



# Local Wisdom “*Sumbang Duo Baleh*”: Its Role in Shaping the Religious Character of Elementary School Students

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## Abstract

Religious character is an important dimension in basic education that aims to shape students to be faithful, pious, and have noble character in accordance with the values of Islamic teachings. This study aims to analyze the role of local wisdom *Sumbang Duo Baleh* in shaping the religious character of elementary school students. *Sumbang Duo Baleh* is twelve Minangkabau customary prohibitions rooted in the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. The study was conducted at elementary school, which integrates local Minangkabau content into the curriculum. The research method used a descriptive qualitative approach with data collection techniques in the form of observation, interviews, and documentation. The results of the study indicate that although there are still obstacles in the form of limited teaching materials and differences in the level of teacher understanding, the implementation of *Sumbang Duo Baleh* contributes significantly to strengthening students' religious character. The values instilled include behavior that respects others, maintains politeness in dress and speech, and fosters awareness of personal responsibility before Allah SWT. This integration of local wisdom also fosters positive habits in students' daily lives, such as disciplined worship, polite speech, and avoiding reprehensible behavior. These findings confirm that the use of *Sumbang Duo Baleh* as local content is relevant and effective in supporting the development of students' religious character while simultaneously strengthening Minangkabau cultural identity amidst the currents of modern education.

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## INTRODUCTION

Education in Indonesia is not only oriented towards academic achievement, but also on the development of character, morals, and character of students (Sakban & Sundawa, 2023; Susilo et al., 2022). This is in accordance with Law Number 20 of 2003 concerning the National Education System, which emphasizes that the goal of education is to produce Indonesians who are faithful, pious, have noble morals, and possess adequate life skills. In this context, religious character education occupies a very strategic position because it not only equips students with religious knowledge but also guides them to instill the values of faith and piety in their daily lives (Fahrurrozi et al., 2023; Rusilowati & Wahyudi, 2020).

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Religious character includes the habit of performing religious services on time, maintaining good manners in social interactions, being honest, responsible, and avoiding words and actions prohibited by religion (Muzakki & Nurdin, 2022). These values are an important foundation for shaping a generation capable of facing the challenges of the times, including globalization, technological developments, and increasingly apparent moral degradation. Therefore, religious character education is seen as a primary bulwark in preparing the younger generation to excel not only intellectually but also possess strong spiritual integrity (Komariah & Nihayah, 2023).

The importance of religious character education is also in line with government policy through the Strengthening Character Education program and the Independent Curriculum, which prioritizes the dimensions of faith, piety, and noble character (Bancin et al., 2024). This program emphasizes that schools serve not only as centers for the transfer of knowledge but also as arenas for personality formation based on moral and spiritual values. Religious character education is seen as more effective in internalizing religious values because it is implemented through habituation, role models, and the integration of values into all school activities (Mashoedi et al., 2025). In this way, students not only master the cognitive aspects of religious teachings but also become accustomed to practicing them in real life. The emphasis on religious character education is expected to produce a generation that is not easily tempted by deviant behavior, able to maintain social harmony, and contributes positively to national development. Thus, religious character is a crucial pillar in building an Indonesian civilization that is not only academically intelligent but also morally dignified (Achadah et al., 2022).

The elementary school years are often referred to as the golden age in the formation of children's character, including religious character. During this phase, children are experiencing rapid cognitive, affective, and psychomotor development, making it very easy to absorb values instilled through habits and role models. The school, family, and community environments are important factors influencing children's character development, as children tend to imitate the behavior they see every day. Therefore, religious character education at elementary school age must be emphasized through consistent habits, such as practicing prayer before studying, performing religious services on time, speaking politely to teachers and friends, and maintaining a clean environment. The religious values instilled during this period will form the foundation of a child's personality in the future. If children are accustomed to good behavior from an early age, they will be better prepared as adults to face temptations and more complex moral challenges (Birhan et al., 2021).

Religious character education in elementary schools is also in line with the perspective of developmental psychology, which states that the age group of 6-12 years is a period when children are most sensitive to moral and social values (Birhan et al., 2021). At this stage, children learn not only from the cognitive knowledge taught by teachers but also from the social interactions and direct experiences they encounter every day. Therefore, religious character development in elementary schools must be designed not only through formal religious instruction but also through the integration of religious values into all aspects of school life, including extracurricular activities, school culture, and relationships between school members (Hasnadi & Santi, 2021). With this comprehensive approach, children will more easily internalize religious values because they see and experience their application in various contexts. Therefore, the elementary school period is a strategic moment

that should not be wasted in instilling a strong religious character, as it will be an important provision for children's journey into adulthood (Kartika et al., 2023).

Local wisdom is an important source of character education, as it contains moral and ethical values passed down through generations (Aura et al., 2023). In the context of Minangkabau society, one form of local wisdom rich in religious values is *Sumbang Duo Baleh*. This concept refers to twelve customary prohibitions that regulate individual behavior, especially women, but its values are universal and can be applied by all members of society. The twelve prohibitions cover aspects of politeness in sitting, standing, dressing, speaking, walking, and interacting with others. The underlying philosophy is *Adat Basandi Syarak, Syarak Basandi Kitabullah*, which means that Minangkabau customs are based on Islamic law, while Islamic law is derived from the Quran. This shows that the values in *Sumbang Duo Baleh* have direct relevance to Islamic teachings and can therefore be used as guidelines in the formation of religious character (Aldi & Kawakib, 2025).

The religious value in *Sumbang Duo Baleh* can be seen, for example, in the prohibition of *sumbang kato* (bad speech) which teaches the importance of guarding the tongue, in accordance with the words of the Messenger of God. which emphasizes that a true Muslim is someone who others feel safe from his mouth and hands. Similarly, the ban on matching clothes requires women to dress decently and cover their private parts, in line with the command in the Quran about the obligation to cover their private parts for men and women. Thus, *Sumbang Duo Baleh* not only functions as a customary rule, but also as a reflection of Islamic teachings that guide its people to maintain decency and honor. These values can be an effective means of instilling religious character in primary school students, because in addition to being derived from religion, they are also close to their social and cultural life. The integration of local wisdom in formal education makes learning more contextual, so that students can understand and practice religious values through real practice in everyday life (Basri et al., 2022).

Although *Sumbang Duo Baleh* contains rich religious values, its implementation in elementary schools has not been fully optimized. Pre-research observations at Elementary school Padang showed that although the school has attempted to integrate local Minangkabau content into the curriculum, the implementation of students' religious character development still faces various obstacles. One of these is the limited teaching materials and learning guides based on *Sumbang Duo Baleh*. Teachers tend to use personal knowledge without official references, so the delivery of material often varies from one teacher to another. Furthermore, some teachers do not fully understand the relationship between traditional values and Islamic teachings, so they only emphasize the socio-cultural aspects without emphasizing the underlying religious dimension. As a result, students do not gain a complete understanding that Minangkabau traditional values are actually a reflection of religious values (Ummel et al., 2022).

Another obstacle identified is the lack of support from families and the surrounding community in reinforcing the religious values based on *Sumbang Duo Baleh* taught in schools. Some parents do not fully understand the importance of local wisdom in developing children's character, so they do not follow up on this learning at home. However, the success of religious character education is largely determined by consistency between schools, families, and communities. When schools teach students to maintain polite speech, but at home they are accustomed to hearing rude language, the religious values instilled in schools will be difficult to

internalize. This condition indicates a significant gap between the ideal values of *Sumbang Duo Baleh* and daily practices at school and in the family environment. Therefore, a more systematic and collaborative learning strategy is needed to ensure that the religious values contained in *Sumbang Duo Baleh* are truly internalized by students.

## LITERATURE REVIEW

Literature reviews on religious character education show that the integration of religious values and local culture has great potential in shaping students' personalities. Previous studies, both nationally and internationally, have emphasized that religious character education that only emphasizes the cognitive aspect of memorizing religious texts tends to be less effective if it is not linked to real-life practices. Emphasizes the importance of habituating or familiarizing with moral values in the educational process so that these values can be truly embedded in students (Djazilan et al., 2024). In Indonesia, shows that religious character education becomes stronger when contextualized with local culture, because students more easily understand abstract religious values through cultural practices they are familiar with (Mujahid, 2021). In the Minangkabau context, several studies highlight the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* as evidence of the integration of customary values and Islamic values. However, most of these studies are still limited to general analyses of Minangkabau cultural philosophy, without specifically examining *Sumbang Duo Baleh* as an instrument for developing religious character in elementary schools.

Research on *Sumbang Duo Baleh* generally emphasizes its role in maintaining norms of social decency, particularly for women, and its relationship to Minangkabau cultural identity. Found that *Sumbang Duo Baleh* is viewed as a social control mechanism to maintain the dignity and honor of Minangkabau women in society. Examines *Sumbang Duo Baleh* from a gender perspective, emphasizing that these customary prohibitions reflect strong societal moral standards (Gani, 2020). However, few studies have explicitly explored the potential of *Sumbang Duo Baleh* in formal education, particularly in elementary schools, to shape students' religious character. However, if the values of *Sumbang Duo Baleh* are linked to Islamic teachings, these prohibitions not only regulate social etiquette but also contain religious messages relevant to student character development. Thus, the literature review indicates a research gap that needs to be filled, namely the use of *Sumbang Duo Baleh* as a means of developing religious character in the context of elementary education.

Studies on *Sumbang Duo Baleh* have been conducted primarily within a socio-cultural context, particularly those related to the role of women in Minangkabau society. Research specifically examining *Sumbang Duo Baleh* as a means of religious character education in elementary schools remains very limited. Yet, the integration of local wisdom is highly urgent because it can provide a more contextual approach to character education, closer to students' lives, and relevant to their everyday culture. Furthermore, religious character education based on local wisdom can also strengthen students' cultural identity and foster a sense of pride in their own culture. Therefore, this study stems from the need to fill the research gap regarding the relevance of *Sumbang Duo Baleh* as a basis for religious character formation in elementary schools (Frasandy et al., 2022).

The purpose of this study is to analyze how *Sumbang Duo Baleh* can be

integrated into learning to shape the religious character of elementary school students. The focus of the study is directed at teachers' understanding of the religious values in *Sumbang Duo Baleh*, the teaching methods used, and their impact on students' religious behavior in schools. The novelty of this study lies in its emphasis that religious character education can not only be taught through formal religious doctrine, but can also be strengthened through local wisdom that is relevant and close to the students' lives. Thus, this study is expected to provide theoretical contributions in the form of enrichment of local wisdom-based character education literature, as well as practical contributions in the form of recommendations for learning strategies that teachers can apply to strengthen students' religious character from an early age. The results of this study can also serve as a reference for schools, families, and policymakers in formulating more contextual and sustainable character education programs.

## METHODS

This research uses a qualitative approach with a case study type because it seeks to understand in depth the social phenomenon, particularly the role of local wisdom *Sumbang Duo Baleh* in the formation of religious character of elementary school students. The qualitative approach was chosen because it is appropriate to explore the meaning, values, and experiences of teachers, students, and school officials in integrating Minangkabau traditional values into formal education (Rosyadi et al., 2024). The research location was determined purposively at Elementary school, Padang City, considering that this school consistently integrates local Minangkabau content in learning and has students with relatively homogeneous cultural backgrounds. The research subjects included Islamic Religious Education teachers, class teachers, the principal, students in grades four to six, and several parents who were selected through a purposive sampling technique with the consideration that they were considered to know and be directly involved in the process of developing religious character based on *Sumbang Duo Baleh*. The selection of this research location and subjects was to provide a comprehensive picture of the practice of integrating local wisdom in the formation of student character.

Data collection was conducted using three main techniques: observation, in-depth interviews, and documentation studies. Observations were conducted to directly observe learning practices, student activities at school, and school culture related to religious character development (Azmi et al., 2025). In-depth interviews were conducted with teachers, principals, students, and parents to explore their understanding of the religious values in *Sumbang Duo Baleh* and the obstacles faced in its implementation. The interviews were semi-structured so that the researcher had a framework for questions, but remained flexible to follow the informant's answers. Documentation studies included a review of curriculum documents, syllabi, lesson plans, school activity records, and policy documents related to local content. The main research instrument was the researcher herself (human instrument), equipped with interview guidelines, observation sheets, and document analysis formats. By combining these three data collection techniques, the study is expected to produce rich, in-depth, and complementary data to answer the research focus.

The data obtained were analyzed using the Miles & Huberman model, which includes three stages: data reduction, data presentation, and conclusion



drawing/verification (Kaputra et al., 2021; Rahman et al., 2024; Rambe, 2025). Data reduction was carried out by sorting, summarizing, and focusing data according to the research theme, for example related to teacher understanding, learning methods, and the impact of *Sumbang Duo Baleh* implementation on students' religious character. Data presentation was carried out in the form of descriptive narratives accompanied by direct quotes from interviews, observation notes, and documents, to provide a clearer picture of the findings (Engkizar et al., 2024; Rahman et al., 2024). The final stage was drawing conclusions, which was carried out repeatedly through a verification process to ensure data validity. To maintain data validity, source triangulation and technical triangulation techniques were used, namely comparing data obtained from various informants (teachers, students, parents) and through various methods (observation, interviews, documentation). In addition, member checking was carried out by confirming the interview results with informants to ensure that the resulting data truly corresponded to their experiences. With this step, the research has guaranteed validity and reliability so that the results can be academically accounted for.

## RESULT AND DISCUSSION

### Teacher's Understanding and Skills of Contributing Religious *Sumbang Duo Baleh*

The research results show that teachers at Elementary school's understanding of the religious values in *Sumbang Duo Baleh* is still varied, but some teachers already have quite in-depth views. They believe that *Sumbang Duo Baleh* not only regulates social relations within society but also contains Islamic values that align with religious teachings. Islamic Religious Education teachers, for example, emphasized that the prohibition on *Sumbang Kato* is essentially the same as the Islamic recommendation to guard the tongue from bad language. Interviews with Islamic Religious Education teachers revealed.

*...If we teach the prohibition against conjugal speech, it's the same as emphasizing the religious teaching of guarding the tongue. Children understand more quickly if it's explained in traditional language.*

This statement demonstrates an awareness that traditional approaches can be an effective medium for instilling religious teachings. A similar sentiment is evident when teachers link the prohibition on matching clothing with the obligation to cover one's private parts, or the combination of anger and the command to be patient (Uyuni & Adnan, 2024). Teachers with this understanding don't just stop at theoretical explanations but also provide concrete examples through daily behavior, for example, by making it a habit to pray together before class, tell relevant inspirational stories, and discuss students' daily problems. One student even confessed.

*...Ustazah likes to say that being angry is a sin, so I try to be more patient.*

This quote demonstrates that a teacher's good understanding can be directly translated into concrete practices that influence student behavior. Thus, teachers serve not only as transmitters of knowledge but also as role models who instill religious values through the integration of customs and religion. However, researchers also found that some teachers still had limited understanding of the connection between *Sumbang Duo Baleh* and Islamic teachings (Syahrul, 2025). Some teachers viewed this custom merely as a social rule that serves to maintain order

and good manners in society without linking it to a religious dimension. A classroom teacher conveyed.

*...We know there are rules of etiquette, but honestly, I can't link them to any particular verse or hadith.*

This view results in the delivery of values to students tending to be normative and not reaching a deeper spiritual level. The impact is evident in the varying understanding of students: some understand that customary prohibitions are rooted in religion, while others simply view them as inherited habits. One student stated.

*...With the teacher, we were only told to be polite. It wasn't explained how it related to religion.*

This indicates inconsistencies in the internalization of values across classes, which ultimately impacts the effectiveness of religious character development in schools. This situation also illustrates that some teachers focus more on academic achievement than on character development. Therefore, this study emphasizes the importance of training, workshops, and specialized learning modules that integrate customs and religion. With this capacity building, it is hoped that all teachers will have a unified understanding, allowing for more consistent, in-depth, and sustainable religious character education based on *Sumbang Duo Baleh*.

### **Teaching Method Based on *Sumbang Duo Baleh***

The teaching methods used by teachers to integrate *Sumbang Duo Baleh* values into their lessons are diverse and have proven effective in helping students understand and internalize religious values. One of the most prominent methods is the Friday *muhadhoroh* activity, which actively engages students in lectures, discussions, and reflections on material related to customs and religion (Al Hakim, 2023). One student explained.

*...During muhadhoroh I was told to talk about patience, and the teacher said that it was in the prohibition against anger. So I better understand why you can't get angry.*

This quote demonstrates that *muhadhoroh* is not only a means of practicing speaking but also a means of simultaneously internalizing traditional and religious values (Tambak et al., 2021). In addition to *muhadhoroh*, teachers also use storytelling methods that connect stories of Minangkabau community leaders or Islamic stories with the values of *Sumbang Duo Baleh*. One teacher stated.

*...If you tell a story about old people who were honest, children are more eager to imitate them.*

Stories are an effective medium for explaining abstract concepts in a concrete and contextual way. Other methods used include class discussions, role-playing, and even showing motivational videos. All of these methods serve not only to convey knowledge but also to create a lively, interactive, and meaningful learning environment. In addition to lectures and discussions, teachers also utilize hands-on, hands-on methods to make the *Sumbang Duo Baleh* values easier for students to understand and practice. Field observations show that activities such as working together to clean classrooms and the school environment serve as concrete ways to instill the values of responsibility, environmental awareness, and social awareness. One student said.

*...If it's devotional work, I'll join because the teacher said it's part of Sumbang Duo Baleh and also worship...*

This statement demonstrates that students understand the relationship between customs, religion, and real-life actions. The teacher also added.

*...If it's just theory, children quickly forget. But if it's put into practice, they can experience it firsthand...*

This demonstrates that experiential learning methods are far more effective in shaping behavior than simply conveying concepts (Maroungkas et al., 2023). The impact is clearly visible in the changes in student behavior: those who previously cheated became more honest, impatient students became more self-controlled, and previously passive students became more caring towards their peers. Thus, teaching methods involving direct experience, inspiring stories, and teacher role models have proven to be key in instilling religious values based on *Sumbang Duo Baleh*.

### **The Impact of the Implementation of *Sumbang Duo Baleh* Contribution on Students' Religious Character**

Research results through interviews and observations showed marked changes in student behavior after learning the *Sumbang Duo Baleh*. Many students reported learning to control their emotions, being more honest, and caring more about their friends (Heron, 2020). One student explained.

*...I used to cheat a lot, but now I don't dare anymore because my teacher said it was a sin and against tradition.*

This statement demonstrates a new awareness that violating customs not only deviates from social norms but also violates religious teachings. Another student expressed.

*...I learned to be more patient, not to get angry quickly, because the teacher always reminded me about the prohibition of getting angry.*

This demonstrates that traditional values, initially considered merely rules of etiquette, can be internalized as moral guidelines with a religious dimension. Observations also revealed changes in students' daily activities at school: they were more disciplined in following rules, more active in group activities, and more concerned about environmental cleanliness. Even students previously known for being passive and apathetic now appeared to be more proactive in helping their friends in learning activities. These findings confirm that internalizing *Sumbang Duo Baleh* can encourage real character transformation, where religious values no longer stop at cognitive understanding, but are manifested in daily behavior. These positive changes were not only felt by the students but also recognized by teachers and parents. One parent said.

*...My son is now more diligent in praying and speaking more politely at home. He says it's because he learned *Sumbang Duo Baleh* at school.*

This statement demonstrates that the influence of learning at school can carry over into the home environment, creating continuity between formal education and the family. Teachers also believe that students are more easily guided when traditional values are linked to religious teachings. One teacher confirmed this.

*...Children are easier to guide if we relate them to Minang customs, especially if we relate them to religion.*

This statement demonstrates a contextual pedagogical strategy: teachers use local wisdom as a gateway to instill abstract religious values. As a result, character dimensions such as patience, honesty, discipline, and responsibility appear to be increasingly strengthened in students (Suud et al., 2020). This also aligns with national education goals, which emphasize the importance of developing faith, piety, and noble character from an early age. Therefore, it can be concluded that the implementation of *Sumbang Duo Baleh* has had a significant positive impact on



the development of students' religious character, both in the school context and in their daily lives at home.

### **Challenges in the Implementation of *Sumbang Duo Baleh***

Although the implementation of *Sumbang Duo Baleh* has had a positive impact, this study also identified several challenges that hinder optimal learning. One of these challenges is the differing understandings among teachers regarding the relationship between customs and religion, as one teacher admitted.

*...We know these customary rules are good, but not all of them are connected to religion. So, some simply teach good manners without connecting them to faith.*

This statement indicates that there is still a gap in teacher capacity, with some only understanding *Sumbang Duo Baleh* as a traditional norm without a religious dimension. This difference in understanding results in inconsistent internalization of values among students across classes. Some classes have strong traditional learning with religious influences, while others focus solely on understanding social ethics (Rijal et al., 2023). Furthermore, limited learning resources are also a serious challenge, as one teacher explained.

*...We often teach using stories alone because there aren't any official books or modules. So sometimes the children get different lessons.*

This indicates that the lack of standard guidelines causes teachers to rely on personal interpretation, which naturally leads to variations in the quality of learning. Other challenges arise from family and social factors. Parental support for instilling religious values based on tradition still varies, depending on individual backgrounds and awareness. One parent admitted,

*...We're happy for our children to learn about customs at school, but consistency is difficult at home. Not everyone's surroundings are the same.*

This quote demonstrates that the formation of religious character does not solely depend on schools but also requires continuity within the family and community. However, due to diverse social conditions, the values taught in schools are sometimes not reinforced at home or in the community. As a result, students face inconsistencies that can weaken the process of internalizing values. Some students even admitted that at home or in the community, they still encounter behavior that conflicts with the traditional values taught, leading to confusion. Thus, the challenges of implementing *Sumbang Duo Baleh* come not only from internal school factors but also from external factors, including family and community.

### **Strategies and Solutions in Overcoming Challenges**

To answer the various challenges, the school implements a number of collective strategies. One of them is to build a consistent school culture, so that character building based on *Sumbang Duo Baleh* is not only the responsibility of religious teachers, but also class teachers and all educators. The principal insisted.

*...If only religious teachers instill it, the results are not strong. So all teachers participate, so that the children see real examples every day.*

This strategy has proven effective because students see the consistency of teachers' attitudes across subjects (Assem et al., 2023). For example, the classroom teacher emphasizes the importance of discipline as part of *Sumbang Duo Baleh*, while the Islamic Religious Education teacher connects it to Islamic teachings about responsibility. In this way, students receive reinforcement of values from various perspectives. Furthermore, the school integrates traditional values into routine activities such as group prayers, flag ceremonies, and mutual cooperation, so that

students internalize the values not only in formal learning but also in daily school activities. In addition to internal strategies, the school also strengthens collaboration with parents and the community. Regular meetings, counseling, and joint activities between the school and parents are held to align perceptions about the importance of *Sumbang Duo Baleh*. One student recounts.

*...If I'm angry, mother always says don't forget Sumbang Duo Baleh, you have to be patient.*

This quote demonstrates that when parents are supportive, learning in schools becomes stronger and more consistent. Teachers also hope for official guidelines so that the integration of customs and religion can be taught uniformly. One teacher conveyed this.

*...If there were an official module, we could teach more uniformly, not in different ways like now.*

With these guidelines, teachers no longer have to improvise but instead have a clear and systematic reference. Collaboration between schools, parents, and the community, coupled with support in the form of specialized modules or curricula, provides a strategic solution expected to overcome challenges and strengthen the effectiveness of *Sumbang Duo Baleh*'s implementation in developing students' religious character (Díez-Palomar et al., 2020).

## CONCLUSION

This study concludes that the implementation of *Sumbang Duo Baleh* religious values at Elementary school has a significant impact on shaping students' character. Teachers who are able to link traditional values with Islamic teachings successfully help students understand the relationship between culture and religion, making it easier to internalize religious values. Varied teaching methods such as *muhadhoroh*, storytelling, discussions, and the practice of mutual cooperation enable traditional values not only to be understood cognitively but also to be practiced in daily life. This is evident in changes in student behavior, who are more patient, honest, disciplined, and caring, as well as recognition from parents who see their children being more polite and diligent in worship. However, this study also found limitations in the form of differences in understanding among teachers, limited learning resources, and a lack of consistent support from families and the surrounding community, which have resulted in uneven internalization of values. Based on these findings and limitations, this study recommends the future development of official modules or teaching materials that systematically integrate *Sumbang Duo Baleh* with Islamic teachings, so that teachers have a uniform reference in their learning. Furthermore, teacher training is essential to strengthen their capacity to link traditional and religious values, as well as to enhance collaboration between schools, families, and communities to ensure consistent character development. For further research, it is recommended that the study be expanded to other schools with different characteristics, involve more informants, and utilize a quantitative or mixed-method approach to achieve more comprehensive results and serve as a model for local wisdom-based character education in various regions.

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### Author Contribution

**Resti Wahyuni:** Writing-Preparation of original manuscript, Conceptualization, Visualization, Investigation, **Duski Samad:** Improve Content, Data accuracy, **Muhammad Zalnur:** Methodology, Improve Language.

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