

Education Based on Conservation of Local Cultural Wisdom Values in Supporting the Implementation of Character Education

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ABSTRACT: *This study is motivated by various problems caused by the character crisis, the crisis of faith, and the crisis of cultural wisdom values as a form of impact of the development of all aspects of human life whose negative values are uncontrolled. Based on these problems, as a form of strategic thinking, if educational institutions implement a system of conservation of cultural wisdom values, namely the values of life that have been applied by ancestors as a form of noble values in life. Based on a qualitative study of an educational institution, this research study produces the following conclusions: (1) Several things that form the basis of the process in the conservation of local cultural wisdom values in supporting character education in an educational institution, including: identification of local cultural wisdom values, determination of progress planning for the conservation of local cultural wisdom values, Determination of the implementation strategy for the conservation of local cultural wisdom values in supporting character education, consequences and commitments for implementation, monitoring and evaluation of program achievement; (2) Strategy for implementing an education system based on the conservation of local cultural values to support character education, namely through a strategy of integrating local cultural values into the entire education management system and learning process; (3) Development of a strategy for implementing an education system based on the conservation of local cultural wisdom values, consisting of 5 strategies, namely: (a) Assessment strategy for local cultural wisdom values; (b) Integration strategy for the conservation of local wisdom values that are totally integrated into the entire education system; (c) Strategy for developing local cultural wisdom values in all components of school life; (d) Collaborative strategy for the conservation of local cultural wisdom values through religious sharia values; (e) Conservation strategy based on developments in science, culture, and technology.*

Keywords: *conservation of cultural wisdom, cultural wisdom values, character education.*

ABSTRAK: Penelitian ini dilatarbelakangi oleh berbagai permasalahan yang disebabkan oleh krisis karakter, krisis keimanan, dan krisis nilai-nilai kearifan budaya sebagai bentuk dampak dari perkembangan seluruh aspek kehidupan manusia yang nilai-nilai negatifnya tidak terkendali. Berdasarkan permasalahan tersebut, sebagai bentuk pemikiran strategis, lembaga pendidikan perlu menerapkan sistem konservasi nilai-nilai kearifan budaya, yaitu nilai-nilai kehidupan yang telah diwariskan oleh para leluhur sebagai bentuk nilai-nilai luhur dalam kehidupan. Berdasarkan kajian kualitatif pada sebuah lembaga pendidikan, penelitian ini menghasilkan beberapa kesimpulan sebagai berikut: (1) Beberapa hal yang menjadi dasar proses konservasi nilai-nilai kearifan budaya lokal dalam mendukung pendidikan karakter di lembaga pendidikan, antara lain: identifikasi nilai-nilai kearifan budaya lokal, penetapan perencanaan pengembangan konservasi nilai-nilai kearifan budaya lokal, penetapan strategi pelaksanaan konservasi nilai-nilai kearifan budaya lokal dalam mendukung pendidikan karakter, konsekuensi dan komitmen pelaksanaan, serta monitoring dan evaluasi capaian program; (2) Strategi penerapan sistem pendidikan berbasis konservasi nilai-nilai budaya lokal untuk mendukung pendidikan karakter, yaitu melalui strategi pengintegrasian nilai-nilai budaya lokal ke dalam seluruh sistem manajemen pendidikan dan proses pembelajaran; (3) Pengembangan strategi penerapan

sistem pendidikan berbasis konservasi nilai-nilai kearifan budaya lokal, yang terdiri atas lima strategi, yaitu: (a) strategi asesmen nilai-nilai kearifan budaya lokal; (b) strategi integrasi konservasi nilai-nilai kearifan lokal yang terintegrasi secara menyeluruh ke dalam seluruh sistem pendidikan; (c) strategi pengembangan nilai-nilai kearifan budaya lokal dalam seluruh komponen kehidupan sekolah; (d) strategi kolaboratif konservasi nilai-nilai kearifan budaya lokal melalui nilai-nilai syariat agama; (e) strategi konservasi yang berbasis pada perkembangan ilmu pengetahuan, budaya, dan teknologi.

Kata kunci: konservasi kearifan budaya, nilai-nilai kearifan budaya, pendidikan karakter.

INTRODUCTION

Education is widely recognized as a systematic and intentional process aimed at developing individuals' intellectual, emotional, spiritual, and behavioral capacities. Beyond the transmission of knowledge, education functions as a transformative mechanism that shapes human beings into cultured, competent, and morally responsible members of society. Philosophically, education prepares individuals to fulfill their existential role as stewards entrusted with responsibility and ethical accountability (Hidayat, 2025). Elchanan (1999) defines education as the process of training and developing knowledge, skills, mindset, and character, particularly through formal schooling. This definition highlights the structured cultivation of intellectual and moral capacities through institutional frameworks. In contemporary discourse, education is regarded not only as a determinant of individual success but also as a foundational pillar of economic development and social progress.

As both a science and an art, education involves deliberate interaction within a civilized framework where structured guidance intersects with active learner engagement. Through this process, individuals develop personality, competence, and character simultaneously. Mature and culturally grounded members of society assist younger generations in achieving higher levels of intellectual and moral maturity (Hidayat, 2025). Professional human resources are therefore expected to demonstrate three interrelated core competencies: integrity, skills, and spirituality. These competencies correspond to multidimensional human intelligence—Intellectual Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ)—which collectively influence personal and professional achievement (Saepulhidayat, 2011). Balanced development across these domains is essential, as overemphasis on cognitive achievement without emotional and spiritual grounding may lead to ethical imbalance.

Despite the strategic objectives of the national education system—covering formal, non-formal, and informal education—persistent challenges in character formation remain evident. Declining levels of discipline, ethical awareness, mutual respect, and social responsibility among students reflect a gap between educational ideals and actual outcomes. These concerns are further illustrated by increasing cases of juvenile delinquency, substance abuse, corruption, and violations of social norms.

Such phenomena underscore the urgency of strengthening character education through comprehensive integration within educational management practices.

In multicultural societies such as Indonesia, character education cannot be separated from cultural context. Williams (as cited in Sutrisno, 2009) argues that culture is one of the most complex terms in the English language, encompassing shared meanings, values, and lived practices. Indonesia's cultural richness, rooted in diverse traditions and local wisdom, represents significant social capital. Local wisdom reflects deeply embedded community perspectives shaped by long-term interaction with natural and social environments. These values are transmitted intergenerationally, forming enduring belief systems that shape identity, solidarity, and social cohesion (Maryani, 2011). Gobyah (2003, as cited in Ernawi, 2010) defines local wisdom as a stable and enduring truth embedded within a particular region. Similarly, Geertz (as cited in Ernawi, 2010) emphasizes that local wisdom sustains communal dignity and identity. Sartini (2006, as cited in Wuryandani, 2010) further identifies several essential functions of local wisdom, including environmental conservation, human resource development, ethical guidance, social integration, and political stabilization.

Although the government has implemented various initiatives to strengthen national character and improve educational quality (Hidayat, 2025), persistent ethical and behavioral challenges among graduates indicate that current strategies may not yet be optimally aligned with socio-cultural realities. Weaknesses such as disciplinary problems, ethical violations, and diminished civic responsibility are frequently attributed to environmental influences beyond the school context. However, these challenges also signal the need for reflective evaluation of school management strategies and stronger collaboration among educational institutions, families, and communities.

Given this context, integrating local wisdom values into school management emerges as a culturally responsive and strategic approach to optimizing character education. Rather than positioning local wisdom as merely a traditional artifact, it should be conceptualized as a foundational framework guiding institutional culture, leadership practices, and educational processes. Therefore, this study seeks to explore how local cultural wisdom can be systematically integrated into school management to strengthen character education outcomes. By bridging educational management theory with indigenous socio-cultural values, this research contributes to the development of a culturally grounded and contextually relevant character education model.

METHODS

This study employed an exploratory descriptive design using a qualitative research approach to investigate the development of education grounded in local cultural wisdom values for strengthening character education. An exploratory qualitative design was considered appropriate because the study sought to

understand contextual meanings, institutional practices, and culturally embedded values rather than to test predefined hypotheses. The research aimed to construct a conceptual development model integrating local wisdom into school management practices.

The study adopted a research and development (R&D) framework adapted from Moleong (2012). The development process consists of several systematic stages: (1) identification of potential and formulation of the research focus; (2) data collection; (3) product or model design; (4) design validation; (5) design refinement; (6) product testing; (7) product revision; (8) implementation trials; (9) further revision; and (10) broader dissemination or mass production. However, this study was conducted on a limited scale, covering only the first five stages—problem identification through design refinement. The limitation to these stages was intended to focus on conceptual model construction and validation before wider implementation.

Data were obtained from both primary and secondary sources. Primary data were collected directly from participants through field engagement, while secondary data were derived from relevant documents, policy records, and supporting literature. In accordance with qualitative research principles, data collection was conducted in natural settings using participant observation, in-depth interviews, and documentation techniques (Sugiyono, 2017). Participant observation enabled the researcher to capture contextual dynamics within educational settings, while in-depth interviews provided comprehensive insights into stakeholders' perspectives regarding the integration of local wisdom values in school management.

Data analysis followed the interactive model of qualitative analysis described by Moleong (2018), consisting of four interconnected stages: data collection, data reduction, data display, and conclusion drawing/verification. The analytical process was iterative and inductive, allowing emerging patterns to be identified systematically. The discussion of findings was conducted through inductive reasoning, typological classification, conceptual abstraction, and interpretative analysis to generate a theoretically grounded development model.

To ensure trustworthiness and validity, several strategies were employed. Prolonged engagement in the field allowed deeper contextual understanding and minimized researcher bias. Persistent observation ensured careful examination of relevant phenomena. Data triangulation was applied by cross-verifying information obtained from different sources and data collection techniques. Informants were selected using purposive sampling to ensure that participants possessed relevant knowledge, authority, and experience related to educational management and local cultural practices. This sampling strategy ensured rich, relevant, and credible information aligned with the research objectives.

RESULTS AND DISCUSSION

Results

The Relationship Between Character Education and Local Cultural Wisdom Values

Character education is a systematic and planned effort to develop moral and ethical values in individuals, enabling them to make informed and responsible decisions in life. Character education aims to shape individuals who are not only intellectually intelligent but also moral and possess integrity. Local cultural wisdom is the values, norms, beliefs, and practices that have been passed down through generations within a community and serve as guidelines for daily life. This local wisdom reflects the wisdom of the community in facing various challenges and maintaining their survival, as well as becoming the cultural identity and personality of a region.

Character education in Indonesia is a systematic effort to shape and develop moral values, ethics, and positive attitudes in students. Character education in Indonesia is based on Pancasila and is integrated into the national curriculum and various school programs. This education aims to create a young generation with noble character, responsibility, and the ability to contribute positively to the nation. The rational importance of character education includes: (1) Formation of national character, namely educational programs aimed at forming a strong, cultured, and noble national identity; (2) overcoming the moral crisis, namely educational programs that are a solution to overcome the moral crisis and negative behavior that appears in society; (3) preparing the next generation, namely educational programs that equip the young generation with noble values so that they are able to become quality future leaders; (4) building a better society, namely educational programs that encourage the growth of a sense of social responsibility, concern for others, and environmental sustainability.

The foundations for implementing character education in schools are: (1) Ideological foundation, namely Pancasila as the foundation of the state, which is the primary foundation for character education, particularly the values contained therein; (2) Legal foundation, namely laws and regulations that support the implementation of character education; (3) Sociological foundation, namely society as a character-forming environment, which is also an important foundation. Meanwhile, aspects of character education implementation are: (1) Formal education, namely carried out in schools through the integration of character values in all subjects, co-curricular and extracurricular activities, and behavioral habits; (2) Non-formal education, namely carried out in various course institutions, equivalent education, and other non-formal education; (3) Informal education, namely carried out in the family environment through education, care, habits, and parental role models.

Challenges and hopes related to the implementation of character education are essentially based on the challenges of technological developments, where the negative influence of social media and the lack of time for parents to educate children become challenges in character education. Regarding the implementation of

character education, there is a hope for collaboration between the government, educational institutions, and families in efforts to improve character education. The government is expected to provide sufficient support and resources. Therefore, character education in Indonesia is a long-term investment in creating a future generation of qualified, noble individuals who are able to compete in the global era.

Conceptually, local wisdom values are life values that originate from cultural heritage and customary traditions which are considered true and noble, and therefore deserve to be conserved. These values encompass several essential dimensions. First, life behavior values refer to attitudes and behaviors in daily life that are regarded as good, correct, and noble, such as honesty, mutual respect, mutual assistance, cooperation, politeness, friendliness, patience, obedience to religious teachings, behavior in accordance with religious principles, and adherence to ancestral customs. Second, life norms function as an order of life and a code of conduct that regulates daily behavior, serving as an ethical system that determines what is right and wrong as well as what is considered appropriate or inappropriate. Within the framework of local wisdom, these norms regulate community behavior in various aspects, including social interaction, economic activities, and religious life. Third, local cultural excellence refers to one or more values and specific norms that possess unique characteristics as a form of superiority and distinctiveness compared to the values and norms of other local cultures.

In the Indonesian context, Article 1 point 30 of Law Number 32 of 2009 concerning Environmental Protection and Management states that local wisdom is the noble values that apply in the order of community life to protect and manage the environment in a sustainable manner. In addition, local cultural wisdom values have several important characteristics, namely trust, heredity, regional cultural identity, regional excellence, and their function as guidelines or norms in life.

Based on this conceptual foundation, the relationship between character education and local cultural wisdom values in Indonesia can be explained from several interrelated aspects. From the conceptual aspect, character education is essentially a system of implementation and effort to develop soft skills within the education system, while local wisdom values serve as the source of the soft skills to be applied. From the strategic aspect, character education functions as a strategy within the education system to build character and personality, thereby forming soft skills in life, whereas character values become the objects of soft skills development within the character education system. From the objective aspect, character education aims to shape students' attitudes, character, and personality by strengthening soft skills, while local wisdom values constitute the foundation of these attitudes, character, and personality. From the achievement aspect, the success indicators of character education are determined by the strength of the soft skills derived from local cultural wisdom values that can be applied in students' daily lives. Furthermore, from the development aspect, the development of character education is essentially the

development and strengthening of students' soft skills through the development of local cultural values that can be actualized in everyday life.

Herefore, character education and local cultural wisdom values are inseparable, but instead form a unified whole in building students' soft skills. Several fundamental elements that form the basis of the process of conserving local cultural values to support character education in educational institutions include the identification of local cultural values, the establishment of a development plan for their conservation, the formulation of implementation strategies to support character education, the determination of consequences and commitments in implementation, as well as continuous monitoring and evaluation of program achievements.

Conservation of Local Cultural Wisdom Values

Conservation can generally be defined as an effort to preserve or protect. In a broader context, conservation is the management of a place or resource so that its inherent values, whether natural, cultural, or historical, are maintained and preserved for the present and future. Conservation has several primary objectives, including: protecting and maintaining, maintaining balance and sustainability, ensuring continuity and quality, preventing damage, and protecting cultural and historical heritage. Some fundamental principles underlying conservation activities include: (1) Long-Term Perspective (Sustainability); (2) Holistic Approach; (3) Participation: Active Involvement of Local Communities and Stakeholders; (4) The Principle of Prevention of Destruction and Extinction.

As explained above, local cultural wisdom encompasses values, knowledge, and practices passed down from generation to generation within a community. These values are crucial because they help maintain social harmony, environmental sustainability, and the community's cultural identity. Thus, the conservation of local cultural wisdom values is intended to be a systematic effort to protect, preserve, develop, and pass on the values, knowledge, practices, and traditions held by a community or indigenous society from generation to generation. This combines the general concept of conservation (preservation) with a focus on cultural aspects.

The conservation of local cultural values is not merely concerned with preserving physical objects, but also with safeguarding the practices, knowledge, and spirit that lie behind them. This form of conservation requires a comprehensive and integrated approach that involves various methods. One important method is education and outreach, which involves integrating local cultural values into formal, non-formal, and informal educational settings so that these values can be continuously transmitted across generations. In addition, documentation and inventory play a crucial role in conservation efforts, namely through the systematic recording, documentation, and archiving of endangered local values, cultural practices, folklore, songs, dances, and languages. This documentation can be conducted in various forms, including written records, audio recordings, video materials, and digital formats.

Furthermore, revitalization and regeneration are essential strategies aimed at reviving cultural practices that are gradually fading. This can be carried out through the organization of cultural festivals, traditional arts performances, and handicraft skills training, as well as by encouraging the younger generation to actively participate in learning and practicing local culture. Another important effort is the strengthening of traditional institutions by supporting the role of customary institutions and community leaders in preserving and transmitting cultural values, as well as by recognizing and protecting the rights of indigenous communities related to their traditional knowledge.

Moreover, the conservation of local cultural values should be integrated into broader development and management processes. This includes incorporating considerations of local cultural values into development planning, such as spatial planning, sustainable tourism development, and natural resource management. In this context, the development of ecotourism and cultural tourism that respects and actively involves local communities becomes highly relevant. Finally, conservation efforts must also be supported by clear regulations and policies. The government can play a strategic role by formulating laws and regulations that protect and promote local cultural values, including the protection of communal intellectual property rights.

Challenges in conserving local cultural wisdom include: (1) Globalization and modernization, where the flow of global information and culture can erode local values, especially among the younger generation; (2) Socioeconomic changes, migration, urbanization, and changes in livelihoods can lead to the abandonment of traditional cultural practices; (3) Lack of awareness and appreciation, where sometimes, communities themselves are unaware of the importance of their cultural values; (4) Limited resources, such as a lack of funds, expertise, and facilities for conservation activities; and (5) Ownership claims and commercialization. Challenges in protecting traditional knowledge from unauthorized commercial exploitation. The conservation of local cultural values is a shared responsibility that requires collaboration between the government, indigenous communities, academics, non-governmental organizations, and all elements of society. The goal is to ensure that this wisdom and cultural richness remain not merely a part of history but remain alive and relevant for the future.

Educational Management Based on Local Cultural Wisdom Values in the Implementation of Character Education

The effective implementation of character education cannot be separated from the cultural context in which students live. Integrating local cultural wisdom values into educational management is a highly relevant and powerful strategy for shaping the character of the younger generation. This is not simply about memorizing values, but also about internalizing these values through real-life experiences and familiarization in the learning environment.

Several key strategies can be applied in the implementation of educational management based on local cultural wisdom. One of the most important strategies is integration into the curriculum and learning materials. Local cultural wisdom should become an integral part of local content subjects, which may take the form of lessons on local history, traditional arts, regional languages, or customary practices. In addition, cultural values can also be integrated across subjects. For instance, in Indonesian language lessons, local folktales can be used to teach values such as honesty or courage, while in science subjects, local wisdom related to environmental management can serve as a concrete and contextual example. This integration must be supported by the development of teaching materials, including textbooks, modules, and other learning media that are rich in examples and narratives based on local wisdom.

Another important strategy is the application of project-based and experience-based learning. Students should be actively involved in collaborative projects that reflect the values of mutual cooperation and deliberation, such as cleaning the school environment, organizing traditional arts performances, or producing local handicrafts. In addition, learning can be strengthened through field trips to cultural sites, art studios, or traditional communities, where students can learn directly from traditional elders or local artists. Students should also be given opportunities for direct practice in applying values such as politeness in interacting with elders, tolerance in group discussions, and responsibility in completing their tasks.

The role of teachers is also central in this strategy, both as role models and as facilitators. Teachers need to receive adequate training regarding the importance of local cultural wisdom and how to integrate it into the learning process, so that they first understand and appreciate these values themselves. In their daily interactions with students, colleagues, and the community, teachers must demonstrate exemplary behavior that reflects local wisdom values. Moreover, teachers should function as facilitators of discussion, guiding students to engage in deeper reflections on values and to understand their relevance in everyday life.

Community and parent involvement is another crucial element in strengthening the implementation of this educational approach. Schools need to actively involve community leaders, traditional figures, local artists, and parents in school activities, where they can serve as resource persons, mentors, or facilitators in learning activities. Joint programs such as cultural festivals, neighborhood clean-up activities, or celebrations of traditional holidays can be organized to encourage active participation from both parents and the wider community. Through these activities, the relationship between school, family, and community can be strengthened in shaping students' character. Effective and continuous communication with parents is also essential in order to build shared understanding and synergy in instilling character values, both at school and at home.

In addition, a supportive school environment must be created to reinforce these values. The school atmosphere should reflect the richness of local culture, for example through the use of traditional ornaments, posters containing local proverbs, or the playing of traditional music at certain times. School regulations and rules should also be formulated in ways that reflect local wisdom, such as rules regarding respectful communication with teachers, habits of maintaining environmental cleanliness, and the importance of honesty. Furthermore, schools should provide appreciation and rewards to students who demonstrate behavior consistent with the character values being taught, whether in the form of praise, certificates, or public recognition.

This comprehensive approach not only strengthens character education but also provides several additional benefits. It helps students build a strong sense of self-identity and pride in their cultural heritage. It also increases the relevance of learning, as subject matter becomes closer to and more meaningful in relation to students' daily lives. Moreover, it contributes to strengthening social cohesion, as the internalization of local values such as mutual cooperation and tolerance fosters togetherness and harmony. Finally, education serves as an effective means of preserving culture by passing on cultural values and practices to future generations in a sustainable manner.

Therefore, educational management based on local cultural values provides a solid foundation for building the character of students who are not only academically intelligent but also possess noble character and culture. Developing a strategy for implementing an education system based on the conservation of local cultural values consists of five strategies: (a) an assessment strategy for local cultural values; (b) an integration strategy for the conservation of local wisdom values that is fully integrated into the entire education system; (c) a strategy for developing local cultural wisdom values in all components of school life; (d) a collaborative strategy for the conservation of local cultural wisdom values through religious law values; (e) a conservation strategy based on developments in science, culture, and technology.

Discussion

Conceptual Foundations of Character Education

Character education constitutes a fundamental pillar in developing individuals who demonstrate integrity, responsibility, and ethical awareness in the context of globalization. It is widely defined as a deliberate and systematic effort to cultivate moral values so that they become embedded within students' personalities (Lickona, 1991). Lickona conceptualizes character as comprising three interrelated dimensions: moral knowing, moral feeling, and moral action. These dimensions highlight that character education extends beyond cognitive understanding of ethical principles to include emotional commitment and consistent moral behavior.

Similarly, Daryanto (2013) emphasizes that character education is fundamentally a process of habituation through which individuals internalize virtues

and demonstrate them in daily conduct. From this perspective, character formation is not merely instructional but transformational, requiring sustained reinforcement within the educational ecosystem. Contemporary discourse further positions character education as a strategic response to moral decline and social fragmentation, particularly in societies experiencing rapid modernization and cultural shifts.

Local Cultural Wisdom as Moral and Social Capital

Local cultural wisdom refers to a system of values, norms, beliefs, customs, and practices transmitted across generations and recognized as meaningful life guidelines within a community. Sudjana (2009) defines local wisdom as collective intelligence developed by communities to adapt to their environment and resolve social challenges. These values often embody universal ethical principles such as cooperation, tolerance, deliberation, honesty, simplicity, environmental respect, and social solidarity.

Geertz (1973, as cited in Koentjaraningrat, 1985) highlights that cultural systems provide symbolic frameworks that shape social behavior and identity. In this sense, local wisdom functions not merely as tradition but as a moral structure sustaining communal dignity and continuity. Within the Indonesian context, particularly in West Java, values such as mutual guidance, mutual affection, collective care, and hospitality represent concrete expressions of localized ethical systems.

The integration of local cultural wisdom into character education is justified for several reasons. First, contextual relevance enhances students' ability to internalize values because these are closely aligned with their lived experiences (Suparlan, 2005). Second, culture-based education strengthens identity formation and prevents cultural disorientation amid globalization (Tilaar, 2004). Third, embedding education within culturally validated moral frameworks may serve as a protective mechanism against ethical degradation (Koesoema, 2007). Finally, culturally grounded education contributes to holistic learning environments that integrate cognitive, emotional, social, and spiritual development (Zamroni, 2011).

Strategic Approaches to Integrating Local Wisdom in Education

Effective implementation of character education based on local wisdom requires systematic educational management. One primary strategy is curriculum integration, whereby local cultural values are incorporated into local content subjects and infused across disciplines (Ministry of Education and Culture, 2010). Such integration ensures that character education is not treated as a separate subject but as an embedded dimension of the learning process.

Thematic and contextual learning approaches further reinforce this integration by linking academic content with students' cultural realities (Hamalik, 2008). Experiential learning, as proposed by Kolb (1984), provides an additional pedagogical framework by emphasizing learning through direct experience. Activities such as community-based projects, field visits to cultural heritage sites, and

interactions with traditional leaders enable students to internalize values authentically rather than abstractly.

Teachers play a central role as facilitators and moral exemplars (Purwakananta, 2012). Their responsibility extends beyond knowledge transmission to modeling behaviors reflective of local wisdom values. Furthermore, school–community partnerships are essential in reinforcing value internalization. Collaborative initiatives involving parents, indigenous leaders, and cultural practitioners strengthen coherence between school-based and community-based moral socialization (Mulyasa, 2009). The creation of a culturally responsive school climate—through symbolic representation, language use, and institutional norms—also supports sustained character formation (Suryosubroto, 2010).

Challenges in Implementation

Despite its strong theoretical foundation, character education based on local cultural wisdom faces significant challenges. One key obstacle is limited teacher preparedness, as many educators lack sufficient understanding of culture-based pedagogy and struggle to translate abstract cultural values into practical classroom strategies (Majid, 2011). Additionally, generational differences may create tension between traditional values and contemporary youth culture, leading to reduced engagement.

The scarcity of contextualized teaching materials and structured guidelines further constrains implementation. Moreover, globalization introduces competing value systems through digital media and transnational cultural flows, which may gradually weaken students' attachment to local traditions. These structural and cultural challenges underscore the need for strategic, systemic intervention.

Strategic Directions for Strengthening Culture-Based Character Education

Addressing these challenges requires multi-level strategies. First, continuous professional development programs should strengthen teachers' competence in culturally responsive pedagogy. Second, curriculum development must prioritize contextual teaching materials integrating folklore, traditional arts, indigenous knowledge, and local ethical principles. Third, active involvement of indigenous communities in educational planning and implementation is essential to maintain authenticity and legitimacy. Finally, extracurricular programs promoting traditional arts, music, storytelling, and communal practices can reinforce students' appreciation of cultural heritage while fostering experiential moral learning.

CONCLUSION

Several fundamental aspects form the basis of the process of conserving local cultural wisdom values to support character education in educational institutions. This process begins with the identification of local cultural wisdom values that are relevant to the educational context, followed by the formulation of a structured

progress plan for their conservation. Furthermore, it requires the establishment of clear implementation strategies for conserving local cultural wisdom values in order to support character education effectively. This process must also be accompanied by clear consequences and strong commitments from all stakeholders involved, as well as systematic monitoring and evaluation to assess the achievement of the program and ensure its sustainability.

The strategy for implementing an education system based on the conservation of local cultural values to support character education is essentially carried out through the integration of local cultural values into the entire education management system and the learning process. This means that local wisdom values are not only positioned as complementary elements, but are embedded holistically in school governance, curriculum planning, teaching and learning activities, as well as in the overall school culture.

Furthermore, the development of a strategy for implementing an education system based on the conservation of local cultural wisdom values consists of five main strategic components. These include an assessment strategy for local cultural wisdom values as the initial foundation for implementation, an integration strategy for conserving local wisdom values that is fully embedded within the entire education system, and a strategy for developing local cultural wisdom values across all components of school life. In addition, a collaborative strategy is needed for conserving local cultural wisdom values through the incorporation of religious law values, and finally, a conservation strategy that is responsive to developments in science, culture, and technology, so that the preservation of local wisdom remains relevant and sustainable in a changing era.

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