

# Local culture as a resource in Islamic religious education in Quran Savaty elementary school

Muhammad Ilham Hidayat<sup>\*1</sup>, Sampara Palili<sup>2</sup>

<sup>1,2</sup>STAI Al Furqan Makasar

<sup>\*</sup>muhilhamhidayat.mih@gmail.com

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## ABSTRACT

This research aims to explore how local culture is used as a resource in the implementation of Islamic Religious Education at Quran Savaty Elementary School. Using a descriptive qualitative approach with a case study method, this study reveals that the integration of local culture such as regional Islamic art, local wisdom values (*siri' na pacce*, *sipakatau*, and *pangngaderreng*), and religious activities with local nuances significantly strengthen the effectiveness of Islamic religious education. Programs such as tahfidz 30 juz, tahsinul qira'ah and recitation, educational outings, character building, love of mosques from an early age, and extracurricular activities are designed with a culturally based contextual approach. The results of the study show that this strategy succeeds in fostering students' love for the Qur'an and Islamic values, while strengthening their identity, spirituality, and connection to the socio-cultural environment. This learning model shows that Islamic education can develop inclusively, creatively, and still maintain noble local values.

## 1. INTRODUCTION

Islamic Religious Education is the main foundation in shaping the morals and character of students from an early age (Judrah et al., 2024). This education is the basis for children to know God, understand moral values, and behave in accordance with religious teachings. In the educational process, Islamic religious education not only plays a role as a subject, but also as a medium to instill noble life values (Susilowati, 2022). Indonesia as a country rich in cultural diversity such as the one in South Sulawesi, namely the culture of *Sipakatau*, *Sipakainge* and *Sipakalebi* which provides a great opportunity to integrate local values in the implementation of Islamic religious education (Inayati & Awaluddin, 2024). Local wisdom that develops in society such as social norms, customs, and ancestral traditions contains many values that are in harmony with Islamic teachings (Affandy, 2017). Therefore, a contextual and local culture-based approach to religious education will be easier for students to accept and appreciate. In the context of primary schools, teaching religious values with a local cultural approach is very important (Yuliantari, 2024). At this age, children tend to learn through experiences, examples, and environments that are familiar to their daily lives. When religious learning is linked to local traditions and customs, children find it easier to understand and apply these values in real life (Ristianah, 2020).

School programs are a series of activities that are systematically designed and structured by educational institutions to achieve predetermined educational goals. This program covers all aspects of teaching and learning activities, character development, skill development, and school environment management that supports the creation of an effective and efficient educational process (Karadona et al., 2022). According to Permendikbud No. 23 of 2015, school programs

can include curricular programs related to the implementation of learning in accordance with the curriculum, co-curricular programs such as scouting activities, youth scientific works, and the like, as well as extracurricular programs that include sports, arts, and religious activities. Savaty Quran School as one of the Qur'an-based Islamic educational institutions understands the importance of synergy between religious education and local culture. The school develops a variety of excellent programs that not only emphasize memorization and understanding of the Qur'an, but also utilize local culture as a resource in the implementation of Islamic religious education. This is an important strategy in creating a generation that is religious but still grounded.

Programs such as *tahfidz 30 juz*, *tahsinul qira'ah*, *recitation*, *educational outings*, and *character building* are not only interpreted as routine activities, but are designed with a cultural approach. For example, in the tahfidz program, students are invited to memorize the Qur'an in a style that suits local nuances, such as the Bugis or Makassar style. Thus, students not only memorize, but also feel emotionally close to the Qur'an. The education of love for mosques from an early age is also part of the program that is closely related to the local culture (Lestari et al., 2025). Children are introduced to the history of old mosques in their area, are trained in mosque entry manners based on Islamic teachings and local traditions, and are invited to be active in religious activities with local nuances. This fosters a love for places of worship while instilling a sense of pride in the region's Islamic cultural heritage. Cultural values such as *siri' na pacce* (shame and empathy), *sipakatau* (humanizing each other), and *pangngaderreng* (customary rules) were adopted as the principles of character formation. These values are internalized through school activities both in the classroom and in extracurricular activities. In this case, character education is not only sourced from religious texts, but is also strengthened by socio-cultural values that have been embedded in society.

Extracurricular activities such as tambourine, qasidah, hadrah, regional Islamic arts, and traditional games with religious nuances are effective media in conveying Islamic teachings. Students are trained to express Islamic values through art and culture, which makes them understand not only religion intellectually, but also emotionally and creatively. This is in line with the principle that Islam is a religion that is rahmatan lil alamin, including the preservation of cultures that do not contradict the sharia. By using local culture as an educational resource, Savaty Quran School Elementary School shows that Islamic religious education can be developed in a contextual, inclusive, and fun way. This raises several important questions to be researched, such as: *what is the form of integration of local culture in Islamic religious education at SD Quran Savaty?*, *What are the local cultural values that are used as resources in the learning?* Religious education in this school is no longer seen as rigid or just focused on memorization, but becomes a lively and meaningful learning space. In addition, this study will also explore *how the strategy of SD Quran Savaty in utilizing local culture to fortify students from the negative influence of globalization that can erode local identity*.

This research is important because it shows that Islamic religious education can be developed in a more contextual and relevant way to the lives of students through the integration of local culture. In the context of Savaty's Quran School, this approach not only enriches learning methods, but also becomes a strategic means to instill Islamic values in a more profound and enjoyable way. The integration of local culture plays a role in strengthening faith, forming national character, and fostering love for local and national identity. Therefore, this research is relevant to answer the challenges of globalization that can erode Islamic and cultural values, as well as encourage the birth of a generation of Muslims who are not only spiritually intelligent, but also culturally aware and love for the homeland.

## 2. METHODS

This study uses a descriptive qualitative approach with the type of case study (Kusumastuti & Khoiron, 2019). The research location was carried out at Quran Savaty Elementary School with a focus on the use of local cultural elements in Islamic religious education activities. The location of the study was set at Quran Savaty Elementary School. The focus of the research is directed at various forms of utilization of local cultural elements in Islamic religious education activities, both formally in the classroom and in habituation activities or other school activities that contain cultural values.

Data collection techniques are carried out through direct observation, in-depth interviews with principals, Islamic religious education teachers, and students, as well as documentation of relevant school activities. The data collection technique in this study is carried out through several stages. First, direct observation is carried out to see the learning process of Islamic religious education and school activities that contain elements of local culture. This observation aims to capture situations and interactions naturally in the school environment. Second, in-depth interviews were carried out by involving school principals, Islamic religious education teachers, and students as the main informants. This interview aims to dig deeper into data from various perspectives related to the use of local culture in Islamic religious education. Third, documentation is used as a complement to the data, namely by collecting various documents such as school archives, photos of activities, learning tools, and teaching media that reflect the involvement of local culture in the educational process. These three techniques are used in an integrated manner to obtain comprehensive and in-depth data. Data were analyzed using Miles and Huberman's interactive model which included data reduction, data presentation, and conclusion drawn. To maintain the validity of the data, source triangulation techniques and triangulation techniques are used, as well as confirmation of interview results through member checks to the main informants (Jaya, 2020).

## 3. RESULTS AND DISCUSSION

### 3.1. Form of Local Cultural Integration in Islamic religious education at SD Quran Savaty

Some of the learning programs at Quran Savaty Elementary School utilize local culture to support Islamic religious education. In the Tahfidz 30 Juz program, local culture is used through regional Islamic poetry as an opening to memorization and traditional Bugis-Makassar rhythms in chanting the Qur'an. The story of local scholars such as Sheikh Yusuf Al-Makassari is also told to students to provide motivation. In the Tahsinul Qiro'ah and Recitation programs, activities such as tambourine, qasidah, and recitation competitions with traditional nuances are used to foster students' love for the Qur'an. Students are also taught a typical regional reading style to feel closer to their culture. The Educational Outing Program invites students to visit old mosques and the tombs of scholars to learn directly about fiqh and adab in the context of local culture. During this activity, students also learned values such as *sipakatau* and *siri' na pacce* from the surrounding community.

Through the Character Building program, local cultural values such as *siri' na pacce*, *sipakatau*, and *sipakalebbi* are taught as part of the formation of Islamic morals. These values are strengthened through habituation, social activities, traditional games, and folklore that contain Islamic moral messages. In the Cinta Masjid Desde Dini program, students are introduced to old mosques such as the Katang Mosque. They learn the history and manners of the mosque, as well as get to know *the value of pangngaderreng* which is related to manners in the local culture.

Finally, extracurricular activities such as tambourine, hadrah, qasidah, Islamic dance, calligraphy, and martial arts also contain elements of local culture. The lyrics, movements, and decorations used come from Bugis-Makassar art. All of these activities show that local culture is an effective source of Islamic religious education, especially in shaping students' character and identity. The local culture is integrated into learning through a number of systematically designed programs, including the following:

The tahfidz 30 juz program is an educational program designed to guide students in memorizing the entire content of the Qur'an, which is as many as 30 juz, systematically and gradually. This program is usually applied in Islamic schools, Islamic boarding schools, or Qur'anic educational institutions, with a target of certain memorization achievements according to the age level and ability of the students. The implementation of this program includes memorization methods (tahfidz), repeating memorization (muroja'ah), understanding tajwid, and fostering Qur'anic morals. The main goal of the Tahfidz 30 Juz Program is to form a generation of Qur'an memorizers who are not only able to memorize fluently and correctly, but also practice the values of the Qur'an in daily life. In addition to the spiritual and religious aspects, the program also trains students' discipline, perseverance, and time management. With the guidance of a professional teacher or tahfidz musyrif, students are directed to have a strong relationship with the Qur'an, make memorization part of their character, and later be able to become da'wah cadres in the community.

The tahfidz program at Quran Savaty Elementary School is one of the flagship programs designed not only to achieve memorization targets, but also to instill meaningful Islamic values in daily life. In its implementation, this program integrates elements of local culture as a more contextual and fun approach for students. One form of integration is the use of regional poems with Islamic nuances as an introduction before memorization, which is able to foster enthusiasm, emotional closeness, and appreciation of the meaning of the verses of the Qur'an. In addition, the cultural approach is also seen in the use of traditional Bugis and Makassar styles or rhythms in chanting memorized verses. The rhythm not only makes the memorization process more interesting, but also strengthens the student's identity as part of the local Islamic culture. Children become more enthusiastic and confident when reading or memorizing because the nuances of reading feel more familiar to their social and cultural environment. Research conducted by Say et al., (2025). Furthermore, tahfidz teachers also insert inspirational stories from local scholars such as Sheikh Yusuf Al-Makassari as part of the motivation in the learning process. The story of the struggle and scholarship of regional Islamic leaders is used as a real example so that students not only memorize, but also emulate the morals and spirit of learning of these scholars. This approach is in line with the results of research by (Tamhir, 2025) which states that the internalization of the exemplary values of local figures in Islamic education can form the religious character of students more authentically because it is in accordance with their socio-cultural context. Thus, the approach of the tahfidz program at the Savaty Quran School proves that the integration between religious education and local culture not only allows, but also enriches the learning process. In this way, memorizing the Qur'an does not become a burden, but is part of the process of forming a personality and love for Islam that is grounded and rooted in one's own culture.

The tahsinul qiro'ah and recitation program is an educational program that aims to improve and perfect the recitation of the Qur'an in accordance with the correct rules of tajweed, as well as to build the ability to read the Qur'an with a beautiful and tartle voice (Nidhom, 2018). Tahsinul Qiro'ah focuses on technical aspects such as the pronunciation of makharijul letters, the laws of

reading, and rhythm, while Tilawah emphasizes the art of reading the Qur'an with tones and songs (maqamat) that touch the heart (Hidayat, R., & Rahman, I. K., 2023). This program is usually applied in Islamic schools, Islamic boarding schools, or tahfidz institutions, both for beginners and advanced students. The goal of this program is to form a generation of Muslims who are not only able to read the Qur'an correctly, but also with full appreciation and love. Through a systematic approach and the guidance of competent teachers, students are trained to make the Qur'an a part of their lives, both in the aspect of worship and in building spiritual closeness to Allah SWT.

The tahsinul qiro'ah and recitation program at Quran Savaty Elementary School not only fosters technical aspects of reading the Qur'an such as makharijul letters and tartil, but also enriches learning with local cultural elements through tambourine and qasidah activities. This approach is believed to be able to liven up the atmosphere of recitation so that it is closer to the daily lives of students. This is in line with the findings of the Alim et al., (2024), which states that the integration of Qur'anic learning with local culture, including traditional arts and content, "allows students' potential to develop more optimally and strengthen their religious identity". Furthermore, the organization of traditional-style recitation competitions with the accompaniment of maulid and local decorations strengthens the role of recitation as a contextual social and spiritual expression. The recitation competition with the accompaniment of the maulid and regional decorations is a concrete example of how recitation is used as a contextual spiritual and social expression. This kind of activity makes recitation more than just an individual worship practice, but also part of the collective culture that lives in the school environment. In addition, the application of local qira'ah styles such as Bugis and Makassar styles in tahsin and recitation activities strengthens students' pride in their own culture. This has an impact on increasing their love for the Qur'an while strengthening their identity as Muslims rooted in the local culture. Thus, this program not only improves the ability to read the Qur'an, but also builds the spiritual and cultural character of students in accordance with the principles of holistic Islamic education.

The educational outing program is an out-of-class learning activity designed to provide students with a hands-on learning experience through visits to places that have educational value (Asrowi, 2024). These places can be museums, science centers, factories, historical sites, places of worship, or the outdoors such as zoos, forests, and beaches. The main objective of this program is to connect the subject matter obtained in the classroom with the reality in the field, so that students can understand the concepts in a more contextual and applicative way. In addition, *the Educational Outing* also encourages the development of social skills, such as cooperation, communication, and responsibility, as well as increasing students' motivation to learn through a fun and interactive atmosphere. Through this program, it is hoped that students will not only gain knowledge, but also form a strong character and love for the environment, culture, and social values. The educational outing program at Quran Savaty Elementary School is one of the contextual learning strategies that combines Islamic values with local culture. This activity is designed so that students not only learn in the classroom, but also get to know firsthand the history and Islamic traditions that develop in their environment. One form of educational outing that is routinely carried out is visits to historical sites such as old mosques, tombs of scholars, and places that have high Islamic values in South Sulawesi. This visit activity is not just an educational tour, but an active learning facility. At the location visited, students are invited to understand the history of local Islamic civilization as well as practice the fiqh and adab science they have learned. For example, when in the old mosque, students practice the procedures of ablution, the sunnah prayer



of the tahiyyatul mosque, to the ethics of maintaining cleanliness and politeness in places of worship. These things are done in an atmosphere that is very appreciative of the local culture.

In addition to religious practices, students are also introduced to various community traditions that are in line with Islamic teachings, such as the tradition of mutual cooperation, Prophet's Birthday activities with local customs, and religious events that are full of the value of togetherness. In this context, teachers provide an understanding that local culture does not contradict Islam, but rather enriches social values in religious life. *The educational outing* is also a moment to introduce noble values such as sipakatau which means humanizing each other and *siri' na pacce* which reflects shame and empathy. These values are taught directly through interaction with the local community and through the historical stories of the local scholars. This makes it easier for students to understand that local cultural values can be a reinforcement of the Islamic character they learn in school. Thus, the educational *outing* program not only provides a fun and meaningful learning experience, but also becomes a bridge that connects Islamic teachings with the socio-cultural life of students. Students learn that Islam does not stand alone in abstract space, but is present and grows in a cultural reality that is alive and inherited from generation to generation in the midst of their society.

The character building program is a form of educational activity that aims to form and develop positive character of students through various learning approaches, both in theory and practice (Abidin, A. M., 2018). This program is usually designed to instill moral values, ethics, responsibility, discipline, cooperation, honesty, social concern, as well as the spirit of nationality and *religiosity*. Activities in this program can be in the form of leadership training, social activities, spiritual coaching, value discussions, to field activities that challenge and build character (Prasetya, B., & Cholily, Y. M. 2021). The main goal of *character building* is to create a person who is not only intellectually intelligent, but also emotionally and spiritually mature. With this program, students are expected to be able to become individuals with high integrity, have empathy, be able to make wise decisions, and are ready to face life's challenges with a positive attitude. *Character Building* is usually an important part of holistic education that emphasizes not only the academic aspect, but also the formation of the personality as a whole. *The Character Building program* at Quran Savaty Elementary School is designed as a systematic effort to instill Islamic personality values through a local cultural approach. The school combines religious teachings with local wisdom values so that the formation of students' character is more meaningful and contextual. Through this approach, character education is not only conveyed theoretically, but also through experiences and habits that grow in the lives of the surrounding community.

Local cultural values such as *siri' na pacce* are used as a foundation in forming honest, responsible, and empathetic characters. Students are taught to feel ashamed of doing wrong and to care for others, in line with the noble moral values in Islam. Strengthening this value is carried out both in the classroom through habituation, and outside the classroom through social activities and togetherness between students. In addition, the values of *sipakatau* and *sipakalebhi* are also strengthened in various social interaction situations at school. Students are guided to respect teachers, be polite to friends, and appreciate differences in a civilized way. These values are consistently instilled in every school activity, so that students are able to build harmonious social relationships based on Islamic and cultural principles. Traditional games such as *ma'longga* are used in character learning as a means to teach the values of justice, *sportsmanship*, and cooperation. In the game, students learn about the rules, respect their opponents, and accept the results with open arms. This activity is not only fun, but also an effective medium in instilling

positive values from an early age. Furthermore, the school also revives regional folklore that contains moral messages and Islamic values. These stories are used as material for reflection and discussion in class to show the importance of noble morals, the spirit of helping others, and staying away from reprehensible traits. Through this approach, students are not only invited to understand the value of character verbally, but also through stories inherent in their own culture.

The mosque love education program is an educational effort that aims to instill a sense of love, care, and attachment in children to the mosque from an early age (Hasanah, U., 2018). It is designed so that students, especially kindergarten and elementary school children, not only know the mosque as a place of worship, but also as a center for religious, social, and Islamic character development. Activities in this program can be in the form of regular visits to mosques, training in worship procedures, maintaining the cleanliness of the mosque, religious activities such as congregational prayers, learning adab in the mosque, and involvement in social activities held in the mosque environment (Daulay, H. H. P., 2019). The purpose of this program is to form children's love for mosques as the house of Allah, so that spiritual awareness, discipline, and noble morals grow from an early age. In addition, through positive interaction with the mosque environment, children also learn the values of togetherness, responsibility, and respect for places of worship. This program is a form of religious-based character education that is relevant to build a young generation who are religious and care about Islamic institutions (Karadona & Sari, 2025).

The mosque love education program from an Early Age at Quran Savaty Elementary School is an effort to instill a love for houses of worship from an early age. This program not only contains religious activities, but also links the love for the mosque with the rich local culture that is of high value. Thus, students not only know the function of the mosque spiritually, but also understand it as part of the history and identity of the community. One of the approaches used is to introduce the history of old mosques in South Sulawesi, such as the Katangka Old Mosque. Through the visits and historical stories conveyed by the teachers, students understand that mosques have an important role in the development of Islam in their area. The mosque is not only a place of worship, but also an educational and social center that has been part of the local civilization for a long time. Mosque cleaning activities are routine activities that are followed by students with full enthusiasm. In this activity, the teacher inserted lessons about the manners of entering the mosque, such as maintaining cleanliness, not making a fuss, and wearing modest clothes. These values are conveyed by using local cultural terms and approaches to make them easier to understand, such as through the value of *pangngaderreng* which teaches the importance of manners and manners in holy places.

Through this cultural approach, students learn that maintaining a mosque is not only a religious obligation, but also part of respect for the traditions and noble values of society. They are invited to appreciate the mosque as a common heritage that must be maintained physically and spiritually. This creates a strong emotional connection between students and the mosque as a center of religious and cultural activity. This program has succeeded in creating a meaningful experience for students in interacting with mosques. Children not only feel happy to be in the mosque, but also have a sense of responsibility to maintain its holiness. Thus, the education of mosque love from an early age not only forms worship habits, but also instills sustainable cultural and religious awareness. The extracurricular *activity program* is a series of activities outside of formal lesson hours organized by the school to develop students' interests, talents, potentials, and personalities more broadly and comprehensively (Lay, S., Marbun, M. R., & Ndoa, P. K., 2025). This activity is non-academic, but still has important educational value in supporting the

formation of character, social skills, and leadership skills of students. The forms of extracurricular activities are very diverse, such as scouting, music and dance arts, sports, foreign languages, journalism, tahfidz, computers, and so on (Tanjung, R. S., & Chaniago, N. S., 2025). The main purpose of this program is to provide a space for expression for students so that they can develop their potential outside the academic field, form an attitude of discipline, responsibility, cooperation, and strengthen confidence. In addition, extracurricular activities are also a means to instill positive values, build a leadership spirit, and expand students' social horizons. Thus, extracurricular activity programs are an important part of the education system that supports the formation of a generation that excels intellectually, emotionally, and socially.

The extracurricular activity program at Quran Savaty Elementary School is designed as a means of developing students' interests and talents which is also a forum for integration between Islamic values and local culture. Various extracurricular activities are presented to strengthen students' character, creativity, and cultural identity within the framework of Islamic teachings. Through this activity, students can express their Islam in a way that suits their social and cultural environment. One of the activities that is quite in demand is tambourine, qasidah, and hadrah which are performed in regional languages such as Bugis and Makassar. This activity provides a space for students to love Islamic art without losing their cultural roots. The song lyrics and rhythm used are packaged in an Islamic way but still reflect local identity, so that children can understand that cultural arts do not conflict with religious values. Islamic creative dance is also part of extracurricular activities that are developed while still paying attention to sharia rules. The movements and clothing used adjusted the value of politeness in Islam, but still maintained regional cultural elements such as the typical Bugis and Makassar movements. In addition, students are also trained to make Islamic handicrafts, such as calligraphy decorated with regional carving motifs, as a form of appreciation for local religious arts. In martial arts extracurriculars, such as silat, students are not only taught defensive and attacking techniques, but also the values of courage, honesty, and self-control. Elements of Islamic ethics and morals are an important part of the training, as inherited by traditional warriors in the local culture. This activity is very effective in shaping the discipline and steadfastness of students' attitudes in facing life's challenges. Through these various extracurricular activities, students not only get an enjoyable learning experience, but are also introduced to the Islamic values that live in their culture. This approach makes religious learning more grounded and relevant to real life. The Savaty Quran School has successfully demonstrated that Islamic religious education can develop well through the positive support of local arts, culture, and traditions.

### 3.2. Local Cultural Values Used as Resources in Learning

In the learning of Islamic Religious Education at SD Quran Savaty, local cultural values are used contextually as a resource that enriches the learning process. One of the main values raised is *siri' na pacce*, a Bugis-Makassar cultural heritage that instills shame in doing wrong and empathy for others. This value is very relevant in the formation of Islamic morals because it encourages students to have moral responsibility and social concern for others (Setiawati et al., 2024).

In addition, values such as *sipakatau*, *sipakainga*, and *sipakalebbi* are used as a foundation in forming an attitude of mutual respect, advice, and respect for others. These values are taught through daily interactions between teachers and students, as well as between students, so as to form a culture of mutual respect in the school environment. In this way, religious learning is not only delivered in theory, but also practiced in the social life of students directly (Herlin et al.,



2020). The value of *pangngaderreng*, which is closely related to manners and social norms in local culture, is also used in strengthening adab materials, such as manners in mosques, manners to parents, and manners in association (Sayidiman et al., 2024). In addition, the use of regional poems with Islamic nuances and Bugis-Makassar style in tahfidz and recitation makes learning activities more lovely and familiar for students. The stories of local scholars such as Sheikh Yusuf Al-Makassari were also used as religious inspiration that aroused the religious spirit and nationality of students.

Traditional art activities such as tambourine, qasidah, hadrah, and Islamic dance rooted in Bugis-Makassar culture are also part of the learning program. Even in extracurricular activities, students are introduced to making calligraphy with a touch of local carvings, as well as martial arts that are loaded with regional cultural values. All of this shows that Islamic religious education at SD Quran Savaty not only emphasizes the spiritual aspect, but also forms a strong cultural identity. The integration of local cultures makes learning more contextual, fun, and meaningful in students' lives.

#### 4. CONCLUSION

Learning Islamic religious education at Quran Savaty elementary school, local cultural values are used as an important resource that enriches the educational process. One of the main values used is *siri' na pacce*, a Bugis-Makassar cultural value that teaches shame to do wrong and empathy for others. This value is very much in line with the goals of Islamic education which emphasizes the importance of morals, responsibility, and social concern of students. By instilling this value from an early age, students are expected to be able to show moral behavior in daily life. In addition, other local values such as *sipakatau*, *sipakainga*, and *sipakalebbe* are also applied in the learning process. These three values encourage the creation of an atmosphere of mutual respect, advice, and dignity among others, both in the relationship between teachers and students and between peers. In the school environment, these values are reflected in the habit of positive behaviors, such as greeting, polite speaking, and showing respect. Thus, Islamic religious education not only contains religious material, but also teaches social ethics rooted in local culture.

Other elements of local culture are also included in various learning programs, such as the use of regional poems with Islamic nuances and the Bugis-Makassar style in tahfidz and recitation activities. This provides an emotional feel that is close and enjoyable for students when reading and memorizing the Qur'an. In addition, the stories of local figures such as Sheikh Yusuf Al-Makassari were used as teaching materials that provided religious inspiration and strengthened the spirit of love for the homeland. These values are combined in learning methods to be more relevant to students' lives and environments. Meanwhile, in the field of art and extracurricular activities, various expressions of local culture such as tambourine, qasidah, hadrah, and Islamic dance are used as part of students' religious and social activities. Even in activities such as calligraphy making and martial arts, the nuances of carving and the noble values of Bugis-Makassar culture are still maintained. This shows that the learning of Islamic Religious Education at SD Quran Savaty not only forms religiosity, but is also deeply rooted in local cultural identity. This approach makes the learning process more meaningful, fun, and shapes students' character holistically.

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