

Character Education Management Strategy Based on Local Wisdom from the Maqashid Syariah Perspective in State High School

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Abstract

Character education in the era of globalization faces challenges of moral decadence and the decline of social ethics. This study aims to deeply examine the management strategy of character education based on local wisdom from the perspective of Maqashid Shariah in State Senior High Schools (SMAN), particularly in the Bayan region, North Lombok. The research method employed is qualitative with a literature review (library research) approach, utilizing descriptive-analytical methods. The results indicate that the integration of Bayan local wisdom values such as mutual cooperation (gotong royong), tolerance, religiosity, and respect for nature with the five principles of Maqashid Shariah (hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, and hifz al-mal) can be operationalized through Thomas Lickona's framework encompassing modeling, practice, and reflection. This study successfully formulates the Character Education Management Strategy Model Based on Local Wisdom from the Maqashid Shariah Perspective (MSK- MQ), which is built upon three main pillars: the philosophical pillar (Maqashid Shariah), the cultural pillar (Bayan Local Wisdom), and the managerial pillar (School- Based Management). This strategy is holistically implemented through the curriculum, school culture, extracurricular activities, and teacher modeling.

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1. INTRODUCTION

Character education is an important aspect of the national education system, which aims to shape students into faithful individuals, have noble morals, be responsible, and have social integrity. In the context of modern education, educational success is not only measured by academic achievement alone, but also by the ability of educational institutions to instill moral, ethical, and character values in students. Therefore, character education is a strategic part in developing quality and personable human resources.

Globalization, technological advancements, and sociocultural changes have presented various challenges to the character development of the younger generation. The decline in social ethics, low environmental awareness, intolerant behavior, misuse of digital media, and weak respect for local cultural values are increasingly complex issues in the educational environment. This condition shows that character education in schools still faces various obstacles in its implementation.

Local wisdom-based character education is considered more effective than universal-generic approaches for several fundamental reasons. First, local wisdom values are rooted in the real-life experiences of local communities that have stood the test of time. Second, local wisdom is contextually close to students' daily lives, making it easier to internalize

authentically. Third, education rooted in local wisdom can strengthen students' cultural identity while building their resilience in the face of globalization.

In North Lombok, especially the Bayan region, the community has a rich culture and local traditions that are rich in moral values, religiosity, cooperation, tolerance, and respect for nature. These values are an important part of social life and have the potential to be integrated into the educational process at school.

Apart from being based on local wisdom, character education in educational institutions also needs to be developed based on local values of *Maqashid Sharia*. *Maqashid Sharia* is the main objective of Islamic law, which includes the protection of religion (*hifz al-din*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), descendants (*hifz al-nasl*), and property (*hifz al-mal*). These values can be a philosophical foundation in forming the character of students who are religious, humanistic, moderate, and responsible in social life.

North Lombok, as one of the educational institutions in a region rich in local wisdom and religious nuances, is an interesting context for studying character education management strategies. This school has the potential to integrate the local wisdom values of the Bayan community with the principles of *Maqashid Shariain* learning activities, school culture, and student development. However, despite the implementation of character education based on local wisdom and *Maqashid Sharia* in schools, there are still various challenges, including a tendency towards formalities and not being optimally integrated into the education management system.

So far, research on character education has focused more on general approaches based on moral values or on religious education separately. As with previous research on the Application of Character Education in *Homeschooling Pride* Tawang District, Tasikmalaya City, the main focus of the research includes the Implementation of Character Education through role models, motivation, and appreciation, with findings of the creation of religious, honest, disciplined, and independent character values. Meanwhile, a study that integrates character education management strategies based on local wisdom and *Maqashid Sharia* is still relatively limited, especially in the context of National Senior High Schools (SMA) in North Lombok. However, the integration of these two approaches has great potential in building a contextual, religious, and sustainable character education model.

Based on this description, this research is needed to examine in depth the character education management strategy based on the local wisdom perspective of *Maqashid Sharia*. This research is expected to provide theoretical contributions to the development of Islamic education management and character education, as well as practical contributions to other high schools in building a religious, character-based educational culture rooted in the local cultural values of the community.

2. RESEARCH METHODS

To find out what type and design of research is used in this Scientific Journal Article, the author of this article uses a qualitative method with a descriptive approach, *Library Research*. This approach was chosen to explore in depth the phenomenon of character education management strategies based on local wisdom perspectives, *Maqashid Shariain* at the high school level. The research is descriptive in nature, namely describing the results of data reduction from journals, books, documents, and transcripts, and to identify supporting and inhibiting factors, as well as formulating a contextual ideal strategy model.

3. RESULT AND DISCUSSION

Character education management strategy based on local wisdom perspective, *Maqashid Sharia*. At SMAN, it can be developed through a holistic approach that integrates local cultural values with the principles of protecting religion, life, intellect, lineage, and property. This approach is not only normative but also operational and contextual, in accordance with the conditions of schools in areas rich in Bayan traditional traditions.

The local wisdom values of the Bayan community, as stated by previous researchers, are centered on the values of cooperation, tolerance, respect for nature, and religiosity, which are reflected in the implementation of Maulid Adat and other traditional ceremonies, which are cultural heritages that are full of moral and spiritual values that can strengthen students' identity. These values are in line with the concept of character education according to Thomas Lickona, which emphasizes character formation through role models, practice, and reflection in everyday life. In the context of integrating local wisdom values and *Maqashid Sharia* by Licona emphasizes three main components in character formation, namely role models (*modeling*), practice (*practice*), and reflection (*reflection*) in everyday life. According to him, character is not something theoretical, but is formed through a holistic and continuous process by students seeing, doing, and reflecting on noble values.

This is in line with the local wisdom values of the Bayan community, such as cooperation, tolerance, religiosity, and respect for nature, integrated with the five principles of *Maqashid Sharia* (*hifz al-din*), (*hifz al-nafs*), (*hifz al-aql*), (*hifz al-nasl*), And (*hifz al-mal*). In the framework that Licona uses for character education, the values of local wisdom are a perspective that *Shariah Objectives* can be realized by integrating through three approaches, namely: (1) Example (*Modeling*), namely, teachers, education staff, and traditional leaders play a role as *role models* who demonstrate attitudes and behavior that reflect these values. Teachers are consistently involved in school mutual cooperation activities, providing real examples of values (*hifz al-mal*). Traditional figures who attended the Maulid Adat commemoration became living examples of (*hifz al-din*) and religiosity, so that role models are the strongest foundation in character education because students learn more from what they see than what they hear. Next (2) Practice (*Practice*) students have the opportunity to actively practice these values in their daily lives at school. Routine cooperation programs, traditional Maulid activities, and community-based social services become vehicles for real practice. Through this practice, students not only understand the value of the tolerance and cooperation conceptually, but also experience it as behavior that is carried out repeatedly. This repeated practice is in line with the principle (*hifz al-nafs*) and (*hifz al-nasl*); strong characters can be passed on to the next generation. Then (3) Reflection (*Reflection*) After carrying out the practice, students are invited to reflect on their experiences through class discussions, reflective journals, or sharing sessions. For example, after a cooperation activity, students can reflect on the activity and its values, *Maqashid Sharia* and Local Wisdom. This reflection process strengthens (*hifz al-aql*). This is to hone critical thinking skills, moral awareness, and a deep understanding of the values practiced. This is reinforced by a research statement stating that reflection is a crucial stage in transforming experience into meaningful moral learning.

Thus, character education can be adapted through a framework. Character education in high schools is no longer abstract or formal, but rather becomes a living, contextual, and ongoing process. This integration results in holistic character formation, where students possess not only moral knowledge but also attitudes and behaviors aligned with local wisdom values and principles of *Maqashid Sharia*.

In perspective, *Maqashid Sharia*, local wisdom values can be interpreted as efforts (*hifz al-din*), religious protection, and (*hifz al-nafs*) protection of the soul. Jasser Auda explains that *Maqashid Shari'ah* is not only protective, but also promotive and perspective,

namely encouraging the welfare of humanity as a whole. This integration enables character education to not only produce moral students, but also those who are able to maintain social and environmental harmony as taught by Islam.

In terms of educational management, the ideal strategy includes four main dimensions: planning, organizing, implementing, and evaluating. In planning, the principal, together with the teachers' council, can formulate a school vision and mission that explicitly includes the integration of Bayan Local Wisdom with *Hearing Sharia*. In line with previous researchers, it was emphasized that effective character education management must be school-based (*school-based management*) and involves all components of the school.

During the organizational stage, schools can form a dedicated character education team consisting of religious education teachers, guidance counselors (BK), Bayan traditional leaders, and parent representatives. Collaboration with community leaders is crucial to prevent character education from becoming merely formal. This aligns with previous research demonstrating the success of integrating local wisdom when involving the local community.

The implementation of the strategy can be realized through several concrete programs, including: (1) Integration in the Curriculum, namely by inserting local Bayan wisdom material into the subjects of Islamic Religious Education, PPKn, Indonesian Language, and Arts and Culture. (2) through school culture by implementing routine activities such as "School Mutual Cooperation Day", "Mini Traditional Maulid", and "Bayan Cultural Arts Performance". (3) Construction of *Extracurricular* with the development of activities "Scouts based on local wisdom", "traditional dance club", and "Maqashid Syariah study group". (4) Teacher's exemplary behavior through the teacher as a *role model* by showing "tolerant attitude", "environmental care", and "religious" in accordance with the values of Maqashid

Meanwhile, in perspective (*hifz al-'aql*), protection of reason, these programs can improve students' critical thinking skills against the negative influences of globalization and social media. This is in line with previous research that states that *Maqashid Shariacan* has become a paradigm for moderate and contextual Islamic education in Indonesia. However, there are supporting and inhibiting factors that require attention to the implementation of this strategy. Supporting factors include the richness of Bayan culture, which is still alive in the community, support from national regulations on strengthening character education (Minister of Education and Culture Regulation No. 20 of 2018), and the strong religious spirit of the North Lombok community.

Meanwhile, the inhibiting factors include, among others, the lack of integrated teaching materials, a dense curriculum load, lack of training for teachers on local wisdom approaches, and the still low awareness of some parents regarding the importance of culture-based character education. Meanwhile, this obstacle can be overcome by contextual strategy modeling. This research allows for the formulation of an *integrative Maqashid - Local Wisdom* (Mikal), which consists of three main pillars, namely, First the Philosophical Pillar (*Maqashid Sharia* as a foundation of values), the Two Cultural Pillars (*Bayan local wisdom* as a source of content), and the Three Managerial Pillars (*School-based management* as an implementation instrument).

The modeling in this study is dynamic and can be evaluated periodically using the Miles and Huberman approach, which includes data reduction, data presentation, and conclusion. In a broader context, this strategy contributes to the development of character education that is not merely responsive to moral decadence but also proactive in building a generation with a strong sense of identity. As previous research has shown, character education based on local wisdom in the millennial era can act as a bulwark against the

often-hegemonic currents of global culture. In addition, integration with *Maqashid Sharia* provides a deeper spiritual dimension, so that character education not only produces students who are good socially but also pious in character of *vertical* (hablum minallah) and *horizontal* (hablum minannas).

4. CONCLUSION

Based on the discussion above, this study concludes that the character education management strategy is based on a local wisdom perspective. *Maqashid Sharia* is a relevant and contextual approach to shaping the character of students at SMAN in Bayan, North Lombok. Through a literature review with a contextual approach, *library research*, and is descriptive-analytical in nature, this research has succeeded in formulating a Management Strategy Model *Character building Based Local wisdom Perspective of Maqashid Sharia* (MSK- MQ), which is based on three main pillars, namely the Philosophical Pillar (*Maqashid Sharia*), the Cultural Pillar (*Bayan Local Wisdom*), and Managerial Pillars (*School-Based Management*).

The MSK-MQ model integrates the values of cooperation, tolerance, religiosity, and respect for nature found in the traditions of the Bayan community with the five principles of *Maqashid Syariah* (*hifz al-dīn, hifz al-nafs, hifz al-‘aql, hifz al-nasl, dan hifz al-māl*). This integration aligns with Thomas Lickona's concept of character education, which emphasizes character building through role models, practice, and reflection in everyday life. The strategy is implemented in an integrated manner through intracurricular programs, strengthening school culture, extracurricular activities, and exemplary teacher behavior.

Theoretically, this research contributes to the development of Islamic education management and character education, using a model that holistically combines local and Islamic values. Practically, the MSK-MQ model can serve as a reference for schools in building an authentic, religious, and sustainable character education culture amidst globalization and the challenges of moral decadence.

However, as a literature-based study, these results are still conceptual in nature. Therefore, further empirical research is needed to test the implementation of the MSK-MQ Model in the field.

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