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Reconstruction of the Tolaki Culture-Based Islamic Education Curriculum: A Model for Internalizing Morality and Islamic Identity in Students in Southeast Sulawesi

Dirman[1*], Rasmi[2], Aminuddin[3], Marzuki[4]

[*1, 2, 3, 4]State Islamic University of Kendari, Indonesia
[*1]email: dirman@iainkendari.ac.id

Abstract

Islamic Religious Education (IRE) plays a strategic role in shaping the morals and Islamic identity of students. However, the implementation of the IRE curriculum in schools and madrasas tends to be normative and lacks contextual relevance to the socio-cultural realities of students, resulting in suboptimal internalization of moral values. This study aims to analyze Tolaki cultural values that are relevant to Islamic morals and formulate a model for reconstructing the PAI curriculum based on local wisdom as an effort to strengthen the morals and Islamic identity of students in Southeast Sulawesi. This study uses a qualitative approach with a literature study design enriched by conceptual analysis of the PAI curriculum documents, Tolaki cultural literature, and scientific research results related to Islamic education and local wisdom. The results show that the core values of Tolaki culture, namely *Inae Kona Sara*, *Inae Liasara*, *Hae Mbo'a*, and *Tobu Meohai*, correspond substantially with Islamic moral principles such as trustworthiness, honesty, chastity, brotherhood, and tolerance. Based on these findings, this study formulates a Tolaki culture-based 3P Internalization Model (Understanding, Appreciation, and Practice) as a pedagogical framework in moral learning. The reconstruction of the PAI curriculum is carried out through the adjustment of learning outcomes, the development of locally-based materials, the application of participatory learning methods, and the use of behavior-based authentic evaluation. This study confirms that the integration of local culture into the PAI curriculum can increase the relevance, effectiveness, and meaningfulness of moral education, as well as contribute to strengthening the contextual and sustainable Islamic identity of students.

Keywords:
PAI Curriculum; Tolaki Culture; Islamic Morals; Local Wisdom; Character Education.

Abstrak

Pendidikan Agama Islam (PAI) memegang peran strategis dalam membentuk akhlak dan identitas keislaman peserta didik. Namun, implementasi kurikulum PAI di sekolah dan madrasah cenderung bersifat normatif dan kurang memiliki relevansi kontekstual dengan realitas sosial-budaya peserta didik, sehingga internalisasi nilai-nilai moral menjadi kurang optimal. Penelitian ini bertujuan untuk menganalisis nilai-nilai budaya Tolaki yang relevan dengan akhlak Islam serta merumuskan model rekonstruksi kurikulum PAI berbasis kearifan lokal sebagai upaya memperkuat akhlak dan identitas keislaman peserta didik di Sulawesi

Kata Kunci:
Kurikulum PAI; Budaya Tolaki; Akhlak Islam; Kearifan Lokal; Pendidikan Karakter.

Tenggara. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi pustaka yang diperkaya melalui analisis konseptual terhadap dokumen kurikulum PAI, literatur budaya Tolaki, dan hasil penelitian ilmiah terkait pendidikan Islam serta kearifan lokal. Hasil penelitian menunjukkan bahwa nilai-nilai inti budaya Tolaki—yaitu *Inae Kona Sara*, *Inae Liasara*, *Hae Mbo'a*, dan *Tobu Meohai* memiliki kesesuaian substansial dengan prinsip-prinsip akhlak Islam, seperti sikap amanah, kejujuran, kesucian diri, persaudaraan, dan toleransi. Berdasarkan temuan tersebut, penelitian ini merumuskan Model Internalisasi 3P (Pemahaman, Penghayatan, dan Pengamalan) berbasis budaya Tolaki sebagai kerangka pedagogis dalam pembelajaran akhlak. Rekonstruksi kurikulum PAI dilakukan melalui penyesuaian capaian pembelajaran, pengembangan materi berbasis lokal, penerapan metode pembelajaran partisipatif, serta penggunaan evaluasi autentik yang berbasis perilaku. Penelitian ini menegaskan bahwa integrasi budaya lokal ke dalam kurikulum PAI dapat meningkatkan relevansi, efektivitas, dan kebermaknaan pendidikan akhlak, sekaligus berkontribusi dalam memperkuat identitas keislaman peserta didik yang bersifat kontekstual dan berkelanjutan.

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1. Introduction

Islamic Religious Education (IRE) in Indonesia faces new challenges in the context of globalization, changing social values, and the rapid pace of digitalization, which have an impact on the way students think and act. Various studies show a decline in social morality indicators such as honesty, caring, and politeness, which were previously the strength of local culture (Parhan & Dwiputra, 2023); (Hasanuddin & Rusydi, 2024). Qualitatively, IRE teachers in various schools report that students' closeness to local cultural values is declining, which affects the internalization of Islamic values. This condition confirms that the IRE curriculum, which is too normative and not contextual, has not been able to respond effectively to social changes.

The PAI curriculum tends to be generic and does not accommodate the cultural values that exist in local communities, including the Tolaki culture in Southeast Sulawesi. In fact, values such as Inae Kona Sara and Inae Liasara have pedagogical power that is in line with Islamic teachings on morals and self-identity (Mansur & Sholeh, 2024). The lack of integration of local culture in the curriculum makes PAI learning less relevant to the lives of students. A number of studies show that learning based on local culture is more effective in shaping character and religious behavior (Septiyana, 2024); (Riasah, 2023).

Studies on the integration of local culture in Islamic education have developed in recent years. For example, research on the integration of Bugis, Javanese, or Sundanese values in character education has shown positive results (Hasanuddin & Rusydi, 2024); (Baderiah & Munawir, 2022). In addition, a bibliometric review shows an increasing trend of research based on local wisdom in Islamic education. However, most of these studies highlight the major ethnic groups in Indonesia and have not yet studied Tolaki culture in depth as a basis for reconstructing the PAI curriculum.

To date, there has been no comprehensive study discussing how Tolaki cultural values can be systematically and practically reconstructed into the Islamic Education curriculum. No research has been found that analyzes the connection between the core values of Tolaki culture and the dimensions of Islamic morals or their implementation in Islamic Education learning (Arifin et al., 2025). Furthermore, there is no conceptual model of moral internalization that utilizes Tolaki local wisdom as a pedagogical instrument. Therefore, this article aims to fill this gap and offer an approach that has not been touched upon in previous literature.

Theoretically, the integration of local culture into the curriculum has a strong foundation in Islamic educational philosophy, particularly in the theory of indigenization and the socio- cultural context of learning (Fatimah & Aisyah, 2024). Islamic education is not only the transmission of knowledge, but also a process of character building through values that are alive in society. The Tolaki culture, which is rich in norms of politeness, integrity, and honor, provides a pedagogical space that is in harmony with the principles of Islamic character (Erawati, 2021). From a practical standpoint, PAI teachers need references for models, strategies, and learning modules based on local culture to maximize PAI in the context of Tolaki society. The Merdeka Curriculum provides space for contextualizing learning, but its implementation requires a clear, research-based curriculum design (Nurhayani et al., 2024). Without guidelines, teachers often find it difficult to connect PAI material with the cultural lives of their students.

Specifically, this article aims to: (1) analyze Tolaki cultural values that can form the basis for internalizing Islamic morals; (2) develop principles for reconstructing the PAI curriculum based on local wisdom; (3) develop a model for internalizing morals and Islamic identity among students; and (4) offer a conceptual design for a PAI curriculum based on Tolaki culture. Thus, this article complements previous research that has not comprehensively addressed the aspect of PAI curriculum reconstruction based on Tolaki culture (Chuanchen, 2023).

The novelty of this article lies in the model of reconstructing the PAI curriculum based on Tolaki cultural values, which has not been published in previous studies. This article brings together three areas: reconstruction of cultural values, reconstruction of Islamic morals, and reconstruction of curriculum structure based on local context. In practical terms, this article offers an implementable framework for teachers, schools, and education policymakers in Southeast Sulawesi (Halid, 2024); (Arifin et al., 2025).

2. Methods

This study uses a qualitative approach with a library research design enriched with conceptual and contextual analysis. A qualitative approach was chosen because the main objective of the study was not to test hypotheses statistically, but to gain an in-depth understanding of Tolaki concepts, values, and cultural meanings and their relevance to moral education in the Islamic Religious Education (IRE) curriculum. This design allows researchers to critically explore normative Islamic texts, national curriculum documents (KMA 183/184/2019), and

scientific sources discussing Islamic education, curriculum, character education, and local wisdom. Thus, this research is analytical-reflective in nature, aiming to formulate a model for the reconstruction of the PAI curriculum that is contextual and based on local culture.

The research data sources consist of primary and secondary data. Primary data includes official PAI curriculum documents, Tolaki cultural manuscripts and literature, and traditional values concepts that are alive in Tolaki society. Secondary data comes from academic books, reputable national and international journal articles (including Scopus-indexed journals), and previous research results relevant to the topics of local cultural integration, character education, and the PAI curriculum. Data collection techniques were carried out through documentation studies and systematic literature searches, with source selection criteria emphasizing topic relevance, academic credibility, and the range of recent publications. This process was carried out repeatedly to ensure the completeness and depth of the data.

Data analysis was conducted using content analysis and thematic analysis. Content analysis was used to identify, categorize, and interpret Tolaki cultural values that are in line with Islamic morals, while thematic analysis was used to formulate conceptual patterns in the reconstruction of the PAI curriculum, including learning outcomes, materials, methods, and evaluation. Data validity was ensured through source triangulation by comparing various literature and documents, as well as argumentative consistency between data, theory, and analysis results. With this method, the study is expected to produce valid, systematic findings that are theoretically and practically relevant to the development of a local culture-based Islamic Education curriculum.

3. Result and Discussion

3.1. Identification of Tolaki Cultural Values Relevant to Islamic Morals

Conceptual analysis of Tolaki cultural texts, anthropological studies, and Islamic education literature reviews show that Tolaki culture contains a set of moral values that are substantially in line with Islamic moral principles. Culture, in the perspective of contemporary Islamic education, is not understood as an entity that stands apart from religion, but rather as a social medium where religious values are internalized contextually and continuously (Abdullah, 2021) ; (Parker & Raihani, 2020). In this context, Tolaki culture can be positioned as a moral ecosystem that supports the formation of Islamic character in students.

3.1.1. Inae Kona Sara: Upholding Rules, Norms, and Moral Order

The value of Inae Kona Sara reflects the principle of obedience to customary norms, social laws, and orderly communal living. In Tolaki culture, violations of sara (rules) are not only seen as individual mistakes, but as disturbances to social harmony. This principle corresponds strongly with the Islamic concepts of amanah and ta‘at al-qanun, namely the moral awareness to obey Allah's provisions and fair social norms.

In Islamic education, trustworthiness is the foundation of personal and social morality, as it relates to human responsibility as servants and caliphs (Al-

Attas, 2020). Kristjansson's (2020) research shows that the internalization of compliance values based on local norms strengthens the consistency of students' ethical behavior compared to an abstract moral approach alone. Thus, Inae Kona Sara serves as an effective cultural instrument for instilling discipline, responsibility, and moral compliance in Islamic education.

3.1.2. Inae Liasara: Self-Respect, Integrity, and Moral Dignity

The value of Inae Liasara emphasizes the importance of maintaining self-respect, integrity, and self-esteem in social relationships. In Islam, this value is in line with the concepts of iffah (maintaining honor) and sidq (honesty). Islamic morals view self-respect as a moral pillar that protects humans from despicable behavior, both personally and socially.

A study conducted by Sahin (2021) confirms that moral education that integrates the concept of self-respect based on local culture can strengthen students' religious identity and reduce deviant behavior. In the Tolaki context, Inae Liasara functions as an internal moral control mechanism that is in line with the objectives of Islamic education, namely to shape individuals with a complete personality (insān kāmil). Therefore, integrating these values into the PAI curriculum can strengthen character education based on integrity and honesty.

3.1.3. Hae Mbo'a: Mutual Cooperation and Social Solidarity

The value of Hae Mbo'a represents the spirit of mutual cooperation, solidarity, and social concern that characterizes Tolaki society. This value is directly in line with the principles of ukhuwwah and ta'awun in Islam. Islamic education places social solidarity as an important dimension of morality, because religiosity is not only measured by individual piety, but also social piety.

Cross-country research published in Compare: A Journal of Comparative and International Education shows that community-based learning and local culture significantly increase students' empathy, collaboration, and social responsibility (Banks & Banks, 2020). In the context of PAI, Hae Mbo'a can be internalized through social project-based learning, so that the value of ukhuwwah does not stop at the cognitive level, but is manifested in the real-life practices of students.

3.1.4. Tobu Meohai: Brotherhood, Harmony, and Social Harmony

Tobu Meohai embodies the values of brotherhood, harmony, and peaceful coexistence in diversity. These values are highly relevant to Islamic principles of compassion, tolerance, and peaceful social life. In contemporary Islamic education, the value of harmony has become increasingly important amid growing challenges of pluralism and potential social conflict.

Research conducted by Parker & Raihani (2020) shows that religious education integrated with local cultural values of harmony is more effective in building religious moderation and inclusive attitudes among students. Thus, Tobu Meohai can become a cultural basis for the internalization of Islamic values as rahmatan lil 'ālamīn in the PAI curriculum, particularly in strengthening a moderate and contextual Islamic identity.

The four Tolaki cultural values Inae Kona Sara, Inae Liasara, Hae Mbo'a, and Tobu Meohai have normative and pedagogical correspondences with Islamic

moral values such as amanah (trustworthiness), sidq (truthfulness), iffah (chastity), ukhuwwah (brotherhood), and rahmah (mercy). This confirms that Tolaki culture is not merely a traditional heritage, but a relevant and strategic source of social ethics for Islamic education. These findings reinforce previous research confirming that the integration of local wisdom in religious education increases the effectiveness of character internalization in students (Parhan & Dwiputra, 2023);(Mansur & Sholeh, 2024).

Table 1. The Relationship Between Tolaki Cultural Values and Islamic Morals

Tolaki Cultural Values	Meaning	Islamic Morals Related	Educational Implications
Inae Kona Sara	Upholding rules, norms, and customs	Trustworthiness, manners, order	Strengthening discipline and responsibility
Inae Liasara	Self-respect, integrity	Modesty, dignity, honesty	Teaching integrity & personal morals
Hae Mbo'a	Mutual cooperation, togetherness	Cooperation, brotherhood	Collaborative learning & social projects
Tobu Meohai	Brotherhood & harmony	Tolerance, compassion	Education on tolerance & harmony

3.2. Analysis of Current PAI Curriculum Gaps

Gap analysis in the PAI curriculum can be understood as the distance between the ideal goals of PAI (internalization of morals and the formation of a living Islamic identity in the reality of students) and the reality of implementation (normative material, generic teaching materials, and lecture-memorization-dominant pedagogy). In the theory of curriculum contextualization, a curriculum that does not "meet" the socio-cultural experiences of students tends to produce learning that is "textually correct" but weak in the affective and practical realms values do not become habits because they do not have local references that students experience (Ramli et al., 2025).

3.2.1. The PAI curriculum lacks contextualization to local culture.

The first gap appears when moral material is presented as abstract universal norms, without a "bridge" to the socio-cultural context (e.g., Tolaki culture) that is close to the lives of students. In fact, culture-based education literature emphasizes that the relevance of context language, community values, daily practices increases engagement and facilitates the internalization process because students see "living examples" in their social environment (Ramli et al., 2025).

In the context of religious education, this problem of irrelevance is often intertwined with the tension between national standards, the agenda of modernization, and the diversity of local religious practices. Studies on the dynamics of Islamic education in Indonesia show that curriculum innovation often faces tensions: on the one hand, there is a desire to maintain orthodoxy and

uniformity of achievement; on the other hand, there is a demand for adaptability to local needs, social change, and identity challenges (Lindsey et al., 2023).

Pedagogically, Culturally Responsive/Relevant Pedagogy emphasizes the need to link learning content to the cultural experiences of learners. However, its implementation does not happen automatically, as it depends on the capacity of teachers and curriculum/assessment designs that provide space for local contexts (Chang & Viesca, 2022).

Implications for the internalization of values: when morals are only understood as "material that must be memorized," internalization often stops at the cognitive level; morals do not transform into stable (habitual) dispositions and social practices. In the long term, this affects the weak formation of a contextual and moderate Islamic identity, because students do not have a "local language" to practice Islamic values in their social space.

3.2.2. Limitations of locally-based teaching materials

The second gap is the absence of official teaching modules/materials that explicitly use local culture (e.g., Tolaki) as a framework for teaching morals and Islamic identity. This absence causes teachers to "revert" to generic textbooks, so that the integration of local culture becomes dependent on individual initiative (non-standardized, non-sustainable).

Curriculum literature shows that context-based innovation is not enough to be merely "discussed"; it requires tangible curriculum artifacts: modules, student worksheets, projects, rubrics, local case studies, and assessment tools that evaluate the practice of values in the community context (Ramli et al., 2025).

At the level of education system policy and governance, policymakers in Southeast Asia also emphasize the importance of policies that are tailored to local needs rather than simply adopting global frameworks because this is where the relevance and legitimacy of the curriculum are formed (Yarrow et al., 2024).

Implications for teachers: without culture-based modules, the burden of innovation shifts to teachers (who must design their own), while training support, time, and evaluation tools are often limited. As a result, the integration of local culture becomes sporadic and difficult to replicate across classes/schools.

3.2.3. PAI learning has not yet utilized a cultural approach as a pedagogical method.

The third gap is evident in learning practices: the dominance of lectures and memorization makes values learning tend to be "one-way," whereas moral education requires participatory learning experiences: value dialogues, community projects, problem-based learning (PBL), case studies, and moral reflection.

Quantitative evidence from meta-analyses of higher education in the humanities and social sciences shows that active learning leads to higher learning outcomes than traditional lectures (Kozanitis & Nenciovici, 2023). Although the context is not specific to PAI, the pedagogical principles are relevant: the formation of reasoning competencies, attitudes, and social skills is more effective through active strategies than through one-way knowledge transmission.

In the context of community-based education development in Southeast Asia, strengthening contextual and problem-based approaches has also been shown to be effective in fostering social competencies (e.g., empathy, tolerance, communication) when learning is designed to be close to the realities of the community (Sulistyaningsih et al., 2024). Furthermore, in religious education, improving teacher competencies (including pedagogical and professional competencies) is a prerequisite for transforming learning methods. A study in the British Journal of Religious Education emphasizes the importance of professional development for religious education teachers so that they are able to design learning that is relevant, responsive, and appropriate to the challenges of the times (Alhashmi & Moussa-Inaty, 2020).

Implications for identity formation: when PAI is dominated by memorization, Islamic identity is easily reduced to something symbolic (knowledge/rituals), rather than an ethical-social identity that is evident in the behavior and social relations of students.

Table 2. Matrix of Discrepancies between the PAI Curriculum (KMA 183/184/2019) and the Contextual Needs of Tolaki

Area of Gap	Field Findings (indicative)	Root of the Problem	Impact on Moral Internalization	Curriculum Solution Direction
Lack of local cultural context	Morality taught in a normative-abstract manner	Curriculum and assessment lack space for contextualization	Values are difficult to "live" in the reality of students	*Curriculum contextualization* based on Tolaki culture; integration of examples, cases, social practices (Ramli et al., 2025).
Minimal Tolaki teaching materials	Official Tolaki-based modules are not available	Curriculum artifacts (modules/rubrics/projects) have not been developed	Teachers return to generic books; sporadic integration	Module package + student worksheets + community project rubrics + local case bank; policy support (Yarrow et al., 2024
Methods are still lecture/memorization	Active strategies are rarely used	Pedagogical training is limited; traditional learning design	Ethics stop at the cognitive level, lacking praxis	Active pedagogy (PBL/projects/value dialogue) (Kozanitis & Nenciovici, 2023; Sulistyaningsih et al., 2024).

3.3. Model of Internalization of Islamic Morality Based on Tolaki Culture

The 3P Internalization Model (Understanding-Appreciation-Practice) is based on the idea that effective moral education must move from the cognitive realm (moral knowing) to the affective realm (moral feeling/valuing), then be supported by the behavioral realm (moral action/habit). Recent research findings show that character/moral education that stops at the delivery of norms (lectures) tends to produce "moral knowledge" without the power to change behavior;

conversely, approaches that combine cognitive, emotional, and social action dimensions are more consistent in bringing about meaningful change (Brown, 2023);(Bajovic & Rizzo, 2021).

In the Tolaki context, the internalization of morals becomes stronger when Islamic values are "translated" into local cultural symbols, practices, and narratives (e.g., Inae Kona Sara, Inae Liasara, Hae Mbo'a, Tobu Meohai) so that students have an experiential anchor to understand, feel, and practice morals in real life. This approach is in line with the culturally responsive pedagogy framework, which emphasizes the importance of connecting school content with students' cultural experiences to increase meaning, engagement, and transfer to behavior (Gibson & Esteban-Guitart, 2021).

3.3.1. Understanding (Cognitive internalization / contextual moral knowing)

At the comprehension stage, the main objective is not merely for students to be able to define "amanah, sidq, iffah, ukhuwwah," but to be able to understand the meaning of these values through examples that are close to their life experiences. Here, Tolaki culture serves as a contextual lens: for example, Inae Kona Sara can be used as a bridge to explain obedience to fair rules, trustworthiness, discipline, and social responsibility.

Theoretically, this approach reinforces "rational understanding" because moral values do not come as abstract concepts, but as situated understanding. A cross-contextual study of culturally responsive pedagogy confirms that when the curriculum speaks the "cultural language" of learners, both academic understanding and value understanding tend to be deeper and easier to apply (Gibson & Esteban-Guitart, 2021).

3.3.2. Internalization (Affective internalization/moral feeling–valuing through reflection & narration)

The internalization stage targets a shift from "knowing" to "appreciating/feeling the importance of." In values education, the affective domain cannot be forced through instruction; it grows through meaningful experiences: reflection, moral dialogue, and narratives that touch the emotions.

Strong research shows that storytelling (including visual/digital storytelling) can be an effective medium for evoking empathy, moral imagination, and value interpretation especially when combined with group discussions and guided reflection (Kim & Wee, 2021);(Zarifsanaiey et al., 2022). In your context, the story of Inae Liasara (self-respect) can be a gateway to appreciating the concepts of iffah and integrity: students are not only asked to "maintain their honor," but are also invited to understand why honor is important in social and spiritual relationships.

In addition, research on meta-moral cognition in adolescents shows the importance of bridging moral thinking-moral emotions-moral actions. This means that moral emotions (shame when doing wrong, pride when being honest, empathy for victims of injustice) act as a link between knowledge of values and real actions (Bajovic & Rizzo, 2021).

3.3.3. Practice (Behavioral internalization/moral action-habit through social practice)

At the implementation stage, the internalization of values is tested in real actions and formed into habits. This is where Hae Mbo'a (mutual cooperation) and Tobu Meohai (brotherhood/harmony) become very powerful pedagogical tools because they are both communal in nature.

Empirical evidence from service-learning research (including e-service-learning) shows that learning that incorporates structured social action, reflection, and community collaboration is associated with improved social-personal outcomes, including social responsibility and civic engagement (Ngai et al., 2024). Meanwhile, studies on moral education also show that programs that combine moral awareness with social-practical activities and emotional regulation have a positive impact on indicators of psychological well-being and social responsibility (Tian, 2025).

Consequences for Tolaki-based PAI:

- Morality is not only learned, but also practiced in school community service activities, community service projects, peer conflict mediation, or Tobu Meohai value-based "civilized classroom" programs.
- Behavioral reinforcement must be supported by school and family culture, as habits are formed through social repetition and consistent reinforcement.

Table 3. Matrix of the Implementation of the 3P Model Based on Tolaki Culture

Stage (3P)	**Internalization Focus**	**Example of Tolaki Values "Bridge"→ Islamic Morals**	**Learning Strategies (examples)**	**Research Evidence (2020-2025)**	**Indicators & Authentic Assessment**
Understanding	Cognitive (knowing)	Inae Kona Sara → trustworthy, disciplined, obedient to fair rules	case studies, concept maps, problem-based discussions	Culturally responsive pedagogy reinforces meaning and learning transfer.	case-based quizzes, concept maps, analytical question and answer sessions
Perception	Affective (valuing/feeling)	Inae Liasara → piety, integrity, truthfulness	Cultural storytelling + reflection; value dialogue; journal	Storytelling & discussion enhance emotional/ empath y aspects and meaningful learning; bridge moral thinking–emotion–action Society	reflection journal, empathy & honesty column, attitude observation

Stage (3P)	Internalization Focus	Example of Tolaki Values "Bridge"→ Islamic Morals	Learning Strategies (examples)	Research Evidence (2020-2025)	Indicators & Authentic Assessment
Practice	Behavior (action/habit)	Hae Mbo'a & Tobu Meohai → cooperation, brotherhood , compassion	Social projects, community service, conflict mediation, collective action	Service-learning/e-service-learning associated with social-personal achievement development; moral education + social activities related to welfare & responsibility	

3.4. Reconstruction of Tolaki Culture-Based Islamic Education Curriculum

The reconstruction of the Tolaki culture-based Islamic Education (PAI) curriculum is a systematic effort to bridge the gap between Islamic normative values and the socio- cultural realities of students. From the perspective of contemporary curriculum science, reconstruction is not interpreted as a total replacement of the curriculum, but rather a reorientation and adjustment of curriculum components to make them more contextual, meaningful, and transformative (Priestley et al., 2021). A culturally sensitive curriculum has proven to be more effective in building the character, identity, and social competence of students than a uniform and ahistorical curriculum.

In the context of PAI, the reconstruction of the Tolaki culture-based curriculum emphasizes that Islamic morals are not taught in a vacuum, but rather through social values that are alive, lived, and practiced in the local community. Therefore, the reconstruction was carried out comprehensively on four main components: Learning Outcomes (CP), Material, Methods, and Evaluation.

3.4.1. Reconstruction of Learning Outcomes (CP)

Learning Outcomes (CP) are the normative and operational orientation of the curriculum that determines the direction of student competency development. In the conventional PAI curriculum, moral LOs are often formulated in general terms (e.g., "demonstrating honest and responsible behavior") without mentioning specific sociocultural contexts. However, competency-based curriculum research shows that contextual and culturally specific LOs increase the clarity of learning objectives and facilitate authentic assessment.

Therefore, PAI CPs were reconstructed by integrating Tolaki values as the basis for moral behavior. Examples of reconstructed CPs are as follows:

"Students are able to demonstrate honesty, discipline, and mutual cooperation in their daily lives based on the values of Inae Kona Sara and Hae Mbo'a as a manifestation of Islamic morals."

This approach is in line with the powerful knowledge paradigm, which emphasizes that knowledge (including moral knowledge) must be conceptually meaningful and socially relevant. With this kind of CP, morals are not only a cognitive target but also a life competency that can be measured socially and culturally.

3.4.2. Reconstruction of Learning Materials

The material was reconstructed by adding Tolaki culture-based moral modules that serve as a bridge between Islamic values and the local experiences of students. The moral material, which was previously textual in nature, was expanded to become thematic and contextual, including:

- Morality and Inae Kona Sara (trustworthiness, discipline, obedience to fair rules)
- Iffah and Inae Liasara (self-respect, moral integrity)
- Ukhuwwah and Hae Mbo'a (mutual cooperation, social solidarity)
- Tolerance and Tobu Meohai (harmony, social harmony)

Multicultural curriculum studies show that locally-based material functions as a cultural scaffold that helps students connect abstract values with concrete social practices (Banks & Banks, 2020). In religious education, this approach strengthens the internalization process because students learn Islamic values through symbols, practices, and social relationships that they are already familiar with.

3.4.3. Reconstruction of Learning Methods

Curriculum reconstruction will not be effective without changes in learning methods. Therefore, Tolaki culture-based PAI adopts participatory, reflective, and experience-based methods, including:

a. Cultural-Based Learning-learning that uses Tolaki cultural practices, norms, and symbols as the main learning resources.
b. Project-Based Learning (PBL) Culture – social projects such as school mutual assistance, community service, or documentation of Islamic traditional values.
c. Local Wisdom Storytelling-the use of folk tales, traditional stories, and social experiences as a medium for moral reflection.
d. Islamic Cultural Dialogue-critical discussions that bring together traditional values and Islamic principles in a dialogical manner.

Research conducted by (Guo et al., 2020) shows that project-based and experiential learning significantly improve the affective, social, and moral dimensions of students compared to lecture methods. This method makes PAI learning an active character-building space, not just a transmission of religious knowledge.

3.4.4. Reconstruction of Assessment (Authentic Assessment)

Evaluation in Tolaki culture-based PAI is reconstructed from cognitive assessment to authentic assessment based on actual behavior. Assessment not

only measures what students know about morals, but also how these values are practiced in school and community life.

Forms of evaluation include:

- Moral reflection journals
- Observation of Tolaki value-based behavior
- Cultural project portfolio
- Peer and community assessment

Educational assessment literature confirms that authentic assessments have higher validity in measuring attitude and character competencies than written tests (Ajjawi et al., 2020). With this approach, PAI evaluation truly functions as a tool for character building, not merely for grade administration.

Table 4. Matrix of Tolaki Culture-Based PAI Curriculum Reconstruction

Curriculum Components	Modification	Example of Implementation
CP	Integration of Tolaki values	CP *Inae Kona Sara*-based Morals
Materials	Local culture module	Ethics & *Hae Mbo'a*
Method	Cultural-PBL	Social and cultural projects
Evaluation	Authentic assessment	Journal of ethics & cultural observation

3.5. Implications of Curriculum Model Implementation

3.5.1. Implications for PAI Teachers

For PAI teachers, this curriculum provides clear pedagogical guidelines for integrating local culture systematically, rather than sporadically. Teachers are also encouraged to develop professional and reflective competencies in managing meaningful learning. Research shows that contextual curricula increase teacher agency and creativity (Priestley et al., 2021).

3.5.2. Implications for Schools/Madrasahs

Schools and madrasahs can build a school culture that is in line with Tolaki values, so that there is consistency between the values taught in class and the values that exist in the school environment. This reduces the value gap between schools and the community, and strengthens the function of schools as socio-cultural institutions.

3.5.3. Implications for Students

For students, this curriculum strengthens their Islamic identity rooted in their own culture. Morals are more easily internalized because they are learned through real social experiences, not just normative memorization. Longitudinal studies show that experience- based character education has a long-term impact on prosocial behavior and individual integrity (Huda et al., 2023).

4. **Conclusion**

The results of this study indicate that the reconstruction of the Tolaki culture-based Islamic Education (PAI) curriculum is a strategic and contextual approach in responding to the challenges of weak internalization of morals and

Islamic identity among students. The core values of Tolaki culture-Inae Kona Sara, Inae Liasara, Hae Mbo'a, and Tobu Meohai-have been proven to correspond substantively with Islamic moral principles such as trustworthiness, honesty, chastity, brotherhood, and tolerance. The integration of these values into the PAI curriculum not only enriches the normative foundation of moral learning but also provides a pedagogical medium that is close to the social experiences of students. Through the 3P internalization model (Understanding, Appreciation, and Practice), moral education is understood as a gradual process that moves from contextual cognitive understanding, affective appreciation through reflection and dialogue on values, to the practice of real behavior in school and community life. Furthermore, the reconstruction of the Tolaki culture-based PAI curriculum, which includes learning outcomes, materials, methods, and evaluation, shows that moral education will be more effective when designed holistically and based on experience. This approach has implications for strengthening the role of teachers as designers of contextual learning, the formation of a school culture that is in harmony with community values, and the growth of an authentic, deep-rooted, and sustainable Islamic identity among students. Thus, this study confirms that the integration of local wisdom into the PAI curriculum is not merely a supplement, but an important foundation for the development of humanistic, relevant, and transformative Islamic education amid the socio-cultural dynamics of Indonesian society, especially in Southeast Sulawesi.

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