

Cultural Harmonization In Religion: Strategies For Integrating Local Wisdom In Islamic Religious Education

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ABSTRACT

This article examines the urgency of integrating local wisdom into the learning process of Islamic Religious Education (PAI) as an effort to harmonize cultural values with religious teachings. Local wisdom, which is the cultural heritage of the community from generation to generation, contains moral and spiritual elements that are in line with Islamic teachings. With this approach, PAI learning becomes more contextual, meaningful, and relevant to students' daily lives. This study used a qualitative approach. Meanwhile, the data sources in this study come from various literature, both print and online, which include scientific articles and books that discuss local wisdom in the context of Islamic Religious Education (PAI) learning. The data analysis method used is descriptive analysis. The results of this study explain that this integration not only increases religious understanding, but also helps to form a student personality that is tolerant, inclusive, and has a strong identity and is rooted in local cultural values, which can be done by implementing an inclusive PAI curriculum, contextual learning approach, local culture-based learning methods, the use of local media and cultural symbols, and cooperation between teachers and local community leaders and cultural figures. So that collaboration between cultural and religious values is an important foundation in creating a moderate, sustainable, and national values- oriented education.

Keywords: *Islamic Religious Education, Local Wisdom, Culture*



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INTRODUCTION

Indonesia is known as a country that has a wealth in cultural, ethnic, and religious diversity. The diversity of Indonesian society is influenced by its geographical conditions in the form of islands, which cause the population to come from various tribes and have a diverse culture. In addition, spiritually, Indonesian people adhere to various beliefs and beliefs that each individual believes. The philosophy of "Bhinneka Tunggal Ika" is the foundation in uniting these differences without eliminating any of the existing elements.(Finadatul Wahidah 2023)

This diversity is a valuable asset, but it also presents its own challenges in creating a harmonious and harmonious community life. In this context, religion and culture play an important role that is inseparable from people's daily lives. Religion serves as a source of moral and spiritual teachings, while local culture reflects the lifestyle and wisdom of the community that has been formed through the course of history. The interaction between the two is dynamic—in some cases mutually reinforcing, but it can also trigger conflict if not managed wisely.

The importance of the role of culture can be seen from the views of prominent anthropologists such as Melville J. Herkovits and Bronislaw Malinowski, who introduced the concept of *Cultural Determinism*. This concept states that all aspects of people's lives are greatly influenced and shaped by their culture. Meanwhile, Clifford Geertz defines culture as the entire lifestyle, way of thinking, and behavior of a society that is socially inherited to individuals and groups.(Zainuri 2020)

Deal and Peterson in Finadatul Wahidah, stated that culture is a collection of values that are the basis of actions, traditions, daily routines, and symbols carried out by individuals and society.(Finadatul Wahidah 2023). The diversity and interconnectedness between communities, both due to the development of communication technology and human mobility, has created a new need to form global individuals who think critically in intercultural communication. Individuals are expected to have the ability to appreciate differences and similarities, adopt non-essentialist approaches to culture, language, and society, understand the function of intercultural communicators, and be aware of the existence of multiple languages.(Holmes 2017)

One way to understand and appreciate differences is through an education that is able to embrace diversity, known as multicultural education. This concept reflects the diversity in life. James A. Bank revealed that multicultural education is a form of education intended for people of color. (OK, Al-Farabi, and Firmansyah 2023)

Islamic Religious Education (PAI) has a strategic position in shaping the character and morals of the younger generation. However, in its implementation, PAI

learning is often still normative and does not touch the socio-cultural context of students. This results in religious material feeling far from real life and less able to answer current problems, especially related to the issue of diversity and tolerance. Therefore, an approach that is able to bridge religious values with the local cultural reality in the student environment is needed.

Local wisdom is not only limited to traditions or customs, but also reflects cultural values that are wise and have been proven to be in accordance with the needs of the people in an area. By integrating local wisdom into the Islamic Religious Education curriculum, students' religious identity can be strengthened, community participation in the educational process increased, and regional cultural values can be maintained and strengthened. (Hasyim As'ari 2024)

Integration is the union of two or more things that have different properties, their forms so that they become a whole unit. So in this study, integration can be interpreted by the incorporation of Islamic patterns in the culture in the archipelago so as to form a new culture (creating new or reconstructing existing ones) by instilling values in the culture, withdrawing Islamic principles in culture, or by reshaping culture in accordance with Islamic teachings.

So if various cultures with different characteristics become one by way of acculturation, dialogue or full integration and then create a new culture, then this is called cultural integration. In this integration, an important point that needs to be understood is the existence of communication or the touch of two or more different cultures. Seeing the ability of humans to be able to unite and create new cultures, this shows that humans are not only ordinary biological beings, but humans have advantages as described in the Qur'an or it can also be said that humans are cultural creatures (*homo culturalists*), it is said that because in fulfilling their desire for satisfaction, humans must not only meet their biological needs, but also the need for the fulfillment of meaning in his life that leads man to myths, art, rites, language, science and all other phenomena. (L 2020)

One approach that can be done is to integrate local wisdom in PAI learning. Local wisdom reflects universal values such as tolerance, togetherness, mutual cooperation, and justice—which are in line with the teachings of Islam. This integration will not only make learning more contextual and relevant, but also be a means to strengthen the harmony between religions and cultures in the lives of pluralistic societies. Thus, this article aims to examine the strategy of integrating local wisdom in PAI learning as an effort to create harmony between culture and religion. This approach is expected to be an educational solution that not only teaches aspects of religious rituals, but also forms the personality of students who are inclusive, tolerant, and nationally insightful.

A Study of Local Wisdom (*Local Wisdom*) has been widely discussed by scientists and researchers, including, Mardhiah Hasan researched the efforts made by school principals in applying wisdom at MAN Selayar Islands, including: 1) Developing extracurricular activities as a means to channel students' interests and talents; 2) Forming a solid work team; 3) Carry out regular supervision; and 4) Building and maintaining good communication with various related parties.(Hasan et al. 2022)

M Aqil Fahmi Sanjani researched the process of the fusion of Islamic teachings and local culture in Indonesia in the social life of the community, which takes place through the dissemination of elements of local wisdom. The collaboration between Islamic values and local culture is reflected in the various dimensions of social life.(Sanjani, Zain, and Mustofa 2024)

Hamid Darmadi researched the management of education based on local wisdom in West Kalimantan.(Darmadi 2018)

Imam Khosi'in researched the approach used by Islamic Religious Education (PAI) teachers based on local wisdom in an effort to improve the quality of learning at Madrasah Tsanawiyah Negeri (MTsN) 6 Banyuwangi, including integrating local cultural values into the curriculum and learning methods. This approach is able to increase student participation and learning motivation. Strategies that are considered effective include the use of teaching materials that contain elements of local culture, the development of extracurricular activities that highlight local traditions, and cooperation with the surrounding community to create a relevant and contextual learning experience.(Wiarsih n.d.)

Dharlinda Suri researched the learning approach applied by educators in implementing multicultural education that refers to local cultural values and character formation at the early childhood education level, showing various strategies. The results of this study revealed that teachers applied strategies such as contribution, material enrichment, curriculum transformation, and problem- based learning. These four approaches are able to create a positive learning atmosphere by paying attention to the uniqueness of each student. However, to optimize the implementation of multicultural education, teachers need to have clear directions and goals. Early childhood education should not only convey knowledge, but also shape the attitudes and behaviors of all school residents to support and carry out educational interactions based on the values of ethnic and cultural diversity in the school environment.(Suri and Chandra 2021)

In contrast to previous studies on *local wisdom*, this study focuses more on how the strategy of integrating local wisdom in Islamic Religious Education is an effort to create harmony between culture and religion. This approach is expected to be an

educational solution that not only teaches aspects of religious rituals, but also forms the personality of students who are inclusive, tolerant, and nationally insightful.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-analytical type. The selection of this approach is based on the main purpose of the research, which is to gain a deep understanding of the strategy of internalizing local wisdom values in the learning of Islamic Religious Education (PAI) as a form of harmonization between religious and cultural teachings.

Meanwhile, the data sources used in this study are online and offline literature in the form of scientific articles and books related to local wisdom (*Local Wisdom*) in the learning of Islamic Religious Education (PAI). The data collection process is carried out by reviewing scientific data, collecting, reducing, and analyzing it. Meanwhile, the data analysis technique used in this study is qualitative descriptive by analyzing, reviewing, and explaining various data that has been collected to draw comprehensive conclusions about the study of religious and cultural harmony: Strategies for Integrating Local Wisdom in Islamic Religious Education.

RESULTS AND DISCUSSION

Education is a process of cultural formation as well as a means to carry out cultural transformation. This process takes place through the inheritance of cultural values and traditions from the previous generation to the next, as well as through the introduction and acceptance of new cultures for individuals or groups who have not previously known them. Cultural values and local wisdom must be made an integrated part of every form and level of education. Efforts to develop education based on local wisdom will not succeed without the active involvement of the community. The involvement of all elements of society in supporting and implementing educational programs is very important and deserves attention and awards. The essence of the educational task is to transmit cultural values that are in accordance with the potential and conditions of the local environment. (Hilman and Sunaedi 2017)

Goldberg (2010) stated that culture-based education is a strategic approach in creating a learning atmosphere and designing learning experiences that include cultural elements as part of the educational process. Through this approach, students and the community not only absorb or imitate the information provided, but also help build meaning, understanding, and interpretation of the information obtained.

Meanwhile, according to Tilaar (2000), education, society, and culture are three

components that are interrelated and cannot be separated. In this context, culture serves as a foundation, society acts as a provider of facilities, and education is a means to maintain and develop cultural values that strengthen social life. This means that the community has an important role as the owner of the culture.

However, local wisdom is now facing various challenges that threaten its sustainability. The rapid development of technology has an impact on the process of adopting innovation and spreading technology, which contributes to the gradual disappearance of local values. In addition, factors such as population growth, poverty rates, and social inequality also exacerbate these conditions.(Hilman and Sunaedi 2017).

So far, the approach in learning Islamic Religious Education (PAI) is generally still normative, with the main focus on the delivery of teachings dogmatically and theoretically. The material presented is often not directly related to practical situations in daily life or to the local cultural background that is familiar to students. This causes students to have difficulty connecting religious values with the real conditions around them, so that their understanding of Islamic teachings tends to be uncontextual and less grounded in their social experiences.

Although the integration of local wisdom in Islamic Religious Education (PAI) learning has great potential in shaping contextual and tolerant student characters, its implementation cannot be separated from various complex challenges. These challenges include:

1. Erosion of Cultural Values Due to Globalization: The development of information technology and digital media has brought major changes in people's lifestyles and mindsets, especially the younger generation. Local culture is starting to be marginalized by the more popular and instant global culture. This leads to a decrease in appreciation of traditional values and local wisdom, which ultimately makes it difficult to integrate them into the learning process.(Kurniawan 2017)
2. Incompatibility of Cultural Values with Islamic Principles: Not all elements of local culture are in harmony with Islamic teachings. Some traditions contain mystical elements, animism, or shirk practices that are contrary to the principles of monotheism. Therefore, it is necessary to filter values critically and selectively, so that the integration carried out does not actually cause deviations from the faith.
3. Lack of Teacher Competence and Insight: Many Islamic Religious Education teachers do not have a deep understanding of the local culture of their area, or are not trained in cultural-based contextual learning methods. This is the main obstacle in compiling relevant teaching tools, as well as in delivering material that is able to connect Islamic values with the cultural reality of students (Umam and Husain

2024).

4. Lack of Community and Parent Involvement: The educational process based on local wisdom requires synergy between schools, parents, and the surrounding community. However, in practice, parental participation is still low and the lack of active partnerships with local cultural communities is an obstacle to the effective implementation of integrative strategies.
5. Lack of Strong Policy Support: While the Independent Curriculum provides room for flexibility, not all educational units have clear guidance or technical support on how to integrate local culture into PAI subjects. Without support from the government and educational institutions, this integrative strategy is difficult to implement systematically and sustainably (Umam and Husain 2024).

From the challenges that have been described, the best solution offered is the integration of local wisdom in Islamic Religious Education which aims to achieve cultural and religious harmony, and make Islamic teachings closer and relevant to students' lives, as well as build awareness of the importance of maintaining local culture that is in harmony with Islamic religious values. The PAI learning strategy based on local wisdom can be done by:

1. Inclusive PAI curriculum. An inclusive Islamic Religious Education (PAI) curriculum is a curriculum that pays attention to the diversity of students' backgrounds and conveys Islamic teachings with an open, tolerant, and respectful approach to differences. This curriculum not only emphasizes the aspect of dogma or worship, but also pays attention to the social, cultural, and student contexts in a multicultural society.

Based on the results of the study, it is indicated that the curriculum has included elements from various cultural backgrounds, textbooks teach the values of tolerance and coexistence with individuals from different cultures, and a number of schools have designed educational programs in several languages. An in-depth analysis of these applications shows that the form of acceptance of cultural diversity is a form of pluralistic education. Multicultural materials that are integrated into the independent curriculum are generally already part of learning. Nevertheless, the curriculum still retains distinctive characteristics that represent Indonesia's national culture. (Nurman, Yusriadi, and Hamim 2022)

2. Contextual learning approaches, such as using analogies or parables from everyday life, can make it easier for students to understand the concepts of Islamic teachings. For example, to illustrate God's love for humans, teachers can take the example of a mother's love for her child. With this method, students will more easily relate

abstract concepts to real-life situations they encounter in everyday life.(Hasyim As'ari 2024)

3. The local culture-based learning method is an approach in teaching and learning activities that integrates the values, customs, traditions, and local wisdom of the local community into the learning process. This approach aims to make the subject matter more contextual, close to the student's reality, and easier to understand because it is conveyed through familiar cultural elements in their daily lives. For example, the use of local stories that are loaded with moral values and cultural wisdom can be an effective method in conveying Islamic teachings. For example, to teach the values of honesty and integrity, teachers can convey folklore or local legends that emphasize the importance of these values. In this way, students not only understand honesty as a theoretical concept, but are also able to see its application in real life in their community environment.
4. The use of local media and cultural symbols. Using media related to local culture, such as art, painting, or sculpture that has a moral or spiritual message, to convey the teachings of Islam. Example: Using local cultural symbols that contain messages about peace or brotherhood as a means to explain Islamic values. For example, traditional songs that contain religious messages can be used as a learning medium to deepen students' understanding of Islamic teachings. Through lyrics that are easy to remember, students can more easily grasp the meaning of religious values and apply them in their daily lives. In addition, traditional songs also play a role in building a sense of togetherness and fostering religious spirit among students.
5. Collaboration with Community Leaders or Local Cultural Leaders
Strategy: Invite local community leaders or cultural leaders to share experiences on how they integrate religious values into their traditions or daily lives. Example: Organize a discussion or seminar with religious and cultural leaders to show how Islamic teachings can be in line with the local culture.

However, the success of the strategy of integrating local wisdom is highly dependent on PAI Teacher Competence. Teachers are not only required to understand religious material, but must also have Local Cultural Literacy adequate. Unfortunately, many teachers have not received specific training on local culture-based learning approaches. In fact, teachers have a central role in

designing, delivering, and evaluating contextual and meaningful learning. Therefore, teacher capacity strengthening programs are needed, such as cultural workshops, local-based media development training, and direct collaboration with traditional leaders and cultural leaders in their areas (Laksita and Noviani 2025).

As a clear illustration, in various scientific researches there are several regions in Indonesia that have applied this integrative approach in PAI learning. For example, in Aceh, at SDIT AL-Markaz Al Islamiyah Lhokseumawe, PAI teachers take advantage of Peusijek (Plain Flour) Tradition to teach the meaning of blessings and gratitude in Islam, so that in PAI learning it can increase student involvement and make learning more relevant and meaningful (Hayati and Bahri 2024).

In Javanese, Movie Stories such as the story of the Five Pandavas in the Mahabharata, it is used as a medium to convey the values of honesty, trust, and self-control. Wayang is used as an effective means in instilling values and spreading Islam. In addition, there is also research in Java that shows that the integration of PAI learning based on local wisdom, including the use of local arts and culture such as puppetry, can foster the character of students who are religious, independent, disciplined, tolerant, and democratic (Prasojo and Arifin 2022).

To ensure the effectiveness of the strategy of integrating local wisdom in PAI learning, clear and measurable success indicators are needed. Evaluation is not only carried out on cognitive aspects, but also includes students' affective and psychomotor aspects, such as changes in attitudes towards diversity, increased participation in cultural-based activities, and parental or community involvement. Evaluation tools can be in the form of behavioral observations, student reflections, cultural portfolios, or projects based on local wisdom. This holistic evaluation allows schools to assess the extent to which the harmony between religious and cultural values is truly internalized in students.

Although the integration of local wisdom with Islamic teachings has many advantages, it needs to be acknowledged that not all local cultural values are in line with Islamic principles. Some local customary practices or traditions contain elements that are contrary to the teachings of monotheism, such as mystical elements, worship of ancestral objects or spirits, or rituals that are shirk.

Therefore, this integration process should not be done carelessly. Required Critical selection and value screening, so that only cultural elements that are appropriate and do not deviate from Islamic teachings are raised into learning. In this context, PAI teachers must act as filter agents who are able to distinguish between cultures that are merely traditions and cultures that contain ethical and spiritual values that are relevant to Islam (Rahman, Abdul, Nurlela 2020).

In addition to teachers and schools, Parents and local communities plays an important role in the successful integration of local wisdom in religious education. Parents can reinforce the values taught in school by setting an example in daily life at home. Meanwhile, communities such as traditional leaders, religious leaders, and cultural institutions can be involved through joint activities such as cultural recitation, local values festivals with Islamic nuances, or community workshops. This community involvement creates synergy between formal and informal education, and makes students an active part of a vibrant local culture (Saleh, Abd. Rahman, Andi Fitriani Djollong 2025). Thus, education is not only the responsibility of schools, but also a joint movement to grow a generation that is religious and loves the culture of the nation.

The successful integration of local wisdom in PAI learning also requires Support from the National Education Policy. The government through the Ministry of Religion and the Ministry of Education, Culture, Research, and Technology needs to develop an explicit curriculum guide that contains integrative principles between religion and local culture (Dinda Rizki Andini 2024). For example, in the Independent Curriculum which is flexible and contextual, there is room for teachers to develop local content based on regional wisdom. In addition, programs such as Religious Moderation launched by the Ministry of Religion can be a normative basis to encourage this integrative practice more broadly and in a more targeted manner. Without clear and systematic policy support, this approach will be difficult to apply evenly across various educational units.

CONCLUSION

The integration of local wisdom in the learning process of Islamic Religious Education (PAI) is a strategic step to realize harmony between culture and religious values. This approach not only helps students understand Islamic

teachings more deeply, but also instills an appreciation for the local culture that is rich in moral values. By making local wisdom as the foundation of learning of Islamic Religious Education becomes more meaningful, in accordance with the context of students' lives, and easy to internalize. This effort also helps to form an attitude of tolerance, mutual respect, and strengthen a moderate Islamic identity rooted in the nation's identity.

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