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The Role of Islamic Religious Education Teachers in Shaping the Moral Character of Youth Based on Local Wisdom in Sambori Village, Lambitu District

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ABSTRACT

Research Objectives: This study aims to describe the role of Islamic Religious Education (PAI) teachers in shaping adolescent morals based on local wisdom in Sambori Village, Lambitu District, as well as analyze the form of local wisdom used and its integration in moral development.

Methodology: This study uses a descriptive qualitative approach. Data was collected through observation, interviews, and documentation. Data analysis was carried out using the Miles and Huberman model which included the stages of data reduction, data presentation, and conclusion drawn.

Main Findings: PAI teachers play the role of educators, murabbi, uswah hasanah, motivators, and supervisors by utilizing local wisdom such as mutual cooperation, deliberation, and customary-religious traditions. The integration of local values is carried out through PAI learning, religious activities, community, and daily habituation. This has a positive impact on increasing the religiosity, respect, discipline, social concern, and cooperation of adolescents.

Novelty/Originality of this research: This research produces a model of adolescent moral development based on local wisdom that integratively involves synergy between PAI teachers, families, traditional leaders, religious leaders, and the community. The novelty lies in the articulation of the role of PAI teachers in formulating contextual and sustainable Islamic Religious Education based on the local traditions of the Sambori community.

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1. INTRODUCTION

Education is a crucial process in shaping the personality, character, and quality of human resources. Education not only functions as a means of transferring knowledge, but also as a process of instilling moral, ethical, and spiritual values that become the guidelines for social life [1], [2]. In the Islamic perspective, education aims to form human beings who have faith, piety, knowledge, and noble morals [3], [4]. Morals are the main foundation in life because they regulate human relationships with Allah SWT, fellow humans, and the environment. The Prophet PBUH confirmed that one of the main missions of his apostolate is to perfect morals [5], [6]. Therefore, moral development must be a priority, especially for the younger generation as the successors of the nation.

Adolescence is a critical phase in character formation that is characterized by physical, emotional, social, and intellectual changes. At this stage of identity search, adolescents are particularly vulnerable to being influenced

by the environment [7], [8], [9]. The flow of globalization, the advancement of information technology, and the widespread use of social media have a double impact: on the one hand it increases access to knowledge, but on the other hand it triggers a shift in behavior that is contrary to local religious and cultural values[10] .

In responding to these challenges, integrating the values of local wisdom into Islamic Religious Education (PAI) is a very relevant approach. Local wisdom is a noble cultural heritage that contains the values of mutual cooperation, respect, responsibility, and social concern that are in line with Islamic teachings [5], [11]. These values function as an identity as well as a spiritual educational medium that strengthens the formation of students' character [12], [13].

In Sambori Village, Lambitu District, local traditions and culture are still preserved from generation to generation. Values such as respect for parents and traditional leaders, deliberation, and compliance with customary norms are closely compatible with Islamic moral principles [14]. However, the influence of modernization began to erode the concern of some Sambori teenagers for these values. The results of preliminary observations show that some adolescents spend more time with smartphones and social media than participate in mutual cooperation activities, deliberations, and village religious rituals. In addition, there is still a decrease in respect for the advice of parents and community leaders.

Interviews with PAI teachers and community leaders confirmed that changes in adolescent behavior were triggered by shifts in social patterns and strong exposure to outside culture. In fact, Sambori's local wisdom has great potential as a moral fortress if integrated in a planned manner in religious learning. This is where the strategic role of PAI teachers is needed. PAI teachers do not only act as teachers of religious materials (transfer of knowledge), but also as murabbi, uswah hasanah, and facilitators who are able to integrate Islamic teachings with the value of local wisdom in a contextual and sustainable manner [15], [16].

Based on this background, the development of adolescent morals in the modern era requires synergy between Islamic values and local cultural potential. Although Sambori Village is rich in traditions with moral-religious values, in-depth studies on its use in PAI are still limited. Therefore, this study aims to analyze the role of PAI teachers in shaping adolescent morals, identify the forms of local wisdom that are utilized, and examine the pattern of integration of the value of local wisdom of Sambori in the development of adolescent morals in Lambitu District.

2. RESEARCH METHOD

This study uses a qualitative approach with a descriptive design to comprehensively explore and describe the role of Islamic Religious Education Teachers (PAI) in fostering adolescent morals based on local wisdom in Sambori Village, Lambitu District. This approach was chosen because the focus of research lies in understanding social and religious phenomena naturally (naturalistic inquiry) without experimental manipulation or statistical calculations [17], [18].

Research data is sourced from two types of data, namely primary data and secondary data [19]. Primary data was obtained directly through in-depth interaction in the field with key informants selected through purposive sampling, including PAI teachers, community leaders, traditional leaders, and youth from Sambori Village. Meanwhile, secondary data was obtained through relevant documents, such as village profiles, religious activity programs, and supporting literature studies.

The data collection technique was carried out in a triangulation manner through three main methods [20]. first, passive participatory observation, directly observing adolescent behavior, the implementation of local traditions, and the integration of religious and customary values in the daily life of the Sambori people. The second in-depth interview obtained a holistic picture of learning strategies, coaching patterns, and forms of local wisdom used by PAI teachers and traditional leaders. Third, a documentation study, collecting supporting data in the form of activity archives, photos documenting the implementation of traditions, and recapitulation of adolescent demographic data.

The data analysis technique refers to the interactive model of Miles, Huberman, and Saldana which includes three main stages, namely: (1) data reduction (condensation and sorting of relevant data), (2) data display (presentation of data in the form of a systematic descriptive narrative), and (3) conclusion drawing/verification (drawing conclusions and verifying the validity of findings) [21], [22]. To ensure the reliability of the data, the researcher uses source triangulation techniques and data collection techniques.

3. RESULTS AND DISCUSSION

Based on observations in the field, the moral condition of adolescents in Sambori Village is generally relatively good, which is shown through polite speech to parents and active participation in religious activities. However, some teenagers still face problems with worship discipline due to being influenced by gadgets and the social environment. PAI teachers carry out multidimensional functions that go beyond the boundaries of the classroom, namely; first as an educator and supervisor (*Murabbi*), organizing integrated PAI learning and guiding

religious activities (congregational prayers, tadarus, kultum, and PHBI) as well as personal assistance outside school hours. The second is as an example (*Uswah Hasanah*), displaying discipline, politeness, and religious attitudes in daily community life. Third, as a motivator and supervisor who encourages adolescents' participation in village recitation and conducts behavioral supervision through intensive interaction with parents and community leaders.

The results of interviews with the teenagers confirmed that PAI teachers are seen as inspirational figures who motivate them to always maintain behavior and increase their awareness of worship. Religious leaders and local community leaders also appreciated this synergy, which has been proven to have a positive impact on improving the character of manners and social responsibility of adolescents. The people of Sambori Village maintain local wisdom as a value system and living values. The forms of local wisdom used by PAI teachers in fostering adolescent morals include; The first is the tradition of mutual cooperation and deliberation that teaches the values of social concern, togetherness, and equality, the second is traditional respect or high respect for parents, teachers, and traditional leaders (traditional coaches), third, religious customary traditions, the direct involvement of adolescents in rituals and commemorations of local traditions that are full of spiritual meaning. PAI teachers integrate these local values as PAI learning media. Adolescents' practical involvement in cultural traditions makes it easier for them to understand and internalize the teachings of Islam naturally. The process of integrating local wisdom values by PAI teachers is carried out systematically through formal learning in the classroom, extra religious activities, social-community involvement, and habituation of daily behavior. The strategies applied include:

a. Delivery of local stories/wisdom that is full of moral messages.
b. Interactive discussion on the relationship between customary norms and Islamic law.
c. Direct involvement (experiential learning) in village traditional and religious activities.

This integration has a positive impact on the formation of adolescent character, which is characterized by increased social awareness, discipline of worship, respectful attitude, and participation in community activities. However, the implementation of this integration faces external obstacles such as the rapid influence of social media, limited attention of some parents due to busyness, and shifts in the lifestyle of modern society.

The implication of the role of PAI teachers in Sambori Village emphasizes that moral development cannot be limited to the transfer of academic knowledge in the classroom alone. The function of teachers as educators, mentors (*murabbi*), role models (*uswah hasanah*), motivators, and supervisors show a holistic approach that touches the cognitive, affective, and psychomotor domains of students [23], [24].

Exemplary (*uswah hasanah*) is the most effective instrument in Islamic character education, where the consistency of the teacher's discipline and manners becomes a positive imitation object for adolescents [25], [26]. A dialogical approach and personal assistance (*murabbi*) have been proven to be effective in reducing adolescents' tendency to negative behavior due to exposure to social media [27]. This strengthens the finding that the personality competence of PAI teachers, supported by a conducive social environment, is a determining factor for the success of moral formation [28].

The local wisdom of Sambori Village such as mutual cooperation, deliberation, and the tradition of respecting parents contains universal ethical values that are in line with Islamic teachings (ukhuwah, birrul walidain, and tasamuh). Local cultural practices do not contradict sharia, but rather become a means of contextualizing religious values in society [29], [30].

The involvement of adolescents in traditional and religious activities is a form of the application of the ta'dib method (habituation of manners through empirical experience) [31], [32]. Through direct involvement, the internalization of moral values occurs naturally in the context of social interaction of the community [33]. Local wisdom thus functions not only as a cultural identity, but as a rich learning resource to strengthen the formation of religious and social character [34]. The integration of local wisdom into PAI by PAI teachers through local story-based learning, interactive discussions, and social engagement is a strategic step to increase the relevance of learning [35]. This contextual approach facilitates students' understanding because religious materials are directly linked to the cultural reality they live [36].

The positive impact of this integration can be seen in increasing discipline, social awareness, and respect for the socio-religious structure of the village. Despite the obstacles of globalization and changes in digital lifestyles, the effectiveness of this integration can be maintained through the provision of adaptive teaching materials and the strengthening of sustainable habituation. The success of the coaching model in Sambori Village relies on cross-sector collaboration involving PAI teachers, families, traditional leaders, religious leaders, and the community. This synergy forms an integrated educational ecosystem that ensures that Islamic values taught in schools are supervised and strengthened in the community's customary traditions.

The novelty of this research lies in the Customary-Religious Ecosystem Collaboration-Based Moral Development Model, which integrates local Sambori wisdom into Islamic Religious Education through structured synergy between schools (PAI teachers), families, traditional leaders, religious leaders, and the community. These findings confirm that the development of PAI based on local wisdom is a contextual, effective, and sustainable approach in fostering the morals of the younger generation while preserving local cultural identity. Compared to

previous studies that generally limited the analysis of the integration of local wisdom to formal classrooms, the novelty of this research lies in the Customary-Religious Collaborative Ecosystem Based on Moral Development Model. This model represents the integration of the three pillars of education (school, family, and indigenous people) that positions PAI Teachers as a bridge of articulation between Islamic sharia values and local Sambori traditions in a contextual, harmonious, and sustainable manner.

4. CONCLUSION

This study concludes that Islamic Religious Education Teachers (PAI) play a multidimensional strategic role, as educators, mentors (*murabbi*), role models (*uswah hasanah*), motivators, and supervisors in shaping adolescent morals in Sambori Village, Lambitu District. Moral development is carried out holistically through classroom learning, worship habits, advice, example, and direct involvement in religious and social community activities. The forms of local wisdom of the Sambori people, such as the culture of mutual cooperation, deliberation, respect for parents and traditional leaders, as well as various customary-religious traditions, contain very relevant Islamic teaching values. The values of religiosity, responsibility, discipline, social concern, ukhuwah, and mutual respect are systematically integrated by PAI teachers into learning, religious activities, and daily habits. This integration has been proven to have a real positive impact on improving religious attitudes, politeness, discipline, and social responsibility of adolescents in Sambori Village. The author expresses his gratitude and highest appreciation to the Islamic Religious Education (PAI) teachers, traditional leaders, religious leaders, the community, and the youth of Sambori Village, Lambitu District, especially the informants who have been willing to take the time and provide very valuable information and data during this research process. The author also gives his deep appreciation to the academic supervisors who always take the time to provide guidance, direction, and constructive suggestions for the perfection of this article. Not to forget, thank you to colleagues and all parties who have provided moral support, encouragement, and technical assistance that is very meaningful in completing research on the integration of local wisdom values in the development of adolescent morals in Sambori Village.

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AUTHOR CONTRIBUTIONS

L.A.: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, and Writing Original Draft; A.S.: Validation, Supervision, and Review & Editing; M.I: Resources, Validation, Supervision, and Review & Editing. All authors have read and approved the published version of the manuscript.

INFORMED CONSENT

Informed consent was obtained from all participants involved in this study. Prior to data collection, participants were provided with information regarding the research objectives, procedures, and the voluntary nature of their participation. Consent was secured from participants before the conduct of interviews and observations. The confidentiality and anonymity of the participants were maintained throughout the entire research process.

CONFLICT OF INTEREST

The authors declare no conflict of interest. This study was conducted independently, and no external funding bodies were involved in the study design, data collection, data analysis, interpretation of findings, manuscript preparation, or the decision to publish these results.

USE OF ARTIFICIAL INTELLIGENCE (AI) TOOLS

In the preparation of this manuscript, the authors utilized AI tools to assist with language refinement. Following the use of these tools, the authors reviewed and edited the content accordingly and assume full responsibility for the accuracy, integrity, and final content of this publication.

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