties in adapting their behavior to school expectations.

External environments may also introduce habits that are inconsistent with school expectations. The thesis additionally identifies limited instructional time, insufficient awareness among some students, and uneven parental support as constraints. These conditions demonstrate

that value internalization cannot be completed through classroom instruction alone. When school and home expectations are inconsistent, the continuity of habituation becomes weaker. A student who is encouraged to practice discipline, respectful communication, and social concern at school may experience different patterns of behavior outside the school environment. This condition explains why parental involvement becomes important even though the principal implementation of Islamic Religious Education occurs at school. Cooperation between school and family can provide greater continuity in reinforcing values across different social settings.

Research on contextual Islamic education similarly notes that culturally responsive practice requires sustained institutional support rather than isolated classroom activities (Hayati & Herawati, 2022; Arbainsyah et al., 2026). The findings consequently suggest that local wisdom-based Islamic Religious Education should be understood as an educational process rather than merely a teaching technique. If local wisdom is only mentioned occasionally as an example during lessons, its influence on students' attitudes may remain limited. More meaningful integration occurs when culturally relevant values are connected to religious concepts, demonstrated by teachers, incorporated into routines, reinforced through school policies, and practiced repeatedly in social relationships.

The central contribution of these findings is the identification of a practical pattern in which local wisdom-based Islamic Religious Education works through three interconnected processes: contextualization of religious material, habituation of compatible cultural-religious values, and direct social practice in a diverse school community. Contextualization provides cognitive and cultural relevance by connecting Islamic teachings with situations familiar to students. Habituation creates behavioral continuity through repeated practices such as respectful greetings, discipline, cooperation, worship, and mutual assistance. Direct social practice then provides an authentic arena in which students apply these values when interacting with people from different backgrounds. The three processes are mutually reinforcing rather than independent.

This pattern explains why the approach is relevant to social attitude formation at SMP Swasta YPI Delitua. Local wisdom does not appear as a separate cultural subject; instead, it becomes a pedagogical context for interpreting and practicing Islamic ethics. This distinction is important because local wisdom-based education should not be reduced to teaching students about traditional customs or cultural symbols. Its educational significance lies in identifying socially embedded values that can support the objectives of Islamic Religious Education and using them to make religious learning more meaningful. In this case, mutual cooperation can reinforce Islamic teachings concerning assistance and solidarity, politeness can support Islamic adab, and respect for cultural differences can become a concrete expression of tolerance and human dignity.

The school's routines then transform those interpretations into repeated behavior, while multiethnic interaction provides an authentic setting in which respect, cooperation, tolerance, and social concern are tested. This interpretation is consistent with studies emphasizing contextual learning and ethnopedagogy in Islamic education (Alfinadziroh et al., 2025; Wijayanti et al., 2026). It also clarifies the study's distinction: the contribution lies not in proposing a new cultural value, but in showing how compatible local and Islamic values are enacted through classroom learning,

teacher modeling, habituation, and everyday interaction within the specific social environment of YPI Delitua. The findings therefore demonstrate that the pedagogical significance of local wisdom lies in its capacity to mediate between normative Islamic teachings and students' lived social realities. Through this mediation, Islamic Religious Education becomes not only a process of transmitting religious knowledge but also a contextual process of forming social attitudes that enable students to live respectfully, cooperatively, and responsibly within a culturally diverse community.

CONCLUSIONS

The study concludes that local wisdom-based Islamic Religious Education at SMP Swasta YPI Delitua is implemented by integrating Islamic values with culturally familiar social values through classroom learning and school habituation. The principal values identified are politeness, mutual cooperation, teamwork, mutual respect, discipline, tolerance, and social concern. Their internalization is reinforced through greeting, smiling, courteous interaction, congregational prayer, Qur'an reading, mutual cooperation, group work, teacher modeling, and daily interaction among students from diverse ethnic backgrounds. The implementation is associated with positive development in students' social attitudes, particularly greater respect toward teachers, care for peers, discipline, tolerance, and cooperation. Its implementation is supported by principal leadership, teacher collaboration, a religious school environment, positive habituation, teacher example, parental support, and student participation. Constraints include differences in student character, external environmental influences, limited learning time, insufficient awareness among some students, and uneven parental support. These findings indicate that contextual Islamic Religious Education is strengthened when compatible local values are practiced consistently across instruction, routine, and social interaction. The study contributes a school-based account of how religious learning and local wisdom can jointly support social character formation in a multiethnic educational environment. Accordingly, sustained cooperation among school, teachers, students, and families remains important for

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