

Integration of *Aqidah-Tauhid* and Islamic Character Based on Malay Local Wisdom in Islamic Religious Education

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Abstract: This study aims to examine the implementation of integrating *aqidah-tauhid* and Islamic characters based on Malay local wisdom within Islamic religious education, responding to the need for contextualized education in the era of globalization. The research focuses on the strategies for implementing this integration and the factors influencing its effectiveness. A literature review reveals a gap in comprehensive studies that combine these three aspects holistically. The study employs a qualitative approach through a literature review and field study. The analyzed literature includes journals, books, and articles on Islamic religious education, *aqidah-tauhid*, Islamic character education, and Malay local wisdom published between 2010 and 2024. Data analysis is conducted using content analysis, thematic coding, and triangulation to ensure the validity of findings. The field study involves interviews with teachers at MTs Andini to understand the practical implementation in schools. The results indicate that although awareness of the importance of this integration is relatively high, its implementation faces challenges such as limited teacher understanding, resistance from some parties, and a lack of parental support. However, opportunities exist to strengthen the integration through teacher training, collaboration with local communities, and developing contextually relevant curricula. This research provides insights into the complexity of integrating spiritual values and regional culture and recommends strategic steps to overcome these challenges. Further studies are needed to test the effectiveness of this integration model in improving student learning outcomes and reinforcing their cultural identity.

Keywords: Aqidah-Tawhid; Islamic Character; Local Wisdom; Malay; Islamic Religious Education

Abstrak: Penelitian ini bertujuan mengkaji penerapan integrasi *aqidah-tauhid* dan karakter Islami berbasis kearifan lokal Melayu dalam pendidikan agama Islam, sebagai respons terhadap kebutuhan pendidikan yang kontekstual di era globalisasi. Fokus penelitian adalah pada strategi penerapan integrasi tersebut serta faktor-faktor yang memengaruhi efektivitasnya. Tinjauan literatur mengungkapkan adanya kekurangan kajian yang menggabungkan ketiga aspek ini secara menyeluruh. Metode yang digunakan adalah pendekatan kualitatif dengan studi kepustakaan dan studi lapangan. Literatur yang dianalisis meliputi jurnal, buku, dan artikel

terkait pendidikan agama Islam, aqidah-tauhid, pendidikan karakter Islami, dan kearifan lokal Melayu yang diterbitkan antara 2010 hingga 2024. Analisis data dilakukan melalui content analysis, thematic coding, dan triangulasi untuk memastikan validitas temuan. Studi lapangan melibatkan wawancara dengan guru di MTs Andini untuk memahami praktik implementasi di sekolah. Hasil penelitian menunjukkan bahwa meskipun kesadaran akan pentingnya integrasi ini cukup tinggi, pelaksanaannya masih menghadapi kendala seperti kurangnya pemahaman guru, resistensi dari beberapa pihak, dan minimnya dukungan orang tua. Namun, terdapat peluang untuk memperkuat integrasi melalui pelatihan guru, kolaborasi dengan masyarakat lokal, dan pengembangan kurikulum yang sesuai konteks. Penelitian ini memberikan wawasan tentang kompleksitas integrasi nilai spiritual dan budaya lokal serta merekomendasikan langkah-langkah strategis untuk mengatasi tantangan tersebut. Studi lanjutan diperlukan untuk menguji efektivitas model integrasi dalam meningkatkan hasil belajar dan memperkuat identitas budaya siswa.

Kata Kunci: *Aqidah-Tauhid; Karakter Islami; Kearifan Lokal; Melayu; Pendidikan Agama Islam.*

INTRODUCTION

Islamic religious education plays a vital role in shaping students' character, serving not only as a medium for conveying Islamic teachings but also as a fundamental foundation for instilling moral, ethical, and spiritual Islamic values.¹ On the other hand, Malay local wisdom can be a rich source of values to be integrated into Islamic education. This local wisdom includes traditions, customs, and norms that have existed in Malay society for centuries, which can enrich teaching materials and make educational practices more relevant and contextual for students.²

The integration of aqidah-tauhid and Islamic character, enriched with Malay local wisdom, is important for addressing globalization and making learning more relevant. Teachers play a key role in shaping students' Islamic attitudes through both theory and daily practice.³ Aqidah, as the foundation of Islam, builds a strong moral base, so integrating aqidah-tauhid with Islamic character based on local wisdom is expected to instill positive values and the practice of Islamic teachings in students.⁴

¹ Nadia Yusri et al., "Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Jurnal Pendidikan Islam* 1, no. 2 (November 22, 2023): 12, <https://doi.org/10.47134/pjpi.v1i2.115>.

² Nur Afif, "Pendidikan Islama Berbasis Kearifan Lokal Dan Implementasinya Terhadap Kurikulum Merdeka Belajar," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 03 (October 31, 2022): 1041, <https://doi.org/10.30868/ei.v11i03.3177>.

³ Rudi Iskandar and Apipudin, "Peran Guru Dalam Membentuk Karakter Siswa Berbasis Ajaran Islam," *LANCAH: Jurnal Inovasi Dan Tren* 1, no. 2 (November 2, 2023): 257–62, <https://doi.org/10.35870/ljit.v1i2.2182>.

⁴ Azhar Nurachman et al., "Aqidah Tauhid Sebagai Dasar Pendidikan Anak Dalam Perspektif Al Qur'an," *TSAQOFAH* 4, no. 1 (January 13, 2024): 730–41, <https://doi.org/10.58578/tsaqofah.v4i1.2546>.

The problem formulation in this research focuses on two main questions: how can integrate *aqidah-tauhid* and Islamic character based on Malay local wisdom is applied in Islamic religious education? Second, what are the challenges and opportunities in implementing this integration? The first question leads to analysing integration practices in the curriculum and teaching methods. In contrast, the second question will explore the various factors that influence the success of such integration.

The purpose of this study is to analyze and describe *aqidah-tauhid* and Islamic character within Malay local wisdom, as well as to identify supporting and inhibiting factors, to develop a more relevant and contextual Islamic religious education curriculum.

LITERATUR REVIEW

Previous studies have highlighted the importance of character education based on local wisdom and Islamic values, but there is still a lack of comprehensive and contextual integration of these two aspects. Mansur & Sholeh show that character education, integrating local culture, such as the 5S culture and religious activities at State Islamic Elementary School (MIN) 4 Banjar, has great potential in building students' character.⁵ However, this study focuses more on local cultural practices without deeply linking them to the concept of *aqidah-tauhid* as a strong spiritual foundation.

Pohan adds that the Mushafahah program (handshaking) as a form of character building in private Islamic schools in Pekanbaru demonstrates that simple practices based on local culture can be effective in instilling character values.⁶ Similarly, Hidayat emphasizes that integrating Malay-Langkat cultural values into Islamic religious education can strengthen students' character if supported by appropriate strategies and the commitment of all parties.⁷ Nevertheless, both studies lack a detailed discussion on how tauhid values can be specifically integrated with local wisdom to form a complete Islamic character.

⁵ Mansur Mansur and Makherus Sholeh, "Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School," *Journal of Integrated Elementary Education* 4, no. 1 (June 1, 2024): 54–70, <https://doi.org/10.21580/jieed.v4i1.20238>.

⁶ Rahmadanni Pohan, Leni Fitrianti, and Robiatul Hidayah Siregar, "Program Mushafahah (Bersalaman) Sebagai Upaya Character Building Pada Siswa Sekolah Dasar Islam Swasta Pekanbaru," *BELAJEA: Jurnal Pendidikan Islam* 2, no. 1 (June 30, 2017): 01, <https://doi.org/10.29240/bjpi.v2i1.297>.

⁷ Muhammad Arif Hidayat, "Learning Based Value of Character in Efforts Local Cultural and Development Melayu-Langkat," *International Journal of Advanced Research* 6, no. 2 (February 28, 2018): 1671–81, <https://doi.org/10.21474/IJAR01/6606>.

Meanwhile, Saputro's study on the concept of tauhid shows that tauhid values are not only theologically important but also practical as a foundation for developing individuals who are responsible, socially integrous, and spiritually intelligent.⁸ As expressed by Rahimi & Mukhlizar, tauhid plays a crucial role in strengthening children's spiritual and moral resilience in the modern era.⁹ However, this literature tends to focus on spiritual and moral aspects without directly linking them to the local cultural context, especially Malay wisdom, which could provide a contextual and practical dimension in character education.

Literature reveals a lack of integration between aqidah-tauhid and Islamic character based on Malay local wisdom, as most studies address them separately. This research comprehensively examines their integration and evaluates the challenges and opportunities of their implementation.

This study is unique because it combines the integration of aqidah-tauhid and Islamic character with Malay local wisdom in religious education, offering a new approach that connects theology and cultural practices to create a relevant and sustainable model for Islamic character learning.

RESEARCH METHODOLOGY

The research used a qualitative approach, a literature review, and field study methods. A literature study explored integrating *aqidah-tauhid* and Islamic characters based on Malay local wisdom by studying relevant and current literature.¹⁰ Field studies were conducted to obtain empirical data on implementing this integration in the Islamic religious education environment, especially in elementary schools or madrasas that apply Malay local wisdom values.

The literature used in this study includes journals, books, and articles on Islamic religious education, aqidah-tauhid, Islamic character education, and Malay local wisdom, primarily published between 2010 and 2024 to ensure data relevance and accuracy. The literature focuses on the context of Islamic education in Indonesia or Malay culture, emphasizing the integration of spiritual

⁸ Ichsan Saputro, "Konsep Tauhid Menurut Abdul Karim Amrullah Dan Implikasinya Terhadap Tujuan Pendidikan Islam," *AT TADIB* 11, no. 2 (December 29, 2016), <https://doi.org/10.21111/at-tadib.v11i2.779>.

⁹ Rahimi Rahimi and Mukhlizar Mukhlizar, "Pendidikan Karakter Berbasis Tauhid-Tasawuf (Studi Penelitian Dayah Salafiyah Wilayah Barat Selatan Aceh)," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 11, no. 1 (July 12, 2024): 1–15, <https://doi.org/10.32505/ikhtibar.v11i1.8054>.

¹⁰ Noeng Muhadjir, *METODOLOGI PENELITIAN KUALITATIF*, IV (Yogyakarta: RAKE SARASIN, 2000).

and cultural values in character education as the conceptual foundation of the research.

Literature data and field findings were analyzed using content analysis and thematic coding to identify key themes such as the integration of aqidah-tauhid, Islamic character, Malay local wisdom, challenges, opportunities, and the role of teachers. Data triangulation was conducted to enhance validity by comparing the results of the literature review and field study. The analysis followed a systematic interactive model under qualitative research principles in the field of Islamic education.

RESULTS AND DISCUSSIONS

RESULT

This study examines the integration of *aqidah-tauhid* and Islamic character based on Malay local wisdom in Islamic Religious Education, as well as the challenges and opportunities in its implementation. The results are presented in three sections: forms of integration, implementation, and obstacles and opportunities.

Forms of *Aqidah-Tauhid* Integration and Islamic Character based on Malay local wisdom in Islamic Religious Education

Based on the results of interviews, observations, and documentation studies, it was found that the integration of *aqidah-tauhid* and Islamic character based on Malay local wisdom in Islamic religious education was discussed through three main themes:

Aqidah-Tauhid

The study conducted by Nurul Liza Nasution and colleagues in the journal "Terminology of Aqidah/Theology Studies and the Scope of Aqidah Akhlak Studies" explains that aqidah is a strong belief that binds a Muslim's heart to Allah SWT. Etymologically, aqidah means a strong bond or covenant. In Islam, aqidah serves as the foundation for implementing sharia, and its strength depends on the development of an individual's faith.¹¹ Meanwhile, tauhid is explained as the core teaching of aqidah and faith in Islam, affirming the oneness of Allah as the only God, without partners, offspring, or being born.

¹¹ Nurul Liza Nasution et al., "Terminologi Studi Akidah/Teologi Dan Ruang Lingkup Studi Akidah Akhlak," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 9, no. 2 (December 30, 2023): 321, <https://doi.org/10.24235/jy.v9i2.16289>.

According to Mulyawan, tauhid is defined as the firm belief that Allah SWT is the only God worthy of worship and has no partners. Tauhid also means affirming the oneness of Allah, as reflected in the declaration of faith, the shahada, “La ilaha illa Allah,” which means “There is no god but Allah.”¹² In Arabic, the term tauhid originates from the root word *wahhada*, which means “to make one” or “to affirm unity.” Instilling the values of taqwa, tauhid, and iffah is effective in religious character education, helping students understand spirituality and build moral resilience to face life’s challenges.¹³ Azhar Nurahman emphasizes that aqidah tauhid is the primary foundation of Islamic education, affirming the oneness of Allah under human nature (fitrah). Since faith does not develop automatically, tauhid education must be designed according to the child’s level of understanding, stressing that seeking knowledge is a lifelong obligation for every Muslim.¹⁴

Islamic Character

According to Lickona in the book *Educating for Character*, character encompasses three main aspects: moral knowing, moral feeling, and moral behavior. From these three components, it can be concluded that good character is formed through an understanding of the values of goodness, the desire to do good, and concrete actions in realizing that goodness.¹⁵

Islamic character refers to attitudes, behaviors, and morals based on Islamic values derived from the Qur'an and the Hadith of the Prophet Muhammad SAW. Essentially, Islamic character embodies *akhlak al-karimah*, which is behavior reflecting a harmonious relationship between humans and Allah (the Creator) as well as with fellow creatures. One frequently referenced verse regarding Islamic character is Surah Al-Qalam, verse 4, which emphasizes that the morals of the Prophet Muhammad SAW are the foremost example of noble character.

¹² Hafid Mulyawan and Mahmudi, “Ayat Dan Hadis Tentang Tauhid Hubungannya Dengan Konsep Pendidikan Islam Holistik,” *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 4 (February 9, 2024): 2065–80, <https://doi.org/10.47467/reslaj.v6i4.1205>.

¹³ Rifqi Muntaqo et al., “Nilai-Nilai Karakter Religius Dalam Surat Yusuf Ayat 23-24 (Perspektif Tafsir Al Misbah),” *Belajea: Jurnal Pendidikan Islam* 7, no. 2 (December 21, 2022): 121, <https://doi.org/10.29240/belajea.v7i2.4457>.

¹⁴ Nurachman et al., “Aqidah Tauhid Sebagai Dasar Pendidikan Anak Dalam Perspektif Al Qur'an.”

¹⁵ Thomas Lickona, *MENDIDIK UNTUK MEMBENTUK KARAKTER*, ed. Wahyudin Uyu, Bumi Aksara (JAKARTA: Bumi Aksara, 2022), https://www.google.co.id/books/edition/Mendidik_Untuk_Membentuk_Karakter/LT6AEAA_AQBAJ?hl=id&gbpv=1&dq=mendidik+untuk+membentuk+karakter&pg=PA40&printsec=frontcover.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you possess truly great moral character.”

Surah Al-Ahzab, verse 21, also shows that the Prophet Muhammad's behavior is a model of Islamic character.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا¹⁶

“Indeed, in the Messenger of Allah, you have a good example to follow, for whoever hopes in Allah and the Last Day and remembers Allah often.”

In the context of shaping Islamic character, teachers play a crucial role as role models in Islamic religious education.¹⁶ Teachers are not only responsible for being good role models for students within the school environment but must also demonstrate attitudes and behaviors worthy of emulation in the wider community.¹⁷ Scientifically, the role of teachers as role models in Islamic religious education is vital in shaping Islamic character.

Malay Local Wisdom in Islamic Religious Education

According to Rahim, local wisdom is the deep knowledge and wisdom of the Malay community related to Islam, which reflects their culture and way of thinking as well as their ability to build civilization while incorporating external influences.¹⁸ Local wisdom containing ethics and morals is an important cultural heritage that must be preserved as part of Indonesia's national culture.¹⁹ Tri Syamsijulianto explains that local wisdom enriches culture and helps students preserve traditions as well as develop character.²⁰

¹⁶ Indah Hari Utami and Miptah Parid, “The Role of Pai Teachers in Building Children’s Religious Attitudes In the Industrial Revolution 4.0,” *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 55, <https://doi.org/10.29240/belajea.v6i1.1897>.

¹⁷ Taklimudin Taklimudin and Febri Saputra, “Metode Keteladanan Pendidikan Islam Dalam Perspektif Quran,” *BELAJEA: Jurnal Pendidikan Islam* 3, no. 1 (July 11, 2018): 1, <https://doi.org/10.29240/bjpi.v3i1.383>.

¹⁸ Rahimin Affandi Abd. Rahim et al., “Islam Dan Kearifan Tempatan Di Alam Melayu: Analisis Kritikal (Islam and Local Wisdom in the Malay World : Critical Analysis),” *Jurnal Jati* 18, no. 2013 (2013): 89–112, <https://mojc.um.edu.my/index.php/jati/article/view/5917>.

¹⁹ Nurmala Sari, “Pendidikan Berbasis Kearifan Lokal Untuk Membentuk Karakter Siswa Sekolah Dasar,” *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP* 1, no. 1 (March 27, 2020): 27, <https://doi.org/10.30596/jppp.v1i1.4452>.

²⁰ Tri Syamsijulianto et al., “Pendidikan Karakter Berbasis Kearifan Lokal Tradisi Masyarakat Melayu Perbatasan Pada Siswa Sekolah Dasar,” *DIDAKTIKA TAUHIDI: Jurnal Pendidikan Guru Sekolah Dasar* 9, no. 1 (2022): 39–51, <https://doi.org/10.30997/dt.v9i1.4848>.

Wisiyanti's research shows that Islamic religious education plays an important role in shaping students' character, especially in facing the challenges of globalization.²¹ Jailani emphasizes that religious education plays a crucial role in instilling moral and ethical values in students through various school programs that support their character development.²² According to Fitriyah, the Aqidah Akhlak teacher at MI An-Najah I Karduluk plays an important role as an educator, role model, and mentor in shaping students' character.²³

The Implementation of *Aqidah-Tauhid* Values and Islamic Character Based on Malay Local Wisdom in Islamic Religious Education

Yusril Mustapa Putra's research indicates that integrating religious values and character through project-based learning is effective in shaping students' character. This approach enhances students' moral awareness and its application in life, supported actively by teachers, schools, and the community.²⁴

Tamrin Fatoni's research reveals that character education at TK Islam PAS Munqidzatun Nasyi'ah Wilangan is grounded in local wisdom, as reflected in Javanese dolanan songs. A reflective method is used by explaining moral values after singing the songs, both inside and outside the classroom.²⁵ As a result, the characters of respect, politeness, independence, and responsibility are formed, evident from habits such as greeting, shaking hands, and disposing of trash in its proper place.²⁶

²¹ Wisiyanti, "Penguatan Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Globalisasi."

²² Ani Jailani, Chaerul Rochman, and Nina Nurmila, "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Jujur Pada Siswa," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (January 30, 2019): 257–64, <https://doi.org/10.24042/atjpi.v10i2.4781>.

²³ Shofiatul Fitriyah and Firda Ayu Wahyuni, "Peran Guru Aqidah Akhlak Dalam Pembentukan Karakter Siswa," *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan* 3, no. 6 (2023): 392–97, <https://doi.org/10.36418/syntax-imperatif.v3i6.201>.

²⁴ Yusril Mustapa Putra, Supardi Supardi, and Moh. Liwa Irrubai, "Pembentukan Karakter Siswa: Studi Integrasi Nilai-Nilai Pendidikan Agama Islam Dalam Proyek Penguatan Profil Pelajar Pancasila Dan Budaya Kerja (P5BK) Di SMKN 1 Masbagik," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2024): 2081–88, <https://doi.org/10.29303/jipp.v8i3.2289>.

²⁵ Tamrin Fatoni, "Pendidikan Karakter Berbasis Local Wisdom (Studi Kasus Di TK Islam PAS Munqidzatun Nasyi'ah Desa Wilangan Kecamatan Sambit Kabupaten Ponorogo)," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 14, no. 01 (August 29, 2019): 49–62, <https://doi.org/10.37680/adabiya.v14i01.103>.

²⁶ Zainun Wafiqatun Niam, "Membina Karakter Anak Melalui Program Full Day School Berbasis Nilai-Nilai Kepesantrenan (Studi Kasus Di Madrasah Ibtidaiyah Nurul Ummah Kotagede Yogyakarta)," *BELAJEA: Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2019): 19, <https://doi.org/10.29240/belajea.v4i1.696>.

In addition to the literature study, interviews with *Aqidah-Tauhid* teachers at MTs Andini show that the integration of Aqidah-Tauhid values and Islamic character based on Malay local wisdom has long been informally practiced, such as the tradition of welcoming and greeting students every morning, which reflects faith and Malay wisdom.

At MTs Andini and surrounding schools with Malay cultural backgrounds, routine activities such as the recitation of Yasin every Friday morning as a charitable act (*amal jariyah*) and communal prayers reflect the integration of *Aqidah-Tauhid* and Islamic character based on local wisdom. Additionally, the tradition of wearing modest Malay attire on Fridays is also practiced in schools and offices. This reflects a sense of modesty closely linked to faith, leading to the belief that every believer certainly possesses a sense of modesty; conversely, if someone lacks modesty, their faith is considered weak or even nonexistent.²⁷

The Malay culture closely intertwines with the creed of tauhid in various aspects of community life, especially in customs and rituals that align with Islamic teachings.²⁸ For example, *Kenduri Arwah*, a communal prayer, reflects the belief in Allah as the destination of the soul, and at MTs Andini, students are taught to recite it as part of their memorized prayers. Arts such as Arabic calligraphy, *kompang*, *rebana*, and *zapin* dance that praise Allah are also taught through extracurricular activities, with *kompang* and *rebana* being mandatory extracurriculars at MTs Andini, according to Mrs. El Rafiqah, the Aqidah teacher and *rebana* coach.

In the Malay tradition, religious education takes place not only in formal schools but also through *suraus*, *madrassahs*, and activities such as Maghrib Quran recitation and dawn education, which teach Quran literacy, obligatory worship, and spiritual values (*tasawuf*) from an early age.²⁹ This approach places *tauhid* as the primary foundation in shaping the spiritual and moral character of the Malay community.

Challenges and Opportunities Arising in the Implementation Process

²⁷ Alnida Azty et al., "Hubungan Antara Aqidah Dan Akhlak Dalam Islam," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 1, no. 2 (December 30, 2018): 122–26, <https://doi.org/10.34007/jehss.v1i2.23>.

²⁸ Anissa Fitri et al., "Islam Dan Kebudayaan (Adat Dan Kebudayaan Melayu Tidak Pernah Lepas Dari Agama Islam)," *Jurnal Multidisiplin West Science* 3, no. 06 (June 18, 2024): 688–95, <https://doi.org/10.58812/jmws.v3i06.1220>.

²⁹ Nurhadi Nurhadi, "Philosophy of Material Logics Learning Tauhid the Nature of Two-Twenty Work Habib Usman Bin Yahya in Islamic Religion Education," *ISLAMIKA* 1, no. 2 (July 31, 2019): 49–78, <https://doi.org/10.36088/islamika.v1i2.201>.

One of the main challenges in integrating *Aqidah-Tauhid* and Islamic character based on Malay local wisdom is the low understanding among teachers about the importance of local wisdom. Many teachers still use conventional methods, making it difficult for students to connect religious teachings with their culture.³⁰

The influence of globalization and modernization also poses a challenge in the implementation of integrating *Aqidah-Tauhid* and Islamic character based on Malay local wisdom.³¹ The wave of globalization brings strong foreign cultures through social media and digital technology, causing the younger generation to tend to be more attracted to foreign cultures than to the local Malay culture.³²

The lack of integration of cultural values in the curriculum poses a challenge in implementing *Aqidah-Tauhid* and Islamic character based on Malay local wisdom, as many madrasahs still use the national curriculum, which inadequately accommodates Malay culture, even though the Merdeka Curriculum provides space for it.³³

Lack of support from families and the community becomes an obstacle in integrating *Aqidah-Tauhid* and Islamic character based on Malay local wisdom, as many parents are busy, resulting in character education being largely entrusted to schools.³⁴ Furthermore, there is resistance from some parties who believe that local wisdom is not in line with Islamic teachings. For example, the *kemponan* tradition, which, according to Miranda's research, has the potential for *shirk* (associating partners with Allah), as it is believed to prevent misfortune by rejecting certain foods or drinks.³⁵ The *kemponan* tradition is more of a polite

³⁰ Muhamad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (February 29, 2020): 86, <https://doi.org/10.22373/jiif.v20i1.5797>.

³¹ Wisiyanti, "Penguatan Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Globalisasi."

³² Hidra Ariza and Tamrin M Isnando, "Pendidikan Agama Islam Berbasis Kearifan Lokal (Bentengi Kearifan Lokal Di Eraglobalisasi)," *Jurnal Kajian Dan Pengembangan Umat* 4 (2021): 44–60, <https://jurnal.umsb.ac.id/index.php/ummatanwasathan/article/view/2926>.

³³ Afif, "Pendidikan Islam Berbasis Kearifan Lokal Dan Implementasinya Terhadap Kurikulum Merdeka Belajar."

³⁴ Muhamad Parhan et al., "Tantangan Mendidik Generasi Muslim Milenial Di Era Revolusi Industri 4.0 Untuk Menciptakan Lingkungan Pendidikan Islam Modern," *Belajea: Jurnal Pendidikan Islam* 7, no. 2 (December 21, 2022): 171, <https://doi.org/10.29240/belajea.v7i2.4294>.

³⁵ Siska Miranda, Rianawati Rianawati, and Rizki Susanto, "Kearifan Lokal Kemponan Pada Masyarakat Melayu Desa Sungai Kunyit Laut Kabupaten Mempawah Dalam Pandangan Aqidah Dan Akhlak Islam," *Journal of Research and Thought on Islamic Education (JRTIE)* 4, no. 2 (December 15, 2021): 247–59, <https://doi.org/10.24260/jrtie.v4i2.2133>.

way to decline food by tasting a small amount, rather than a serious belief that something bad will happen if the food is not eaten.

Limited facilities and learning resources, such as reading materials, extracurricular media, and educational technology, hinder the integration of *Aqidah-Tauhid* and Islamic character based on Malay local wisdom, thereby reducing the effectiveness of learning.

Despite many challenges, there are still great opportunities to strengthen the integration of *aqidah-tauhid* and Islamic character based on local wisdom. Optimization in schools needs to be carried out in a focused manner through the following steps:

1. Development of an Integrative and Holistic Curriculum

Designing a curriculum that integrates tauhid values and Islamic character following the Malay socio-cultural context aims to tailor learning to the community's needs to shape a strong Islamic personality.³⁶ In addition, applying local Malay wisdom as a learning medium will strengthen Islamic and Malay identity while enriching students' learning experiences.³⁷ Reconstructing a curriculum that combines religious education with cultural values and modern science can increase the relevance of learning and build students' holistic mindset.³⁸

2. Teacher Training and Development

Organizing continuous training programs for teachers and ustadz to deepen their understanding of tauhid and Islamic character relevant to Malay culture, so that they can teach these values effectively and engagingly, following the local environmental context.³⁹ Continuous training programs focusing on tauhid and Islamic character within Malay culture are essential to enhance teachers' competencies. Teachers need to actively develop their skills using the

³⁶ Abdul Kadir, "Konsep Pembelajaran Kontekstual Di Sekolah," *Dinamika Ilmu* 13, no. 1 (2013): 17–38, <https://doi.org/https://doi.org/10.21093/di.v13i1.20>.

³⁷ Ariza and Isnando, "Pendidikan Agama Islam Berbasis Kearifan Lokal (Bentengi Kearifan Lokal Di Eraglobalisasi)."

³⁸ Syahida Salwa and Iskandar Yusuf, "Analisis Efektivitas Pembelajaran Tauhid Menggunakan Media Audiovisual Di SD Negeri 004 Balikpapan Barat," *Journal of Educational Research and Practice* 2, no. 1 (March 17, 2024): 49–59, <https://doi.org/10.70376/jerp.v2i1.90>.

³⁹ Iskandar and Apipudin, "Peran Guru Dalam Membentuk Karakter Siswa Berbasis Ajaran Islam."

latest teaching methods, such as brain-based learning, to improve the quality of education.⁴⁰

3. Enhancing Synergy between Schools, Families, and Communities

Islamic religious education occurs in schools or *pesantren* and is influenced by the family and community environment.⁴¹ Therefore, educating parents and the community about integrating *aqidah-tauhid* and local wisdom in Islamic religious education is a highly strategic and essential step.⁴² This strengthens the effectiveness of religious education and preserves social harmony and cultural sustainability, thereby producing a generation of faithful and culturally grounded Muslims.

4. Development of Media and Educational Technology

The development of information technology has transformed the way education is delivered, including materials on tauhid and Islamic character based on Malay culture. The use of digital media is highly relevant for reaching the younger generation widely and engagingly, while also supporting the preservation of local culture in the era of globalization, continuous research and evaluation.

DISCUSSION

Integrating *aqidah-tauhid* based on local Malay wisdom in Islamic religious education has contributed to student character-building. This discussion will connect the research results with related theories to deepen the understanding of the significance of this integration in the context of character education.

The Relationship between the Theory of Aqidah-Tauhid and Islamic Character Based on Local Malay Wisdom with Islamic Religious Education

Case studies in Aceh show that implementing *tauhid-tasawuf*-based character education in Dayah Salafiyah has successfully created a conducive

⁴⁰ Ardi Sahrul Arizal et al., "Pendidikan Akidah Akhlak Dengan Metode Brain Based Learning," *BELAJEA: Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2019): 61, <https://doi.org/10.29240/belajea.v4i1.767>.

⁴¹ Sutarto Sutarto, "Kontribusi Keluarga Dalam Menanamkan Nilai-Nilai Pendidikan Islam Untuk Membentuk Karakter Islami Remaja," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (July 1, 2023): 67, <https://doi.org/10.29240/belajea.v8i1.6602>.

⁴² Fitri Yolanda and Hendra Harmi, "Peran Orang Tua Tunggal Dalam Penanaman Nilai-Nilai Pendidikan Islam Di Desa Sambirejo Kecamatan Selupu Rejang," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (May 31, 2023): 87, <https://doi.org/10.29240/belajea.v8i1.5028>.

learning environment and supported students' character development.⁴³ However, the integration of aqidah-tauhid and Islamic character has not yet accommodated local wisdom, even though this is important so that students can better connect with the material, become motivated, and apply it in their lives while still preserving their culture. This aligns with Parhan's view that character education based on local wisdom can enhance students' awareness of the cultural values around them.⁴⁴ Integrating local wisdom into *aqidah-tauhid* and Islamic character makes Islamic religious education more culturally relevant and comprehensive in its approach.

Relationship to Character Theory and Islamic Religious Education

Islamic education aims to shape individuals who are knowledgeable and possess noble character, with an emphasis on morals that align with Islamic teachings, to produce obedient and virtuous servants of Allah.⁴⁵ Islamic education that combines knowledge and noble character is very important, emphasizing the formation of obedient and well-behaved individuals, thereby producing a generation that is intelligent and possesses good morals.

According to Nur Ainiyah, children's religious behavior is shaped through the support of schools, families, and the community. Schools play a role by providing professional teachers, religious extracurricular activities, worship facilities, fostering good morals, and integrating religious education into all subjects.⁴⁶ Nur Ainiyah's statement is relevant as a foundation for shaping children's religious behavior in schools. For Islamic religious education to be effective and contextual, the values of Malay local wisdom must be integrated into the curriculum, teaching methods, and extracurricular activities to strengthen religious understanding while preserving Malay culture.

The character theory proposed by Fasyiransyah emphasises the importance of Islamic religious education in shaping students' character by considering each individual's unique potential. Furthermore, this theory highlights the crucial role of teachers in optimally developing students'

⁴³ Rahimi and Mukhlizar, "Pendidikan Karakter Berbasis Tauhid-Tasawuf (Studi Penelitian Dayah Salafiyah Wilayah Barat Selatan Aceh)."

⁴⁴ Parhan et al., "Tantangan Mendidik Generasi Muslim Milenial Di Era Revolusi Industri 4.0 Untuk Menciptakan Lingkungan Pendidikan Islam Modern."

⁴⁵ Amirah Arifah, Silvi Fauziah Sinaga, and Rahmat Pasaribu, "Tauhid Dan Moral Sebagai Karakter Utama Dalam Pendidikan Islam," *Integrasi: Jurnal Studi Islam Dan Humaniora* 2, no. 1 (January 2, 2024): 43–57, <https://doi.org/10.56114/integrasi.v2i1.11328>.

⁴⁶ Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13, no. 1 (2013): 25–38, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/179>.

personalities.⁴⁷ Scientifically, Fasyiransyah's character theory provides a strong foundation for character education based on religion and individual potential. However, to be more relevant and sustainable in culturally diverse communities, the systematic integration of local wisdom is necessary so that learning becomes more contextual, inclusive, and meaningful for students.

Relationship between Learning Theory and Local Wisdom

Contextual Teaching and Learning (CTL) theory emphasizes linking lesson material with students' real-life experiences so that they can understand and directly apply it in their daily lives.⁴⁸ Research shows that the integration of *aqidah-tauhid* and Islamic character with Malay local wisdom results in contextual learning that strengthens students' spirituality and cultural identity, while also supporting comprehensive cognitive, moral, and personality development.

Ibnu Khaldun's *Insan Kamil* theory emphasizes education that shapes a complete human being, spiritually, intellectually, and socially.⁴⁹ The integration of *aqidah-tauhid* and Islamic character with Malay local wisdom in Islamic religious education creates a holistic approach that is relevant and meaningful, in line with the concept of *insan kamil*, which emphasizes the balance of these three aspects.

Theoretical Implications

Research findings support the theory of integrating *aqidah-tauhid* and Islamic character with Malay local wisdom, showing that this holistic approach produces students who excel academically as well as morally. A comprehensive and culturally-based Islamic education model, involving schools, families, and communities, is capable of shaping *insan kamil* who are faithful, possess noble character, are culturally grounded, and contribute positively to society.

Real Impact

This study underscores the importance of continuously developing the integration of *aqidah-tauhid* and Islamic character based on Malay local wisdom in Islamic religious education at schools. Teachers and *ustadz* should be trained to implement a comprehensive and context-appropriate learning approach,

⁴⁷ Fasyiransyah et al., "Pembentukan Karakter Berbasis Potensi Diri Melalui Pendidikan Islam Di SMKN Rejang Lebong," *Jurnal Pendidikan Islam Belajea* 9, no. 1 (2024): 13–24, <https://doi.org/https://doi.org/10.29240/belajea.v9i1.5929>.

⁴⁸ Kadir, "Konsep Pembelajaran Kontekstual Di Sekolah."

⁴⁹ Sari Wulandari, Amaliyah Amaliyah, and Andy Hadiyanto, "Pembelajaran Kontekstual Pendidikan Agama Islam: Perspektif Ibnu Khaldun," *Tarbiyatuna: Kajian Pendidikan Islam* 4, no. 2 (November 30, 2020): 157, <https://doi.org/10.29062/tarbiyatuna.v4i2.421>.

enabling them to shape students with strong character and commendable morals.

CONCLUSION

This study emphasizes the importance of integrating *aqidah-taubid*, the core doctrine of Islam, with Islamic character education rooted in Malay local wisdom to instill strong faith in students. This approach not only shapes academically intelligent students but also cultivates noble character through Islamic and Malay cultural values, resulting in individuals who are balanced spiritually, intellectually, and socially.

A holistic and contextual education model that integrates local values such as politeness and cooperation, facilitates the internalization of Islamic values and strengthens students' religious character to resist the negative influences of foreign cultures and social media.

The success of integrating *aqidah-taubid* and Islamic character also heavily depends on the synergy between schools, families, and local communities. This collaboration must be reflected in the curriculum, teaching materials, learning processes, and evaluation through a humanistic and contextual learning approach. Thus, Islamic religious education can shape *insan kamil* who are faithful, of noble character, cultured, and capable of making positive contributions to society.

Suggestions and Recommendations

Islamic religious education must comprehensively integrate *aqidah-taubid* and Islamic character based on Malay local wisdom, supported by trained teachers and the collaboration of schools, families, and communities. A curriculum that is relevant to local culture and the use of digital media are essential to reach the younger generation. Continuous research and evaluation are necessary to enhance effectiveness, while the development of modules and extracurricular programs grounded in Islamic values and Malay culture can strengthen students' character and spirituality.

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