

STRATEGIC VISION OF LOCAL WISDOM-BASED CURRICULUM MANAGEMENT IN THE DEVELOPMENT OF NOBLE CHARACTER IN MADRASAS: A PERSPECTIVE REVIEW OF GOOD EDUCATION GOVERNANCE

Salasiah¹, Ibnu Elmi As Pelu²

salasiah.pasca2410310009@iain-palangkaraya.ac.id¹, ibnu.elmi@iain-palangkaraya.ac.id²

UIN Palangkaraya

ABSTRACT

This study aims to analyze the strategy of local wisdom-based curriculum management in fostering noble character among students in Madrasas by applying the principles of Good Governance. The background of this study stems from the reality of a character and moral crisis in education, as well as the limited integration of local cultural values in the national curriculum. Huma Betang, representing the local wisdom of the Dayak community in Central Kalimantan, encompasses noble values such as unity, deliberation, tolerance, and social responsibility, which align with Islamic teachings and the principles of character education. Using a qualitative-descriptive approach, this research explores how local wisdom values can be internalized through a curriculum that is contextual and relevant to students' social environments. The findings show that a local wisdom-based curriculum strengthens students' cultural identity, increases their learning motivation, and fosters noble character more effectively than conventional, centralized curricula. The strategic vision development includes adjusting learning materials, using local practice-based teaching methods, and involving the community in character education. The study also emphasizes the importance of collaboration between schools, teachers, parents, and the community in creating a supportive environment for moral value internalization. The main finding reveals that integrating local values such as Huma Betang (togetherness, mutual cooperation, and deliberation) is a crucial foundation in curriculum design and implementation. However, the application of Good Governance principles—such as transparency, participation, and accountability—has not been optimally implemented systemically in school management. The novelty of this study lies in combining local values with modern governance principles to strengthen character education. The scholarly contribution of this article is providing a curriculum management model that is responsive to local values while aligning with the principles of good governance.

Keywords: Local Curriculum, Noble Character, GEG, Madrasah.

INTRODUCTION

Education is the main foundation for the formation of national character and civilization, as stated in Law Number 20 of 2003 concerning the National Education System. Education is not only directed at developing academic abilities but also at fostering noble character as part of national goals. However, field realities show a gap between these ideal objectives and the current actual conditions. The moral crisis among students today has become a serious concern in Indonesian education. Incidents of violence, behavioral deviance, and the weakening of moral and spiritual values in schools and madrasas indicate that the education system has not fully succeeded in shaping students' character holistically.

Data from the Indonesian Child Protection Commission (KPAI) shows an increase in violence cases in educational settings. According to the Indonesian Education Monitoring Network (JPPI), there were 573 cases of violence in schools, madrasas, and Islamic boarding schools throughout 2024—an increase of more than 100% compared to 285 cases in 2023. These cases include bullying, physical violence among students, and digital-based abuse, which occurred across various regions and were widely reported by national media such as Kompas, Detik, and Koran Jakarta.

The issue does not stop at violence alone. A survey conducted by Reckitt Benckiser Indonesia of 500 teenagers in five major cities revealed that 33% admitted to having engaged in sexual intercourse, with 58% of them aged between 18–20 years (Reckitt Benckiser Indonesia, 2024). This phenomenon underscores the urgency of value-based education and the strengthening of social control within the education system. Furthermore, data from the Social Disorder Control Center of DKI Jakarta recorded that 0.08% of students from elementary to high school levels were involved in student brawls, resulting in at least 26 student deaths within the same year. This figure reflects the failure of education in addressing juvenile delinquency through preventive and rehabilitative measures. It also highlights weaknesses in curriculum management, which has not fully addressed the actual needs of character education.

This situation calls for a renewal of educational curriculum management strategies. Education must not only produce intellectually smart students but also individuals with strong character and noble morals, especially in religious institutions such as madrasas. Madrasas, as Islamic educational institutions, carry a significant moral and spiritual mandate in shaping a generation that is not only knowledgeable but also ethical. However, the reality shows that moral degradation remains a serious issue among teenagers, including madrasa students. This demands more contextual, relevant, and impactful strategies in the development and management of the educational curriculum. Its implementation cannot rely solely on academic and administrative approaches but requires revitalizing local cultural values that have long been marginalized.

In the context of Central Kalimantan, for example, there is the local wisdom of Huma Betang, which contains values such as tolerance, togetherness, mutual cooperation, and peaceful coexistence in diversity. This philosophy is not merely a cultural heritage but also a source of moral values relevant to be instilled in students' character development (Setiawan & Sari, 2022).

Indonesia, in general, is rich in local values that can serve as a foundation for strengthening character education. Local wisdom such as Huma Betang—emphasizing mutual cooperation, equality, and deliberation—holds significant potential to be integrated into the school curriculum. However, challenges arise when the integration of these values is not accompanied by good governance in education management. Curricula are often developed in a top-down manner without active stakeholder participation, and the lack of transparency and accountability hampers the systemic implementation of character values.

Therefore, curriculum management based on local wisdom offers an integrative

approach between academic education and character building. As noted by Kasmawati, a curriculum based on religious and local values plays a critical role in shaping students' character. Students acquire moral values in daily life through learning activities that incorporate Islamic teachings, such as congregational prayers. Localized teaching gives students concrete, relatable contexts.

This aligns with the concept of Good Education Governance, which emphasizes transparency and participation. One of the strategic approaches gaining attention is strengthening curriculum management based on local wisdom. Local wisdom reflects noble values inherent in society, such as cooperation, deliberation, respect, and responsibility. These values have great potential in cultivating noble character if properly integrated into curriculum design and implementation. However, this integration requires strategic planning that is not only content-based but also systematically managed through the principles of Good Education Governance—namely transparency, accountability, participation, responsiveness, and effectiveness.

The urgency of this research lies in the reality that many curriculum policies in madrasas remain top-down and do not fully accommodate the rich potential of local values. On the other hand, weak educational governance causes curriculum management to be less optimal in character development. Hence, a new approach is needed—one that combines local strength (local wisdom), strategic management (managerial vision), and good governance principles as a unified system.

The objective of this study is to theoretically examine how the strategic vision of curriculum management based on local wisdom can serve as an effective instrument in developing noble character among madrasa students, viewed through the lens of Good Education Governance. This article also aims to identify a conceptual framework that allows for the harmonious integration of local values, curriculum strategies, and educational governance with transformative potential.

By uniting three main pillars—local wisdom, strategic curriculum management, and good governance—this study is expected to contribute practical ideas for developing character education in madrasas while addressing the moral challenges of today's youth.

METHOD

This research employs a qualitative approach using the library research method. This approach was chosen because the study aims to examine and analyze theoretical concepts and relevant scientific findings related to the strategic vision of local wisdom-based curriculum management in fostering noble character in madrasas, reviewed from the perspective of Good Education Governance.

The main focus of this research is to analyze ideas and theories from various written sources rather than gathering direct field data. The primary data sources consist of national and international journals, academic books, educational policy documents from the Ministry of Religious Affairs, and research reports related to local wisdom and curriculum management in madrasas.

The analytical technique involves data reduction, thematic categorization, and in-depth interpretation of emerging patterns in the literature. Data validity is tested through source triangulation and the logical interrelation among the scientific references used.

Data in this study are derived from both primary and secondary written sources relevant to the research topic, namely:

- Primary sources: Scientific journal articles, main reference books, policy reports from the Ministry of Religious Affairs, and madrasa curriculum documents that have implemented local wisdom values.
- Secondary sources: Seminar proceedings, previous theses/dissertations, educational news

articles, and reliable academic online sources (Google Scholar, Garuda Ristekbrin, DOAJ, etc.).

The main instrument in this research is the researcher themselves (human instrument). In qualitative research, the researcher acts as the planner, executor, data collector, analyzer, and conclusion drawer. To support the consistency and validity of the analysis, the researcher also uses a data recording matrix that includes:

- Source identity (title, author, year, publisher)
- Focus of discussion (e.g., curriculum, local wisdom, noble character, good governance)
- Main findings from the source
- Relevance to the research focus

RESULTS AND DISCUSSION

Findings and Recommendations

1. The Concept of Strategic Vision in Curriculum Management

Local wisdom refers to values, norms, and social practices that develop within a particular community and have proven capable of maintaining social harmony and community ethics. In the context of Central Kalimantan, the *Huma Betang* values reflect principles of peaceful communal living, mutual cooperation (*gotong royong*), deliberation, and equality. These values are closely related to character education.

According to Tilaar (2004), a culture-based approach in education can strengthen cultural identity and build students' moral integrity. Research by Suyanto (2020) indicates that students taught using a local wisdom-based approach show improvements in tolerance, responsibility, and social awareness. Therefore, integrating local wisdom into educational curricula not only strengthens cultural identity but also serves as an effective pedagogical strategy for character development.

In the context of educational development in madrasas, this article emphasizes the importance of integrating local wisdom values into curriculum management to foster noble character. Reflecting on educational problems in Indonesia, which include rising violence and moral crises, this article shows that education curricula should not only focus on academic ability but also emphasize character formation rooted in local cultural values, particularly the *Huma Betang* concept.

A strategic vision of local wisdom-based curriculum management for character development emphasizes the integration of local values into the educational process, especially in madrasas, which focus on character formation. A curriculum adapted from local wisdom not only provides academic knowledge but also cultivates moral character in students, in line with the goals of Islamic education to produce morally upright generations. Thus, the strategic vision in curriculum management serves as a crucial guide for directing educational development within institutions.

In educational institutions such as madrasas, this strategic vision reflects local wisdom values relevant to the surrounding community. Local wisdom, as embodied in the *Huma Betang* concept, can become the foundation for formulating a curriculum that is not only academic but also oriented toward character building and moral development. A strategic vision in curriculum management refers to a long-term perspective and a clear direction in developing a curriculum that is responsive to students' needs and socio-cultural contexts.

The application of a strategic vision of local wisdom-based curriculum management in madrasas shows that the integration of cultural values has a positive impact on shaping student character. Research shows that when curricula leverage local wisdom, students more easily understand and internalize character values. Introducing *Huma Betang* values—such as unity, tolerance, and deliberation—makes character education more effective. Local wisdom serves as a bridge that connects students with their culture, thereby enhancing engagement

and motivation in learning.

This study documents how strategic curriculum management supports the application of local wisdom values to teach good character to students. Through a qualitative method, the study's findings show that integrating local wisdom elements into the curriculum can create a conducive learning environment. Educators act as both facilitators and critical guides, helping students understand the importance of traditions and values in their surroundings. This is consistent with the literature, which states that character development through education relies on collaboration among teachers, students, and communities.

The findings also indicate that implementing a local wisdom-based curriculum can increase students' awareness of the importance of noble character. For instance, through experiential learning, students are encouraged to contribute to the community, thereby internalizing strong moral values. This learning process goes beyond the classroom and extends into extracurricular activities involving community participation, making students' learning experiences more relevant and connected to their daily lives.

Furthermore, this research finds that effective curriculum management must be able to respond to societal dynamics and emerging challenges. A local wisdom-based approach allows the curriculum to be flexible and adaptive, meeting students' needs while instilling essential values for character development. This also reflects efforts to implement integrated character education in all aspects of learning, combining knowledge and ethics in a balanced and holistic manner, in accordance with the principles of Islamic education.

The findings of this study show that a strategic vision of local wisdom-based curriculum management can effectively foster noble character in students by developing methods that align educational goals, learning practices, and community values. Therefore, concrete steps must be taken to support the implementation of this approach across all levels of education, ensuring that future generations are not only knowledgeable but also have strong, responsible character aligned with the demands of the times.

2. Curriculum Management

Curriculum management is a systematic process of planning, organizing, implementing, and evaluating learning to achieve educational objectives. In the context of Islamic education, curriculum management is not only academic in nature but also aims to shape students' character and moral values. According to Mulyasa (2013), an effective curriculum must be able to respond to contemporary challenges and be contextual with the values and local culture of the community.

Etymologically, the term *curriculum* originates from Greek, meaning “a racecourse,” and is associated with sports and competition, indicating that a curriculum is a path that students must go through during the learning process. According to Rukmini, curriculum is a complex and multidimensional concept that can be defined as a set of plans and arrangements that include learning objectives, content or materials, implementation processes, and educational evaluations. In educational practice, the curriculum is often understood as a “circle of instruction,” reflecting the interaction between teachers and students in the learning process.

As one of the critical components in the education system, the curriculum serves to establish objectives that provide clear guidance for both teachers and students in achieving desired learning outcomes. In Indonesia, the curriculum has undergone significant changes and adjustments—from the 2006 Curriculum, the 2013 Curriculum, to the current *Merdeka* Curriculum. Each curriculum change aims to meet educational needs, scientific developments, and the continuously evolving challenges of the times. Character-based curriculum development in a modern context is also essential, as it supports students' holistic development and their ability to face life's challenges.

Thus, curriculum management can be understood as the process of planning,

implementation, monitoring, and evaluation of the curriculum to achieve predetermined educational goals. Curriculum management in Islamic education has distinct characteristics compared to general education because it is oriented toward Islamic values as the foundation and guide in teaching and learning.

Although definitions of curriculum vary, all emphasize the importance of planning and evaluation in every aspect of curriculum implementation. Research in various schools shows that curriculum components such as objectives, content, and evaluation methods significantly contribute to the quality of learning processes and outcomes. In every curriculum development effort, it is also important to consider the needs and conditions of the community to ensure that the curriculum is relevant and applicable. Therefore, a well-organized curriculum approach should not only follow national guidelines but also pay attention to local contexts and student characteristics.

Consequently, the curriculum is not a static document but a dynamic tool that must be continuously developed and adapted to the rapid developments in the world of education and student needs. Ideally, a curriculum should be integrative, encompassing a holistic approach that considers various aspects, including character development, academic competence, and social relevance. A well-designed and effectively implemented curriculum is expected to produce graduates who are not only academically competent but also prepared to face social and moral challenges in today's world. In the context of local wisdom-based education, the curriculum is expected to support character formation, especially in the area of noble character, which is one of the main goals of Islamic education.

The research findings show that adaptive and contextual curriculum management—especially one based on local wisdom—is effective in bringing about positive behavioral changes among students. By integrating religious teachings and local values into the curriculum, students are better able to understand and internalize noble moral values. For example, teaching about manners and social norms within the context of local culture has proven to increase students' awareness of good behavior, which in turn reduces negative behavior among them.

In addition, the findings also emphasize the need for parental and community involvement in supporting children's character education. Overall, these findings indicate that a curriculum designed with consideration of local wisdom not only provides academic knowledge but also shapes young generations with noble character. This becomes especially important in the modern era, which is marked by increasingly complex moral and ethical challenges. To achieve this goal, collaboration between curriculum developers, educators, and the community is the key to ensuring that education is appropriate and relevant to the students' environment.

Integration of Relevant Local Wisdom to Enhance Students' Noble Character

Noble character refers to positive traits and behaviors based on high moral and ethical values. The cultivation of noble character is one of the main goals of education, aiming to shape students into individuals who possess integrity, responsibility, empathy for others and the environment, and deep spirituality. The concept of noble character emphasizes the importance of moral and ethical values in everyday life, encompassing qualities such as honesty, tolerance, empathy, and a sense of responsibility.

In the context of research on the strategic vision of local wisdom-based curriculum management in madrasas, noble character is expected to serve as the foundation for student character development through the integration of local values and religious teachings in education.

Curricula implemented in madrasas prioritize noble character as a primary objective, which aligns with the concept of character education in Indonesia. Research shows that learning strategies that instill noble character may include methods that promote active

student participation, such as direct instruction, inquiry-based learning, and cooperative learning. Findings from Mustofa and Firman indicate an improvement in students' moral behavior at MTs Ma'arif through the application of these strategies, including direct, inquiry, and cooperative learning models.

Furthermore, integrating local wisdom into the curriculum is expected to enrich students' learning experiences and support character formation aligned with the values of *Pancasila*. Education based on local wisdom values helps students recognize and internalize the social, moral, and ethical dimensions that are essential for respectful and proper conduct. For instance, local wisdom values such as mutual respect and cooperation can be incorporated into the curriculum to foster students with exemplary personalities.

It is also explained that moral education in madrasas can strengthen desired character traits through extracurricular activities and educational approaches based on Islamic teachings. Morality should not remain theoretical but must be practiced in everyday behavior—this is the very essence of character education. Therefore, the moral education applied in madrasas is expected to produce a generation that is not only academically proficient but also morally upright, in accordance with the strategic vision of a curriculum grounded in local wisdom.

This study offers the understanding that curriculum development focused on noble character in madrasas can be optimized through the integration of local wisdom and Islamic teachings. This not only contributes to students' character development but also supports the sustainability of local culture, reinforcing national identity. Through this approach, students are expected to grow into individuals with noble character who are well-prepared to face the increasing complexities of society.

The integration of local wisdom into the curriculum has proven to have a positive impact on students' moral development. Learning that incorporates local context provides students with a deeper understanding of moral values that resonate with their own culture, enabling them to apply these values more easily in daily life. Research findings show that students involved in activities centered on local values display improved behavior, such as empathy, tolerance, and cooperation.

In addition, the involvement of parents and the wider community in the educational process is a crucial factor. When parents are engaged in school activities based on local wisdom, it not only strengthens the bond between home and school but also reinforces the positive values being instilled in students.

The integration of local wisdom into the curriculum has great potential to enhance students' noble character through several mechanisms:

- **Strengthening Cultural Identity:** Introducing students to local wisdom strengthens their sense of cultural ownership and pride in being part of the Palangkaraya community. This can be a strong foundation for developing positive character.
- **Instilling Noble Values:** Local wisdom contains moral and ethical values relevant to character formation, such as cooperation, tolerance, respect for others, and environmental stewardship. Through integrated learning, these values can be internalized by students.
- **Contextual Learning:** Learning that connects with cultural context and students' experiences is more meaningful and easier to understand. This can increase student engagement and deepen their grasp of moral values in everyday life.
- **Developing Emotional and Social Intelligence:** Interaction with local wisdom—such as participating in *gotong royong* or traditional ceremonies—can enhance students' ability to empathize, cooperate, and appreciate diversity.
- **Increasing Spiritual Awareness:** Some aspects of local wisdom, such as traditional rituals and beliefs, can foster students' spiritual awareness and strengthen their religious values.

The integration of local wisdom into the curriculum can be carried out in various ways, such as linking learning materials to relevant examples of local wisdom, applying instructional methods based on local practices and traditions, and involving community figures or local wisdom experts as guest speakers. Studies show that implementing local wisdom in education can increase students' learning motivation, understanding of their own culture, and the development of character and positive values.

Research findings indicate that integrating local wisdom values—particularly *Huma Betang*—into the curriculum at Madrasah can be done through several approaches. First, in curriculum design, this includes developing learning materials that incorporate elements of local traditions with high moral and ethical value. Previous research suggests that education integrating local wisdom can enhance students' understanding of their cultural identity and increase their sense of social responsibility.

Instructional methods are also adjusted, with project-based learning and community engagement being among the adopted strategies to enhance students' learning experience. This approach has proven effective in increasing student engagement in the learning process, contributing to the internalization of moral values.

Implementation of Local Wisdom-Based Curriculum

In general, local wisdom possesses the following characteristics and functions:

- (1) it serves as a marker of a community's identity,
- (2) it acts as an element that strengthens social cohesion,
- (3) it represents a cultural component that emerges organically from within society, rather than something imposed from above,
- (4) it provides a sense of unity within a specific community,
- (5) it can reshape mindsets and reciprocal relationships among individuals and groups by establishing a shared foundation (*common ground*), and
- (6) it fosters collective unity, appreciation, and mechanisms for preserving group solidarity against potential threats or divisions within the community.

Based on this understanding, it can be stated that local wisdom, as a unique and specific identity of a certain region or place, also constitutes a powerful force in preserving the values it carries. Local wisdom represents the intellectual heritage of a local area—its knowledge, beliefs, norms, customs, culture, worldview, and so forth—preserved and upheld as a guide for appropriate behavior in daily life.

To develop a meaningful curriculum, it must be designed with attention to appropriate principles. Among the most important are the following:

- **The Principle of Relevance:** A curriculum must be relevant to the development of science and technology, the needs and characteristics of students, and the needs and characteristics of society.
- **The Principles of Efficiency and Effectiveness:** These relate to the cost and outcomes of curriculum implementation. A curriculum is efficient if it requires minimal time, energy, and resources. The fewer resources needed to develop and implement the curriculum, the more efficient it is. A curriculum is effective if it achieves a greater number of its intended educational objectives.

During implementation, curricula may be adjusted to suit unforeseen conditions. Minor changes—such as in the media used—can still allow learning to proceed effectively toward achieving learning goals. A good curriculum, therefore, is one that facilitates and stimulates students' potential to become competencies that can be used to build their environment in the global era. It should produce learners who are creative, innovative, and capable of transforming both personal and local potential into added value. Such a curriculum prepares students to face globalization and manage it in ways that allow them to benefit from its challenges.

This means that a good curriculum must address at least three aspects:

- (1) students' potential,
- (2) the local environment, and
- (3) the global environment.

Besides aiming to develop students' potential into competencies, education must also prepare students to play active roles in their communities. To do so, every individual must possess adequate knowledge about their local region in order to truly understand its history, needs, and characteristics. Here lies the role of a local wisdom-based curriculum. Exploring local wisdom is essential, as it provides guidance—within the framework of local tradition—on how to live daily life. Local culture needs to be built into the curriculum to make it more appropriate, accepted, and appealing to students and relevant stakeholders. A local wisdom-based education curriculum should teach the wisdom of the region so that principals and educators can design curricula suited to their specific localities. Such a curriculum helps students understand the relationship between humans, their environment, and their culture.

The application of a qualitative-descriptive research method also demonstrates that community participation in curriculum formulation is crucial to its effectiveness. Involving teachers, parents, and the community in curriculum development builds a strong sense of ownership over the education process and nurtures noble character. Moreover, learning models integrated with local wisdom create learning experiences that are more contextual, relevant, and meaningful for students.

Implementation of Good Governance Principles in Curriculum Management in Madrasas

Good Governance refers to a set of governance principles that include transparency, accountability, participation, effectiveness, efficiency, and equity. In the context of education management, these principles create an open, participatory, and accountable management system. According to Dwiyanto (2008), the implementation of Good Governance principles in education ensures the participation of school members (teachers, students, parents), accountability of policies, and efficiency in the use of resources. Meanwhile, Sallis (2002) emphasizes the importance of governance that is responsive to the needs of the educational community so that curriculum-related decision-making is inclusive and contextual.

The integration of local values and Good Governance principles creates a curriculum management framework that is not only contextual but also systematic and responsible. For example, the values of *gotong royong* (mutual cooperation) and *musyawarah* (deliberation) in *Huma Betang* can be applied through participatory mechanisms in curriculum development. Thus, education does not only build students' character but also helps establish a culture of good governance within educational institutions.

Education is the foundational pillar in forming a nation's character and civilization—not only in terms of academic ability but also in the development of noble character, as mandated by Law Number 20 of 2003 on the National Education System. However, field realities reveal a concerning gap between these ideal goals and the actual situation developing today. Indonesia is facing a serious moral crisis, as evidenced by various negative behaviors emerging within the educational environment.

Data from the Indonesian Child Protection Commission (KPAI), for example, shows a significant increase in cases of violence in educational settings between 2022 and 2024, including physical and psychological violence, as well as cyberbullying (KPAI, 2024). This phenomenon is worsened by low tolerance among students, the rise of deviant behavior such as bullying, and other moral crises, which clearly indicate that character development has not been effectively implemented. This situation raises a critical question: how effective is the national curriculum in embedding morality as a core goal of education? It also indicates the failure of the educational system to nurture noble character.

Good governance in education is a crucial prerequisite for the successful development and implementation of the curriculum. In the context of madrasas, a strategic vision for local wisdom-based curriculum management (such as the *Huma Betang* values) cannot be separated from the principles of good governance. This approach ensures that every aspect of curriculum management operates in a participatory, transparent, accountable manner, and is capable of responding to both local and national challenges in character development.

To further understand how good governance principles are applied in the strategic vision of curriculum management in Islamic educational institutions like madrasas, the following principles are explained in the context of local wisdom-based curriculum management:

Participation

The development of a local wisdom-based curriculum involves various actors: educators, madrasa committees, parents, cultural leaders, and religious figures. Their involvement ensures that the curriculum is not only academically relevant but also socially and culturally accepted. The value of *musyawarah* (deliberation) in *Huma Betang* strengthens this approach as a form of participatory dialogue in shaping the vision and mission of education.

Transparency

Transparency is reflected in the openness of curriculum management information, including the formulation of learning objectives, character indicators, and the reporting of evaluation results. Learning activities that incorporate local values are openly communicated to the public as part of social accountability.

Accountability

A curriculum designed to develop noble character must include measurable performance indicators. Madrasa authorities are responsible for ensuring that the learning process truly internalizes values such as tolerance, cooperation, and responsibility, in line with Islamic teachings and local culture.

Responsiveness

Madrasas design curricula that are responsive to students' social realities. Local values present in the surrounding communities—such as mutual cooperation, peaceful living, and mutual respect—are incorporated into learning content and character-building activities. This reflects a strategic response to the moral challenges faced by today's youth.

Effectiveness and Efficiency

Utilizing local resources—such as community leaders, folklore, and the local environment—makes the learning process more cost-effective and meaningful. Effectiveness is shown in how well the character development content aligns with students' real cultural contexts, not just normative ideals.

Thus, it can be concluded that implementing good governance principles in curriculum management not only ensures institutional accountability but also strengthens the curriculum's legitimacy in the eyes of the community. In the context of madrasas, the integration of these principles reinforces efforts to build a curriculum that is effective, participatory, and rooted in noble local values for the formation of morally upright future generations.

Berikut adalah terjemahan bagian terakhir dari artikel Anda, yaitu **Recommendations** dan **Conclusion**:

Recommendations

Based on the findings, several recommendations for the further development of local wisdom-based curriculum management are as follows:

1. Strengthening Local Wisdom in the Curriculum

It is essential to intensify the integration of local wisdom values in every aspect of the curriculum, including subjects and extracurricular activities. Content related to *Huma Betang* values can be implemented in daily learning so that students do not merely learn theoretical concepts, but also apply them in real life.

2. For Policymakers (Ministry of Religious Affairs & Local Government)

The government must provide affirmative policies and technical assistance to madrasas in developing culturally grounded curricula, while simultaneously encouraging the application of good governance principles in school management.

3. Stakeholder Involvement Madrasa principals are advised to collaboratively design local curricula by involving cultural leaders, religious scholars (*ulama*), and parents. This ensures that local values are not only preserved within the community but also incorporated into formal education. Strengthening partnerships between schools, parents, and communities is vital so that all parties contribute to creating a conducive learning environment. In doing so, students will internalize moral values in a broader, more contextual way.

4. Continuous Evaluation

Ongoing evaluation must be conducted to assess the effectiveness of the local wisdom-based curriculum. This ensures that curriculum adaptation and development remain aligned with the current needs and conditions of society.

5. Teacher Training

Teachers need to be empowered through continuous training in effective teaching methods that integrate local wisdom values. This equips them to apply inclusive and character-based learning strategies.

6. For Future Researchers

Future research should focus on field studies in madrasas that have implemented local wisdom-based curricula in order to quantitatively evaluate their impact on student behavior change.

With these steps, madrasas are expected to become models of education that not only emphasize academic achievement but also instill strong moral character through the integration of local values.

CONCLUSION

The integration of local wisdom into madrasa curriculum management is a strategic step not only in shaping student character but also in preserving cultural identity in the face of globalization. Through a collaborative and participatory approach, it is hoped that the curriculum designed can meet future challenges while upholding the rich local values.

This research concludes that a strategic vision of local wisdom-based curriculum management is a relevant and contextual approach in developing noble character in madrasas. The cultural values living within society show substantial alignment with Islamic values taught in character education. Curriculum management that absorbs local values through inclusive, participatory, and adaptive strategies has been proven to strengthen the process of character internalization in students.

Furthermore, this integration will only be successful if it is founded on the principles of Good Education Governance—ensuring transparency, accountability, community participation, and effective curriculum implementation. Sound governance guarantees that the curriculum is not just an administrative document but a transformative tool for instilling values and morals in students.

Therefore, continuous efforts are needed to formulate a curriculum vision that is responsive to local culture and the spiritual needs of younger generations.

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- Doctoral student, Universitas Negeri Malang & Lecturer at Islamic Institute of Muhammadiyah Sinjai, Indonesia, oemar.tech.iaim@gmail.com, Umar Umar, Punaji Setyosari, Prof., Department of Instructional Technology, Faculty of Education, Universitas Negeri Malang, Indonesia, punaji.setyosari.fip@um.ac.id, Waras Kamdi, Prof., Department of Mechanical Engineering Education, Faculty of Engineering, Universitas Negeri Malang, Indonesia, waras.ft@um.ac.id, Sulton Sulton, and Dr., Department of Instructional Technology, Faculty of Education, Universitas Negeri Malang, Indonesia, sulton.fip@um.ac.id. "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia." *International Journal of Instruction* 14, no. 4 (October 1, 2021): 753–74. <https://doi.org/10.29333/iji.2021.14443a>.
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